

General Conference Daily Bulletin,  
vol. 4

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Ellet Joseph Waggoner

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**[March 6, 1891 - April 13, 1891]**

**REVIEW AND HERALD EXTRA**

# 1891

## March 6, 1891

### VOL. 4. - BATTLE CREEK, MICH., FRIDAY, - NO. 1

#### PROGRAM FOR GENERAL CONFERENCE MARCH 5-25, 1891

No Authorcode

Thursday, March 5. *GCDB March 6, 1891, page 1.1*

10:00 A. M. Organization of Conference; address of president; appointment of committees.

3:00 P. M. International Tract Society; address of president; appointment of committees.

Friday, March 6. *GCDB March 6, 1891, page 1.2*

10:30 A. M. General Conference; reports of District superintendents.

3:00 P. M. International Sabbath-school Association; address of president; appointment of committees.

7:00 P. M. Address by Elder S. N. Haskell, subject, The Claims of India and China upon Us.

Sabbath, March 7. *GCDB March 6, 1891, page 1.3*

10:45 A. M. Sermon by Elder S. N. Haskell.

2:30 P. M. Sermon by Mrs. E. G. White.

Sunday, March 8. *GCDB March 6, 1891, page 1.4*

9:00 A. M. General Conference; reports of district superintendents continued; report of general canvassing agent.

10:30 A. M. General Conference; report of educational secretary.

3:00 A. M. International Health and Temperance Association; address of president. Appointment of committees.

Monday, March, 9. *GCDB March 6, 1891, page 1.5*

9:00 A. M. Address by Dr. J. H. Kellogg, subject, Medical Missions.

10:30 A. M. General Conference; Foreign Mission secretary's report.

3:00 P. M. International Tract Society; reports of corresponding secretaries.

Tuesday, March 10. *GCDB March 6, 1891, page 1.6*

9:00 A. M. Address by Elder C. L. Boyd, subject, The Work in South Africa.  
10:30 A. M. General Conference; reports of standing committees.  
3:00 P. M. General Conference; special demands of home fields.

Wednesday, March 11. *GCDB March 6, 1891, page 1.7*

9:00 A. M. Address by Elder H. P. Holser, subject, The Work in Europe.  
10:30 A. M. General Conference; unfinished business.  
3:00 P. M. International Tract Society; report of canvassing work, district agents, etc.

Thursday, March 12. *GCDB March 6, 1891, page 1.8*

9:00 A. M. Addresses by Elder S. N. Haskell and Brother Spicer, subject, Our Work in England and the Colonies.  
10:30 A. M. General Conference; report of Committee on Consolidation of Publishing Interests.  
3:00 P. M. International Sabbath-school Association.

Friday, March 13. *GCDB March 6, 1891, page 1.9*

9:00 A. M. Address by Elder A. T. Jones, subject, Religious Liberty.  
10:30 A. M. General Conference; reports of committees.  
3:00 P. M. General Conference; report of Religious Liberty work.  
7:00 P. M. Address by Elder J. N. Loughborough, subject, Early Experiences.

Sabbath, March 14. *GCDB March 6, 1891, page 1.10*

10:45 A. M. Sermon by Elder U. Smith, subject, The Spirit of Prophecy, and Our Relation to It.  
2:30 P. M. Sermon by Mrs. E. G. White.

Sunday, March 15. *GCDB March 6, 1891, page 2.1*

9:00 A. M. International Tract Society; reports of committees.  
10:30 A. M. General Conference; report of treasurer, and statistical reports of secretary.  
3:00 P. M. International Health and Temperance Association.

Monday, March 16. *GCDB March 6, 1891, page 2.2*

9:00 A. M. Address by Dr. J. H. Kellogg; subject, Our Orphans.  
10:30 A. M. General Conference; consideration of finances.  
3:00 P. M. International Tract Society.

Tuesday, March 17.

9:00 A. M. Address by Elder S. N. Haskell; subject, Foreign Missions.  
10:30 A. M. General Conference; foreign missions.

3:00 P. M. International Sabbath-school Association.

Wednesday, March 18. *GCDB March 6, 1891, page 2.3*

9:00 A. M. International Health and Temperance Association.

10:30 A. M. General Conference; miscellaneous business.

3:00 P. M. International Tract Society; miscellaneous business.

Thursday, March 19. *GCDB March 6, 1891, page 2.4*

9:00 A. M. Address by Elder W. C. White, subject, South America.

10:30 A. M. General Conference; reports from publishing houses.

3:00 P. M. International Health and Temperance Association.

Friday, March 20. *GCDB March 6, 1891, page 2.5*

9:00 A. M. General Conference; reports from health institutions.

10:30 A. M. General Conference; ministerial study.

3:00 P. M. (To be filled.)

7:00 P. M. Address by Prof. W. W. Prescott, subject, the Calling and Work of the Ministry.

Sabbath, March 21. *GCDB March 6, 1891, page 2.6*

10:45 A. M. Sermon by Elder S. N. Haskell.

2:30 P. M. Sermon by Elder A. T. Jones.

Sunday, March 22. *GCDB March 6, 1891, page 2.7*

9:00 A. M. International Sabbath-school Association.

10:30 A. M. General Conference; miscellaneous business.

3:00 P. M. International Tract Society.

Monday, March 23. *GCDB March 6, 1891, page 2.8*

9:00 A. M. Foreign Missions; Educational Enterprises.

10:30 A. M. General Conference; miscellaneous business.

3:00 P. M. Sermon by Elder J. N. Loughborough, subject, Early Experiences.  
- No. 2.

Tuesday, March 24. *GCDB March 6, 1891, page 2.9*

9:00. (To be filled.)

10:30 A. M. General Conference; miscellaneous business.

3:00 P. M. General Conference; miscellaneous business.

7:00 P. M. Address by Elder O. A. Olsen, subject, The Work for the Coming Year.

Wednesday, March 25. *GCDB March 6, 1891, page 2.10*

10:30 A. M. General Conference, closing session; miscellaneous business.

A course of Bible study will be conducted each day, except Friday, during the Conference, beginning at 7 P. M. *GCDB March 6, 1891, page 2.11*

The meeting at 9 A. M. will continue until 10:10 A. M.; the meeting at 10:30 A. M. will continue until 12:30 P. M. each day; the meeting at 3 P. M. will continue until 5 P. M. *GCDB March 6, 1891, page 2.12*

#### **THE PRESIDENTS' COUNCIL**

No Authorcode

The council of presidents of Conferences and tract societies met one week before the General Conference as per appointment. The presidents of nearly all of these organizations were present, and a very precious season of consultation was enjoyed that was certainly profitable to all. *GCDB March 6, 1891, page 2.13*

A meeting of two and one half hours' duration was held each forenoon, while the afternoon was spent in the canvassers' convention. *GCDB March 6, 1891, page 2.14*

The subjects considered were of deep interest, and related mainly to the proper education of laborers and the mental and spiritual improvement of those who are now in the field. As the urgent calls for help from all parts of the world were mentioned, we were made to sense the great importance of giving careful attention to this work. The Bible work was also considered and called forth some very profitable discussion. A work can be done by this class of laborers that is much needed in the advancement of the cause. *GCDB March 6, 1891, page 2.15*

The remarks of Sister White upon this subject were especially good. She dwelt upon the importance of selecting persons for Bible workers who have a deep Christian experience, and who cannot be turned aside into a spirit of lightness and frivolity that so effectually renders them powerless in leading souls to Christ. *GCDB March 6, 1891, page 2.16*

A very encouraging report was presented by Prof. Prescott, in regard to our schools and colleges. Recommendations in regard to these and other important subjects were prepared after careful consideration, to be presented to the Conference, a full report of which will appear as they come before that body. All the brethren present expressed their hearty appreciation of the benefits of the Council. *GCDB March 6, 1891, page 2.17*

## **GENERAL CONFERENCE PROCEEDINGS FIRST MEETING**

No Authorcode

THE twenty-ninth session of the Seventh-day Adventist General Conference convened in the Tabernacle at Battle Creek, Mich., at 10 A. M., March 5, 1891. Credentials were presented by 102 delegates, representing twenty-nine Conferences and four mission fields as follows:-*GCDB March 6, 1891, page 3.1*

### **DISTRICT NUMBER ONE. - ATLANTIC**

No Authorcode

Maine - T. S. Emery, J. B. Goodrich.*GCDB March 6, 1891, page 3.2*

New England - O. O. Farnsworth, H. J. Farman*GCDB March 6, 1891, page 3.3*

New York - S. H. Lane, A. E. Place.*GCDB March 6, 1891, page 3.4*

N. S., N. B., P. E. I. - H. W. Cottrell.*GCDB March 6, 1891, page 3.5*

Canada - R. S. Owen.*GCDB March 6, 1891, page 3.6*

Pennsylvania - J. W. Raymond, E. J. Hibbard*GCDB March 6, 1891, page 3.7*

Vermont - T. H. Purdon, F. S. Porter.*GCDB March 6, 1891, page 3.8*

Virginia - R. D. Hottel.*GCDB March 6, 1891, page 3.9*

W. Virginia———*GCDB March 6, 1891, page 3.10*

### **DISTRICT NUMBER TWO. - SOUTHERN**

No Authorcode

Southern Mission - L. H. Crisler, G. T. Wilson, A. F. Harrison*GCDB March 6, 1891, page 3.11*

Tennessee River - J. H. Dortch.*GCDB March 6, 1891, page 3.12*

### **DISTRICT NUMBER THREE. - LAKE**

No Authorcode

Illinois - A. O. Tait, G. B. Starr, G. H. Baber.*GCDB March 6, 1891, page 3.13*

Indiana - R. B. Craig, J. M. Rees, Victor Thompson, F. D. Starr*GCDB March 6, 1891, page 3.14*

Michigan - I. D. Van Horn, J. Fargo, L. McCoy, J. O. Corliss, R. C. Horton, D E. Wellman, Dr. H. S. Lay, Wm. Ostrander, E. S. Griggs*GCDB March 6, 1891, page 3.15*

Ohio - Geo. A. Irwin, O. J. Mason, E. J. Van Horn*GCDB March 6, 1891, page 3.16*

#### **DISTRICT NUMBER FOUR. - NORTHWEST**

No Authorcode

Iowa - J. H. Morrison, C. F. Stevens, L. T. Nicola, A. P. Heacock, H. Nicola, J. M. Willoughby.*GCDB March 6, 1891, page 3.17*

Minnesota - R. C. Porter, C. M. Everest, Allen Moon*GCDB March 6, 1891, page 3.18*

Nebraska - J. N. Loughborough, L. A. Hoopes*GCDB March 6, 1891, page 3.19*

South Dakota - W. B. White, N. P. Nelson, Valentine Leer.*GCDB March 6, 1891, page 3.20*

Wisconsin - M. H. Brown, A. J. Breed, F. H. Westphal*GCDB March 6, 1891, page 3.21*

#### **DISTRICT NUMBER FIVE. - SOUTHWEST**

No Authorcode

Arkansas - J. G. Wood.*GCDB March 6, 1891, page 3.22*

Colorado - Joel R. Palmer, E. R. Jones.*GCDB March 6, 1891, page 3.23*

Kansas - C. A. Hall, C. McReynolds, L. Dyo Chambers, O. Hill, N. P. Dixon, J. A. Morrow.*GCDB March 6, 1891, page 3.24*

Missouri - R. S. Donnell, N. W. Allee, H. L. Hoover*GCDB March 6, 1891, page 3.25*

Texas - W. S. Hyatt, W. T. Drummond.*GCDB March 6, 1891, page 3.26*



## **DISTRICT NUMBER SIX - PACIFIC**

No Authorcode

California - N. C. McClure, C. H. Jones, J. H. Durland, T. A. Kilgore, M. C. Wilcox, Geo. H. Derrick.*GCDB March 6, 1891, page 3.27*

North Pacific - J. E. Graham, Isaac Morrison, J. M. Cole*GCDB March 6, 1891, page 3.28*

Scandinavian work in America - O. A. Johnson.*GCDB March 6, 1891, page 3.29*

## **DISTRICT NUMBER SEVEN. - FOREIGN**

No Authorcode

British - W. A. Spicer, Ellery Robinson.*GCDB March 6, 1891, page 3.30*

Central Europe - H. P. Holser.*GCDB March 6, 1891, page 3.31*

Denmark - O. A. Olsen.*GCDB March 6, 1891, page 3.32*

Norway - O. A. Olsen.*GCDB March 6, 1891, page 3.33*

South Africa - C. L. Boyd.*GCDB March 6, 1891, page 3.34*

Sweden - J. M. Erickson.*GCDB March 6, 1891, page 3.35*

## **DELEGATES AT LARGE**

No Authorcode

U. Smith, A. R. Henry, C. Eldridge, W. W. Prescott, H. Lindsay, L. C. Chadwick, A. T. Jones, E. J. Waggoner, O. A. Olsen, S. N. Haskell, D. T. Jones, W. C. White, R. M. Kilgore, R. A. Underwood, A. T. Robinson, F. L. Mead, J. E. Froom, W. R. Smith, E. E. Miles, W. H. Edwards*GCDB March 6, 1891, page 3.36*

After the organization of the Conference prayer was offered by Elder S. N. Haskell, who earnestly invoked the blessing of God on the Conference and on the work of the third angel's message throughout the world.*GCDB March 6, 1891, page 3.37*

The following cablegram received from Norway was read by the president:-*GCDB March 6, 1891, page 3.38*

## **CHRISTIANA, NORWAY,**

No Authorcode

8:12 A. M., March 5, 1891.*GCDB March 6, 1891, page 3.39*

Edwards, Battle Creek, Michigan, U. S. A.*GCDB March 6, 1891, page 3.40*

Conference. Greeting. *Jeremiah 29:11-13.**GCDB March 6, 1891, page 3.41*

(Signed)  
SCANDINAVIA.

## **ADDRESS OF ELDER O. A. OLSEN**

No Authorcode

**PRESIDENT OF THE GENERAL CONFERENCE.***GCDB March 6, 1891, page 3.42*

We are again privileged to meet in General Conference. We are happy in greeting so many of our fellow laborers - representatives from all parts of the field. We extend to all a most hearty welcome. We have looked forward to this gathering with much interest. The evidences that we have been led by God to our present position and work, were never clearer than now; the last events in the great lines of prophecy are fulfilling before our eyes. The providence of God is opening the way in a remarkable manner for the truth to go to the different nations and tongues of the earth. We have been very desirous that we might see much of God's blessings, and share in a large outpouring of his spirit during this Conference, which will enable us to properly understand the nature of our work, and give wisdom to deal with every question that may come up, and lead us to right conclusions in all our deliberations.*GCDB March 6, 1891, page 3.43*

During the interval since our last General Conference, your committee has labored with faithfulness to discharge the duties and responsibilities connected with the work. We cannot hope that our work has been without fault, still we have seen many evidences of God's favor, and have realized his presence with us in our councils and labors, and now as we deliver up our responsibility to the Conference assembled, we pray that God may give wisdom to this body to direct it aright in all that shall be done.*GCDB March 6, 1891, page 4.1*

## **A REVIEW OF THE FIELD**

No Authorcode

It may be of interest to take a brief review of the field and of the different lines of work that have been in progress since the last session of the Conference. In doing this we shall meet with some very encouraging features and others not so much so.*GCDB March 6, 1891, page 4.2*

The first thought that naturally presents itself is the condition of our workers. While our laborers generally have been in good health, our hearts have been made sad by a number of deaths since our last Conference, at which time we followed the remains of our dear brother, Elder J. E. Swift, to the grave. Since then Elder John Sisley has died in Illinois; Elder Samuel Fulton in Oregon; Elder J. E. Robinson, president of the Atlantic Conference, and my brother, Elder A. D. Olsen, in Colorado; Elder E. A. Briggs in California; and finally Elder E. E. Marvin, president of the Tennessee River Conference, in Tennessee. All these were proved and faithful men, capable of being trusted with important responsibilities. Besides these we mourn the loss of quite a number of less experienced laborers. How sad to have to lay away efficient men at a time when there is such a need of faithful laborers!*GCDB March 6, 1891, page 4.3*

Since the season of prayer in October for the raising up of laborers, and for the restoring to health of those who were sick, we have seen some tokens of encouragement. We are very glad to report some improvement in Elder Butler's state of health; but, in addition to his own feebleness, Sister Butler has been severely afflicted, the last year, by a stroke of paralysis. Later intelligences report an improvement in her condition, and give reason to hope that Sister Butler will at least partially recover. May God's special blessing rest upon these old veterans in the work. We commend them to the prayers of those assembled at the Conference, and our people everywhere.*GCDB March 6, 1891, page 4.4*

Elder J. G. Matteson, who has been very feeble for some time, has been enabled to continue his work of writing and translating, and reports improvement in his general health. Elder E. W. Whitney, whom we feared would be carried away with consumption, is also much improved, and seems to have a fair prospect for years of usefulness in the cause of God. For this we feel very thankful. We also extend our sympathy to Elder E. W. Farnsworth, a member of the General Conference Committee, who is prohibited from meeting with us because of the feebleness of Sister Farnsworth. We also commend them to the prayers of our people.*GCDB March 6, 1891, page 4.5*

The spiritual condition of our churches and people in general is not what we would desire. Living in such a time as we do, carrying the responsibilities that we are, and in view of the light and truth committed to us, we ought to be a most devoted and consecrated people. We have reasons for encouragement. There seems to be a waking up to the importance of this matter. Our

churches are hungering for spiritual food, and Christ says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."*GCDB March 6, 1891, page 4.6*

#### **MINISTERS' SCHOOL**

No Authorcode

Two ministers' schools have been held since our last general gathering. The first one commenced immediately after the close of the last General Conference, and continued twenty weeks; the second one of sixteen weeks has just closed, and we are glad to say that they have been a success even beyond our expectations. The number in attendance at the first ministers' school held in the winter of 1888-9, reached a little more than fifty, and in the last one the regular attendance has reached over one hundred and thirty. We can but feel that the increase in attendance and interest in the late school was largely due to the success of the first one. The amount of good accomplished by these schools it is impossible for us to estimate. The blessing of God has been present in a large measure. The students have not only received a better knowledge of the truth, but the converting power of God has been manifested in a marked degree. We feel assured that the influence of the schools will have an excellent effect upon the work wherever it reaches, and in order to give as large a number as possible some of the benefits of such a school, we have arranged to devote one hour each day during the Conference to Bible study, at which all in attendance are cordially invited to be present.*GCDB March 6, 1891, page 4.7*

#### **DISTRICT WORK**

No Authorcode

At the close of the last General Conference, the home field was divided into six General Conference districts, and a member of the General Conference Committee was placed in charge of each, as general superintendent. The plan has worked well; and as far as we have learned, the arrangement is very satisfactory to the State Conferences, and should be continued. In some cases, sickness and other unavoidable circumstances, have hindered the superintendents from giving as much of their time to their districts as would have been desirable.*GCDB March 6, 1891, page 4.8*

#### **CAMP-MEETINGS**

No Authorcode

Forty-eight camp-meetings have been held, besides a number of State and

general meetings, also ministerial and canvassers' institutes in various places. As the superintendents will report the work in their districts, we will leave it for them to give further particulars. Four camp-meetings have been held in Europe, one in Central Europe, and one in each of the following countries, Denmark, Sweden, and Norway.*GCDB March 6, 1891, page 5.1*

## **THE CIRCULATION OF LITERATURE**

No Authorcode

The better organization of the canvassing work all through our Conferences has resulted in a large increase in the circulation of our literature. Then in connection with this comes the work of our State and International Tract Societies; by the united efforts of all these agencies a very large amount of reading-matter has been circulated, and all this with the Spirit of God working on the hearts of the people has opened the way for the truth in a very marked manner.*GCDB March 6, 1891, page 5.2*

## **AGITATION FOR RELIGIOUS LEGISLATION**

No Authorcode

The agitation for religious legislation has continued since our last General Conference. The Breckenridge bill in the House of Representatives last winter, created considerable interest, but this only opened the way for the circulation of a large amount of reading-matter bearing on this important subject. The indictment and trial of Brother R. M. King of Tennessee has also created a good deal of interest and comment. The carrying up of this case from one court to another has given great publicity to our work, and we feel to heartily commend the National Religious Liberty Association for the noble work it has done in agitating and bringing before the citizens of this country the principles of Religious Liberty, and for its efforts to maintain the United States Constitution as it is.*GCDB March 6, 1891, page 5.3*

## **EDUCATIONAL INTEREST**

No Authorcode

We can report an increased interest in education among our people in every part of the field. All of our schools are in a prosperous condition. Battle Creek College has been full for some time and remains so. The Healdsburg College has a larger attendance than last year. South Lancaster Academy is crowded to its utmost capacity, and the outlook for the future of that institution is most encouraging indeed. Besides the schools mentioned, we have Conference schools in Minnesota, Kansas, and Upper Columbia, all of which are well

patronized.*GCDB March 6, 1891, page 5.4*

At its last session the General Conference voted to build a college in the West. This was afterwards located in Lincoln, Neb. The school buildings are now well under way, and will be ready to open September next. Our business agent, Brother A. R. Henry, will present a report of this enterprise, therefore we shall not enter into particulars here, but we will only add that the enterprise could have been further along, if the money had come in more promptly.*GCDB March 6, 1891, page 5.5*

At present there is a call for a school in District No. 2, also in the northern part of District No. 6; the Upper Columbia and North Pacific Conferences have each had a Conference school in the past. At present there is one at Milton, Ore., with an attendance of about 150 students. A movement is now on foot to locate a union school at some central point in this part of the country.*GCDB March 6, 1891, page 5.6*

The educational interest is also extending to other countries. Australia and New Zealand are earnestly calling for a school, and there are good reasons why they should have one. Scandinavia also makes demands for schools. All of these calls should receive such consideration as circumstances may warrant.*GCDB March 6, 1891, page 5.7*

## **FRENCH, GERMAN, AND SCANDINAVIAN SCHOOLS**

No Authorcode

In the winter of 1889-90, we had our first French, German, and Scandinavian schools; they were held at Battle Creek, Mich. A French and German school has also been held here the past winter, with increased success.*GCDB March 6, 1891, page 5.8*

The Scandinavians are showing a commendable interest in the matter of education; fifty students were in attendance at the school last winter. We have at present an advanced class of twelve students in Copenhagen, Denmark, and four in Stockholm, Sweden. These are studying with a view of directly entering the work. At the Union College we expect to have complete schools in German and Scandinavian, as well as in English. The French school will continue as heretofore in connection with the Battle Creek College. Some of the students now studying in Copenhagen and Stockholm are preparing themselves to teach in their respective languages at the Union College. This is an advanced step in our work. The cause is much in need of laborers in foreign tongues, but we cannot expect to see any large increase in the numbers of laborers, until we get schools established to educate our young people. The same principle and the need of schools applies equally to the other nationalities and tongues, as well as to those here

mentioned.*GCDB March 6, 1891, page 5.9*

## **THE PUBLISHING WORK**

No Authorcode

The past Conference year has been a successful one in the publishing work. There has been a larger circulation of literature bearing on the present truth than any year before. The Central Publishing House at Battle Creek is nearing the end of its first charter, but steps have already been taken, and a reorganization perfected enabling the Association to carry the work forward on the same plan, when the present charter expires June next.*GCDB March 6, 1891, page 6.1*

The Pacific Press too is now crowded with work. Its branch offices in New York and London are also serving an important purpose. We have very encouraging reports from our foreign offices. Late reports from the "Echo" office at Melbourne show the publishing work there to be in a very satisfactory condition. Our publishing house in Christiana has added a new cylinder press the last year, and the managers report that they could make good use of another, if they had it. For several months they have been so crowded with work that they have found it necessary to run several hours over time every day. Our publishing house in Basel is also doing good work, and as the president is present, he will be able to give us many particulars in regard to the work there.*GCDB March 6, 1891, page 6.2*

## **HEALTH INSTITUTIONS**

No Authorcode

Our health institutions are having an increased patronage, the health and temperance principles, which they represent, are steadily gaining favor. I think it is evident to all that for a time in the past we have not appreciated the importance of this branch of the work as we ought to have done. A number have taken a course of instruction at the Sanitarium, and have gone out as instructors in hygienic cooking, etc. Their work has been more favorably received than we at first expected, and it is much appreciated, especially by the more intelligent class of people.*GCDB March 6, 1891, page 6.3*

## **FOREIGN FIELDS**

No Authorcode

Up to the time of the last General Conference we had had no Foreign Mission Board to look after the work in foreign fields; previous to that time the

General Conference Committee had taken supervision of all the work in the foreign, as well as the home field, but at that Conference a Foreign Mission board was created by adding six members to the General Conference Committee of nine, making a Board of fifteen in all. We think this was a very timely act. The Board has taken a lively interest in all our foreign mission work. They have done much already towards systematizing and organizing the work that is now in progress; they are also taking pains to study the great field, so that they may be more fully acquainted with its various interests and wants.*GCDB March 6, 1891, page 6.4*

We are glad to report prosperity in all our foreign mission fields. In some respects the work in foreign countries has gone ahead of the work in the home field. The British Mission has had an increase of laborers. A large number of colporters were sent there early in the year, and most of them have been doing good work. In Central Europe the work has advanced. Elder Conradi has conducted a successful mission in Hamburg. There are now thirty in attendance from the surrounding countries; such as Russia, Bulgaria, Holland, Austria, and others. In Russia the advancement has been truly marvelous. Four years ago there were only about forty Sabbath-keepers, and now there are over four hundred. Brother Conradi reports ten organized churches. Several number sixty members each. Though there are many hinderances and obstacles in the way, still the truth is making steady headway. In Northern Europe also we have reason for encouragement.*GCDB March 6, 1891, page 6.5*

The sale of our books has been unexpectedly large in view of the poverty of the country. The tent meetings and other efforts in new places have resulted in bringing a goodly number into the truth. The work in Australia and New Zealand is very encouraging indeed. We have been greatly cheered by the report of their late Conference and Institute. Three brethren were ordained to the ministry, and several others in Australia received license to preach. They are even going ahead of some of our largest and best established home Conferences. They are also sending more students to our schools in this country, in proportion to their numbers, than are some of our strong Conferences here in America. Their zeal is worthy of emulation. The canvassing work, re-organized by Brother E. M. Morrison, is moving forward most encouragingly.*GCDB March 6, 1891, page 6.6*

We also have encouragement from South Africa. As Elder C. L. Boyd is with us he will be able to give us much interesting information from that field.*GCDB March 6, 1891, page 6.7*

During the year we have been able to send missionaries to the West Indies. Elder D. A. Ball, from Pennsylvania, in company with Brother Wm. Arnold, started for the West Indies last fall, and we hear good reports from them.*GCDB March 6, 1891, page 6.8*



## THE MISSIONARY SHIP

No Authorcode

It was voted at our last General Conference that we build or buy a ship of suitable size, and have it fitted out for labor among the islands of the Pacific. The ship was built on the Pacific Coast, and was fitted up with great care for safety and convenience. She is named "Pitcairn" after the remarkable island of the same name. She was dedicated September 30, and sailed from San Francisco Oct. 20, 1890. We have just received the glad news of her safe arrival at Pitcairn, November 25. She remained there three weeks, then sailed for Tahiti, where she arrived December 24. *GCDB March 6, 1891, page 6.9*

Letters from Elder E. H. Gates and others give a very thrilling report of their voyage, and express the fullest confidence in the belief that God has blessed and guided them in a very signal manner. Their meeting with the brethren, on the arrival at Pitcairn Island, was a most touching one. They remained at Pitcairn three weeks. Baptized 82 (all the adults and some of the youth). They organized a church with the same number of members. We feel greatly gratified over these results; and we know that the good news will cheer the hearts of the members of our Sabbath-schools, and our brethren everywhere. We feel greatly cheered by the prospect that this will prove very successful means of bringing the gospel of Jesus Christ to thousands of the South Sea islanders. *GCDB March 6, 1891, page 6.10*

We also mention with great interest the missionary tour of Elder Haskell; he has just returned, and we are all made to rejoice at meeting him once more, and extend to him a most hearty welcome. We have already been cheered by the interesting reports of his travels and experiences, and the wonderful manner in which God's providence has gone out before us everywhere, and before the Conference closes, we may expect to hear much more in the same line, therefore we will not take time to mention any particulars. We will only say in a word, that the field is open everywhere, and the Macedonian cry is coming from every country; that time is short, and the end is near, must be evident to all. It stands us in hand to carefully consider our relation and duty to these people that are so much in need of help. *GCDB March 6, 1891, page 7.1*

## FINANCES

No Authorcode

The question of funds with which to carry on the work is very closely connected with every enterprise. We cannot go very far in any enterprise but that it takes means. The enlargement of the work in every direction will call

for a corresponding increase in contributions with which to carry it forward. Our financial report will show that the annual contributions to the foreign missions for 1890 fell a good deal below the amount contributed the year before. There was also a falling off in the first-day offerings, taking all the contributions together including the Sabbath-school offerings, there is even then a shortage over the previous year. This with the increased demands for funds has brought us into a very straight place.*GCDB March 6, 1891, page 7.2*

Among the new enterprises requiring a large outlay of means was the mission ship, which cost nearly \$18,000. Also the building of the Union College, to which we voted \$20,000, half of which amount has been paid. Besides these there have been other large enterprises in behalf of the home work, such as paying the district canvassing agents and district Sabbath-school superintendents. Considering all these things, we have reason for great thankfulness that we have got along, as well as we have. Since the organization of our foreign mission board, we have been enabled to expend the means to the best advantage in every respect, so that though the work has enlarged in every place, yet the money expended has been less than in former years; all must realize that the General Conference Committee and the Foreign Mission Board are only the servants of the General Conference for carrying into effect the plans that you here decide upon, but these committees cannot do more than you furnish them means to do with.*GCDB March 6, 1891, page 7.3*

We are glad to be able to say that while we have been in great perplexities at times, and hardly knew what to do, yet when we came to the point where something had to be done, God's Spirit would so move upon his people that his providence could be seen to open the way to help us through the emergency. At one time we could not send any money to central Europe or to Scandinavia for three months, and our work there was brought into a very great straight; but just then, when they had to have help or disaster would follow, we were able to render it. We feel it our duty to place these things before our people in their true light.*GCDB March 6, 1891, page 7.4*

We are much encouraged over the last contributions to the foreign missions, for the present year. There has been a large increase over the previous year, more than \$24,000 has been received up to the present date. Our brothers and sisters who have come forward so nobly in this time of need to help with their contributions have our sincere thanks. Our people have always been a liberal people, and have shown a willingness to help in every time of need, and we are sure that when the wants of the cause are properly set before them, they will respond both cheerfully and liberally. The question of finances is an important one, and should receive careful attention from the General Conference.*GCDB March 6, 1891, page 7.5*

We also mention with gratitude the substantial assistance the General Conference has received in the donations made by several of the State Conferences, since the last General Conference. Michigan has donated \$13,000, \$5,000 at its Conference in 1889, and \$8,000 in 1890. The North Pacific Conference donated \$2,500, California \$2,200, and Colorado \$500. If it had not been for this timely help, I do not know what we could have done. This help has been greatly appreciated.*GCDB March 6, 1891, page 7.6*

## **SUGGESTIONS FOR THE FUTURE**

No Authorcode

Having taken a brief survey of the work and noted a few of its interesting features, we will submit a few thoughts in reference to future plans and lines of work. Among the first and most important is -*GCDB March 6, 1891, page 7.7*

## **THE DEVELOPMENT OF LABORERS**

No Authorcode

This question has not received all the care its importance deserves. Our licentiates should receive more attention. In the past they have been left altogether too much to themselves; and as a result, many of them have become discouraged and failed, and others have not developed the efficiency that might have been expected. At a time when there are so many urgent calls for help, and such a demand for faithful laborers, we cannot be indifferent to this important subject.*GCDB March 6, 1891, page 8.1*

The question of the ministers' schools and institutes should receive attention from this body. We are of the firm conviction that there should be a regular plan of study arranged for our ministers, and that there ought to be ministers' institutes or brief periods of instruction in each District every year, which all our laborers could attend. While the ministers' schools before mentioned have been a success, and will result in much good, such schools cannot meet all the necessities, from the fact that but a comparatively small number of our ministers can attend them, and yet all stand in need of just such help, therefore we recommend that this body consider this matter, and take such steps as will secure for all our ministers the opportunity of attending ministers' institutes or schools from two to six weeks every year. We believe that such a measure would bring about much more efficiency in our ministry, and through it to the work everywhere.*GCDB March 6, 1891, page 8.2*

## **BIBLE WORK**

No Authorcode

Some years ago the Bible work received much attention, and city missions were established in quite a number of our large cities, but more recently this branch of the work has not been pushed so energetically. From the experience of the past it is manifest, that Bible work conducted by persons of proper experience and age has resulted in much good, also that it many times reaches a class of people that is not so readily reached by any other means. In view of this and the demand for this line of work in many places, we recommend that more attention be given to this subject. It would be our mind that the greatest care should be taken in selecting persons for this kind of work, also that a more liberal and thorough course of instruction be arranged for those who are engaged in Bible work.*GCDB March 6, 1891, page 8.3*

The subject of medical missionaries and medical Bible workers might with profit be considered in the same connection. It would add very much to the efficiency of Bible workers if they had a knowledge of hygienic nursing, which they could combine with their Bible work.*GCDB March 6, 1891, page 8.4*

#### **THE DISTRIBUTION OF LABORERS**

No Authorcode

This will be one of the most perplexing matters that will come before this body. Much prayer and careful thought has already been given this subject by your committee. It is the scarcity of proper persons fitted for important and responsible positions that makes this subject so perplexing. We favor just as few changes as circumstances will allow, but you will find that to make certain changes will in turn necessitate other changes. At present there are men that have more lines of work than they can do justice to, and therefore the work is suffering.*GCDB March 6, 1891, page 8.5*

Then here are the foreign fields. This message is to go to every nation, kindred, tongue, and people. The way is open now as never before to send laborers to many of the foreign lands. The time has come when we should advance into regions beyond. What we need everywhere is consecrated talent - money and men wholly devoted to God. If we relate ourselves properly to God, he will work for us, for he has gone out before us.*GCDB March 6, 1891, page 8.6*

#### **DISTRICT CANVASSING AGENTS AND DISTRICT SABBATH-SCHOOL SUPERINTENDENTS**

No Authorcode

The district canvassing agents appointed at the close of the last General Conference have served an important purpose, and have added much to the success of the canvassing work; we therefore recommend that this line of work be continued.*GCDB March 6, 1891, page 8.7*

But we can hardly say the same of the district Sabbath-school superintendents. Not because we in the least undervalue the importance of the Sabbath-school; no, no; but in view of the scarcity of laborers, we cannot find the proper men that can devote the necessary time to this work. We therefore suggest, *-GCDB March 6, 1891, page 8.8*

1. That the president or the vice-president of the Sabbath-school Association, give his entire time to this line of work.*GCDB March 6, 1891, page 8.9*

2. That the presidents of the State Sabbath-school Associations give more attention to this work, and to planning and laboring for the children and youth in their respective States.*GCDB March 6, 1891, page 8.10*

We have been made sad at seeing so much indifference manifested in reference to the salvation of our children and youth; more recently this subject has received some attention at our camp-meetings and other places, but still more interest ought to be taken in our young people. We urge upon our ministers to give this subject more attention, not forgetting the words of our Saviour, "Feed my lambs." Now, if this is done, and we see no reason why it should not be, we think that the wants of the Sabbath-school could be met without the aid of district superintendents, at least for the present, when there is such a scarcity of laborers.*GCDB March 6, 1891, page 8.11*

## **THE CONSOLIDATION OF PUBLISHING INTERESTS**

No Authorcode

At the time of our last General Conference we recommended this subject as worthy of consideration by this body. The result was the appointment of a representative committee of twenty-one, to take the matter under advisement, learn what could be done, and if the way was open, to go on and effect such consolidation. This committee has done all that circumstances would permit, and will render its report to this body at the proper time.*GCDB March 6, 1891, page 9.1*

Our publishing work is a very important auxiliary, and is in no way a personal enterprise. All that we desire is that in every part and in every respect it may be made to fully meet the demands of the cause, and serve the purpose which its founders and supporters intended from the beginning. The more thoroughly the canvassing work is organized, the greater will be the sale of books, and we fully believe that all the net earnings of our institutions above

what is needed to carry on the business should go to the general cause, and be used for the advancement of the work in new fields.*GCDB March 6, 1891, page 9.2*

#### **FIELDS NOT YET ENTERED**

No Authorcode

We call the attention of this body to such fields as South America and the west coast of Africa, from which earnest appeals for help have been coming. We might go on mentioning any number of countries and peoples where the way is open, and where we ought to organize aggressive work, but we cannot take up your time to speak of them now. The world is open. We ought to begin a work among the Jews, and that subject ought to receive more than a passing notice. But the countries already mentioned ought to receive help soon. There are a number of Sabbath-keepers in each of these countries, but as yet nothing has been done except to correspond with them, and to send them literature.*GCDB March 6, 1891, page 9.3*

#### **OUR FINANCES**

No Authorcode

We have a standing finance committee which will present at the proper time a report, in which they will show the present standing of our finances, and also that of our several foreign missions and home enterprises. We shall also ask the committee to study this subject with reference to the future. We further suggest that as different lines of work are brought before the meeting, and advance steps are contemplated, that the committee, or whoever may present the same, at the same time present the plan by which it can be carried into effect. To vote that such and such things shall be done, and make no provisions by which to carry them into effect, leaves the committee in extreme embarrassment. We think it would be a good idea for every committee that may wish to report some advance step or new line of work which will require an outlay of money, to first submit it to the Finance Committee, before bringing it before the General Conference, and then present with the measure the manner in which the means shall be secured to carry it into effect.*GCDB March 6, 1891, page 9.4*

#### **THE WORK OF THE CONFERENCE**

No Authorcode

We shall find that our time will be limited. There will be many and important questions and measures that will come up for consideration. To expedite the

work, and to have some of the more important measures better matured, we called a council of the presidents of the Conferences to consider and deliberate on different matters preparatory to bringing them before this Conference.*GCDB March 6, 1891, page 9.5*

With reference to the presentation of business we suggest that we follow the plan recommended at our last session; viz., that after business is first presented, it be referred to one or the other of the committees, or laid over before final action, thus giving time for careful thought and investigation by each member of the Conference. In this way much valuable time may be saved, and every measure receive proper consideration.*GCDB March 6, 1891, page 9.6*

With this brief review of the field and the work, and with these suggestions, we submit these matters to you. We pray that God's blessing may attend this session of the Conference in a marked manner, and that his Spirit may guide in all we do.*GCDB March 6, 1891, page 9.7*

## **COMMITTEES APPOINTED**

No Authorcode

As the By-laws authorize the Chair to appoint the standing committee, we submit the following:-*GCDB March 6, 1891, page 9.8*

On Credentials of Delegates - Allan Moon, W. B. White, C. A. Hall. Meet in the north vestry.*GCDB March 6, 1891, page 9.9*

On Nominations - C. H. Jones, J. Fargo, S. H. Lane, H. Nicola, W. S. Hyatt Meet in the room over the south-west vestibule.*GCDB March 6, 1891, page 9.10*

On Resolutions - W. W. Prescott, U. Smith, A. T. Robinson, H. A. St. John, E. J. Waggoner. Meet in the west end of the south vestry.*GCDB March 6, 1891, page 9.11*

On Ministerial Credentials and Licenses - R. A. Underwood, I. D. Van Horn, R. S. Donnell. Meet in the east end of the south vestry.*GCDB March 6, 1891, page 9.12*

On Auditing of Conference Accounts - J. Fargo, A. R. Henry, M. H. Brown, L. McCoy, C. Eldridge, G. A. Irwin. Meet in the General Conference room.*GCDB March 6, 1891, page 9.13*

On Distribution of Laborers, to act with the General Conference Committee - J. N. Loughborough, H. W. Decker, A. R. Henry, H. P. Holser, J. H. Morrison,

J. W. Raymond. Meet in the room over the north-west vestibule.*GCDB March 6, 1891, page 9.14*

On Finances - D. T. Jones, W. C. White, A. R. Henry, L. C. Chadwick, H. Lindsay. Meet in A. R. Henry's room.*GCDB March 6, 1891, page 9.15*

On Education - W. W. Prescott, S. N. Haskell, G. W. Caviness, R. C. Porter, L. H. Crisler, H. P. Holser, O. A. Johnson. Meet over the south-west vestibule.*GCDB March 6, 1891, page 10.1*

On Home Missions and Bible Work - R. M. Kilgore, S. N. Haskell, W. H. Wakeham, L. C. Chadwick, N. C. McClure, D. T. Jones, G. B. Starr. Meet in east end of south vestry.*GCDB March 6, 1891, page 10.2*

On Foreign Missions - W. C. White, H. P. Holser, C. H. Jones, J. H. Durland, C. L. Boyd. Meet at W. C. White's office.*GCDB March 6, 1891, page 10.3*

Judiciary Committee - L. Dyo Chambers, J. B. Goodrich, J. E. Graham, C. F. Stevens, J. P. Gardiner, F. D. Starr. Meet over north-west vestibule.*GCDB March 6, 1891, page 10.4*

Pastoral Committee - A. J. Breed, J. G. Wood, T. H. Purdon. Meet in west end of south vestry.*GCDB March 6, 1891, page 10.5*

A letter from the Seventh-day Adventist church on Pitcairn Island was read, of which the following is a copy:-*GCDB March 6, 1891, page 10.6*

**PITCAIRN ISLAND, DEC. 16, 1890**

No Authorcode

To the General Conference of Seventh-day Adventists Assembled in Business Session, greeting.*GCDB March 6, 1891, page 10.7*

We, the members of the Seventh-day Adventist church of Pitcairn Island, in the South Pacific Ocean, having been regularly organized by ministers holding credentials from your body, do hereby petition to be taken under the watch care of the Seventh-day Adventist General Conference.*GCDB March 6, 1891, page 10.8*

The number of persons on the island is one hundred and twenty-seven, including the little children, and eighty-two of these are members of the church, having been baptized according to the gospel commission. We have thoroughly studied the doctrines of the Seventh-day Adventist church, and are fully in harmony with them as far as we understand them now.*GCDB March 6, 1891, page 10.9*



Owing to the fact that we seldom have money, and find it difficult to dispose of our products, we are not able to send tithes to you often; but we are in harmony with the tithing system, and will carry it out as far as we are able, and will also make such other donations as we are able, to assist in carrying out the work of the third angel's message. Please to accept of our regards and our love to all the brethren in the Lord.*GCDB March 6, 1891, page 10.10*

In behalf of the church.

SIMON YOUNG, *Elder.*

MATTHEW E. McCOY, *Clerk.*

The request was referred to the Judiciary Committee.*GCDB March 6, 1891, page 10.11*

Elder E. H. Gates reports \$23.12 tithes in his hands from the Pitcairn church, and \$14.70 donations for foreign missions.*GCDB March 6, 1891, page 10.12*

#### **INTERNATIONAL TRACT SOCIETY PROCEEDINGS FIRST MEETING**

No Authorcode

THE first meeting of the fifteenth annual session of the International Tract Society was called according to program Thursday at 3 o'clock, P. M., with the president, L. C. Chadwick, in the chair. The meeting was opened with hymn No. 1057. Prayer was offered by Elder O. A. Olsen. Following is the list of delegates present at this meeting:-*GCDB March 6, 1891, page 10.13*

#### **DISTRICT NUMBER ONE. - ATLANTIC**

No Authorcode

Atlantic - H. E. Robinson, D. C. Babcock, Chas. F. Parmele, Mrs. E. W. Harris, Mrs. M. D. Counselman, T. A. Kilgore.*GCDB March 6, 1891, page 10.14*

Maine - J. B. Goodrich.*GCDB March 6, 1891, page 10.15*

Maritime Province - F. W. Morse.*GCDB March 6, 1891, page 10.16*

New England - E. E. Miles, A. T. Robinson.*GCDB March 6, 1891, page 10.17*

New York - S. H. Lane, A. E. Place, N. Z. Town.*GCDB March 6, 1891, page 10.18*

Pennsylvania - E. J. Hibbard, E. W. Snyder.*GCDB March 6, 1891, page 10.19*

Province of Quebec - D. Dingman.*GCDB March 6, 1891, page 10.20*

Virginia - R. D. Hottel, A. C. Neff, C. D. Zirkle, Amy A. Neff*GCDB March 6, 1891, page 10.21*

Vermont - A. C. Bourdeau, F. S. Porter.*GCDB March 6, 1891, page 10.22*

West Virginia - S. F. Reeder.*GCDB March 6, 1891, page 10.23*

#### **DISTRICT NUMBER TWO. - SOUTHERN**

No Authorcode

Florida - L. H. Crisler.*GCDB March 6, 1891, page 10.24*

Georgia - C. F. Curtis, Mrs. G. T. Wilson.*GCDB March 6, 1891, page 10.25*

North Carolina - C. D. Wolf.*GCDB March 6, 1891, page 10.26*

Tennessee - J. H. Dortch.*GCDB March 6, 1891, page 10.27*

#### **DISTRICT NUMBER THREE - LAKE**

No Authorcode

Indiana - F. D. Starr, R. B. Craig, V. Thompson.*GCDB March 6, 1891, page 10.28*

Illinois - J. M. Craig, J. E. Froom, A. J. Olsen, R. M. Kilgore, G. B. Starr, Mrs G. B. Starr, A. O. Tait, Mrs. W. C. Wales.*GCDB March 6, 1891, page 10.29*

Michigan - R. Stewart, H. M. Kenyon, C. H. Knight, T. M. Stewart, J. O Corliss, Mrs. J. O. Corliss, Wm. Ostrander, H. S. Lay, D. Wellman, M. S. Burnham, Mrs. Wm. Hall, U. Smith, Mrs. F. H. Sisley, Mrs. C. E. L. Jones Mrs. S. L. Strong, Mrs.——Giles, R. C. Horton, J. T. Gowel, Ella Carman Hattie House, Mamie K. Byington, A. J. Haysmer, S. S. Smith, J. Fargo, L. L M. Griggs, E. E. Griggs, J. M. Rhodes, H. Miller, Mrs. H. Miller, Mrs. M Cornell, Mrs. M. C. Ashley, Mrs. M. A. Edwards, Mrs. S. H. Curtiss*GCDB March 6, 1891, page 10.30*

Ohio - E. J. Van Horn, R. A. Underwood, O. J. Mason, M. W. Lewis*GCDB March 6, 1891, page 10.31*

#### **DISTRICT NUMBER FOUR. - NORTHWEST**

No Authorcode

Dakota - W. B. White, N. P. Nelson, N. W. Kauble*GCDB March 6, 1891, page 10.32*

Iowa - L. T. Nicola, H. Nicola, Delia Fitch.*GCDB March 6, 1891, page 10.33*

Minnesota - Allen Moon, R. C. Porter, F. L. Mead, C. M. Everett, H. Hilliard, Mrs. H. Hilliard.*GCDB March 6, 1891, page 10.34*

Nebraska - J. N. Loughborough, L. A. Hoopes*GCDB March 6, 1891, page 10.35*

Wisconsin - M. H. Brown, Paul E. Gros.*GCDB March 6, 1891, page 10.36*

#### **DISTRICT NUMBER FIVE. - SOUTHWEST**

No Authorcode

Arkansas - D. Nettleton.*GCDB March 6, 1891, page 10.37*

Colorado - J. H. Palmer, G. O. States.*GCDB March 6, 1891, page 10.38*

Kansas - C. A. Hall, L. D. Chambers, N. P. Dixon, L. M. Crowther*GCDB March 6, 1891, page 10.39*

Missouri - J. S. Hall, N. W. Allee, J. Klostermyer, R. S. Donnell, H. L. Hoover, L. Hildrith.*GCDB March 6, 1891, page 10.40*

Texas - W. S. Hyatt, W. T. Drummond, W. A. McCutchen.*GCDB March 6, 1891, page 10.41*

#### **DISTRICT NUMBER SIX. - PACIFIC**

No Authorcode

California - M. C. Wilcox, C. H. Jones, E. J. Waggoner, J. H. Durland, Mrs. J Gotzian, Anna L. Ingels.*GCDB March 6, 1891, page 11.1*

North Pacific - J. E. Graham, Isaac Morrison, J. M. Cole*GCDB March 6, 1891, page 11.2*

#### **DISTRICT NUMBER SEVEN. - FOREIGN**

No Authorcode

Great Britain - W. A. Spicer.*GCDB March 6, 1891, page 11.3*

Central Europe - H. P. Holser.*GCDB March 6, 1891, page 11.4*

Scandinavia - Z. Sherrig.*GCDB March 6, 1891, page 11.5*

South Africa - C. L. Boyd, Mrs. C. L. Boyd.*GCDB March 6, 1891, page 11.6*

Australia and New Zealand - S. N. Haskell.*GCDB March 6, 1891, page 11.7*

## **ADDRESS OF THE PRESIDENT**

No Authorcode

In presenting some thoughts with reference to the International Tract Society and its work, I shall not attempt to go back into its early history, with which many of the delegates present are familiar; but will confine my address principally to some features of the work which have been undertaken and accomplished by the Society since our last annual session held in November, 1889. As all are aware some change was made at that time in the officers of the Society. On account of the extended absence of Elder Haskell who had been the president of the Society since its first organization, the last session decided to elect your speaker as president for the ensuing year and a vice president was chosen who was closely connected with the work of our General Conference, and an Executive Board was elected who could meet quite frequently for counsel with reference to all plans and methods of work for the Society. This change in the presidency was entirely unexpected to me, and I was unable to arrange my work in Pennsylvania so as to leave it and assume my new duties till the 10th of January, 1890. Since that time I have tried to give personal attention to the work of the society, and a large portion of time has been spent in actual office work.*GCDB March 6, 1891, page 11.8*

During the 16 months since our last annual session of the society, our Executive Board has held 20 meetings, and the many plans which have been devised during this time have been the results of these meetings and the councils of the Executive Board rather than any decisions of the president or vice-president.*GCDB March 6, 1891, page 11.9*

About the 1st of December, 1889, the Board decided to open a branch office in the city of Chicago. Sister M. L. Huntley, who had for many years served efficiently as secretary of the society, was put in charge of that office with a competent assistant, and the territory in which the society is working; namely, the world, was divided between the two offices. There were many reasons for opening the Chicago office, which it is not necessary for me to notice in this connection. Suffice it to say that the results of the work there have been very satisfactory to the president and to the Board.*GCDB March 6, 1891, page 11.10*

At the time of our last annual session, the office help of the society consisted

of four ladies; Sisters M. L. Huntley, F. H. Sisley, Clara E. L. Jones, and Addie S. Bowen. At the present we have but one of these workers. We cannot find language to express the loss which this society sustained in the death of Sister Maria L. Huntley. She had been connected with the society from the beginning as its secretary, and had a personal supervision of much of its work; and the correspondence, both in home and foreign fields, had been largely conducted by her. Those who had been connected with the society as assistants had depended almost entirely upon her for counsel and advice in plans of work which they were to carry out.*GCDB March 6, 1891, page 11.11*

When the news of her death was received, it seemed as though it would be impossible to find anyone to take her place, and indeed it was impossible to find anyone to take up the work which she laid down, and carry it forward in as efficient a manner as she might have done had she been spared; and many excellent plans which she might have carried out must necessarily be left without completion. Perhaps I could not pay a higher tribute to her memory than to say to you that when the little leaflets containing a memorial of her life and death were sent out to our numerous correspondents in different parts of the world, nearly all of whom were strangers to her except as they had become acquainted by correspondence, the responses that were received were without exception filled with expressions of appreciation of her Christian influence and regrets at her death.*GCDB March 6, 1891, page 11.12*

Sister Sisley was obliged to resign her position as one of the corresponding secretaries soon after the election of officers, on account of ill health. Thus we lost the benefit of her experience and connection with the society. Sister Bowen, who was with the society in Chicago at the time of Sister Huntley's death, having a burden for the Bible work, and having taken some classes in the Central Bible school, and having been engaged in office work for about twelve years in America and Europe, decided to change her work, and returned to Pennsylvania several months ago, and is now engaged in Bible work in one of the large cities of that Conference.*GCDB March 6, 1891, page 11.13*

Thus we have only one of our original workers connected with our office at present. Mrs. C. E. L. Jones, who had been chosen before our last annual session to have charge of the health and temperance work, is still doing efficient service in that department. Notwithstanding these facts, our force of workers has been increased by the selection of new material, till we now have five employed in the main office at Battle Creek besides the president, and three in the Chicago office. Mrs. S. L. Strong was selected to take the place of general corresponding secretary for the main office, and has the charge of a large proportion of the correspondence both in home and foreign fields. Miss Jennie Thayer, who has had long experience in tract society

work, was selected to take the place in the Chicago office, made vacant by Sister Huntley's death. *GCDB March 6, 1891, page 11.14*

Three of the graduates from our College were selected at the close of the last College year, and have since been engaged in the work of this society. Miss M. K. Byington as book-keeper, has charge of our books and mailing lists at the main office, and Miss Alice Bosworth acts in the same capacity in the Chicago office, while Brother C. G. Howel has labored with the president as stenographer, and assists him in his work in many ways. Miss Mary Simkin has been placed in charge of the Religious Liberty department of our work, and Miss Tena Jensen has charge of our Scandinavian work. *GCDB March 6, 1891, page 12.1*

It would be impossible for me to bring into this short address a detailed account of the work done by our different secretaries or the results accomplished; hence we have provided that one entire meeting at this session shall be devoted to reports from the secretaries, which will present as much of an idea of the scope of the work done and the results which have been seen, as possible. *GCDB March 6, 1891, page 12.2*

A few words with reference to the general work which has been done. The society rendered very valuable assistance in sending out a large amount of reading-matter that was prepared for use during the week of prayer in 1889. It also aided in sending out the maps to the Sabbath schools. In harmony with a vote taken at the last session, the society increased the size of the *Home Missionary*, and made it a twenty-four-page monthly. The paper received a hearty support during the year 1890, and our mailing list reached about 6,500. This paper is being continued this year in the same form; and if we can judge by the words of commendation which come to us from many sources, it is still being well received. I will not take time to explain the scope which the paper is intended to take, or the field it is intended to fill, as this will come in later, in reports of committees. *GCDB March 6, 1891, page 12.3*

An effort was made to start a French and German correspondence by placing a secretary in our office who was acquainted with these two languages. But the work was only nicely commenced when the secretary, Miss Marie Roth, was obliged to discontinue it on account of ill health, and nothing has been done since, except that some interesting correspondence which she had begun was continued by Brother Vuilleumier and others of the French society located in Battle Creek. *GCDB March 6, 1891, page 12.4*

Our effort to maintain a Scandinavian department has been more successful, as will be seen when the report of the Scandinavian secretary is presented. *GCDB March 6, 1891, page 12.5*

The society has placed in its main office a valuable library which contains

samples of all the publications issued by our own publishing houses, and also a valuable line of books upon missionary and other interesting topics, which have been collected from the productions of other publishers. We have placed a similar library, although much smaller, in our Chicago office.*GCDB March 6, 1891, page 12.6*

An effort was made several months ago to adopt a regular course of study upon different foreign fields, and the methods of work which have been adopted by different missionary societies which have entered these fields. The results of this study have been very satisfactory indeed, although during the last few weeks, on account of the pressure of office work, we have been unable to maintain the regular study.*GCDB March 6, 1891, page 12.7*

We have also tried to make our offices places of instruction and training for secretaries of State societies, and two persons have each spent several weeks with us, gaining a practical experience in office secretary work. We believe that much more ought to be done in this line in the future.*GCDB March 6, 1891, page 12.8*

The society has also tried during the year to examine and select a line of books upon missionary topics and general religious subjects, which have not been handled to any extent by our publishing houses, that might be recommended to our members throughout the field for use in their libraries and homes. We have succeeded in selecting a list which in many respects we deem very valuable, and believe that much good will be accomplished by their circulation.*GCDB March 6, 1891, page 12.9*

One feature of our work which may not be especially mentioned in the reports of our secretaries is the ship-work that we have been sustaining in different parts of the field. The principal points that we have supplied with publications are Liverpool, England, New York City, Baltimore, Md., and Hong Kong, China, and have frequently assisted in many other places.*GCDB March 6, 1891, page 12.10*

Our publishing houses, especially the Review and Herald, have assisted us very much in our work by making liberal donations of books, some of which were slightly damaged, and others were old editions which had been replaced by new ones; but all of which we have made most excellent use of in our gratuitous work in different parts of the world.*GCDB March 6, 1891, page 12.11*

Soon after our last annual session, the International Tract Society was requested to undertake the work of handling the literature of the National Religious Liberty Association. Our Executive Board held a joint meeting with the Executive Committee of the Association, and arrangements were made by which we could carry out this request. The N. R. L. Association has

furnished its literature at the cost of production to the International Society, and the International Society has generously handled this literature without commission, doing the work gratuitously and assuming the responsibility of carrying and collecting all accounts. This plan made it necessary to provide for a Religious Liberty department and choosing some one to have the special oversight of it. The statistical reports which have appeared in the HOME MISSIONARY since the beginning of 1890 and the report of the secretary of the N. R. L. department of our society, which will be presented at our next meeting, will show something of the nature and amount of work we have done in this direction.*GCDB March 6, 1891, page 13.1*

The Health and Temperance department of our work, nominally established before our last annual session, has been given more attention during the last year and the secretary of that department has used large quantities of health publications and is seeing some very encouraging results, as her report will show.*GCDB March 6, 1891, page 13.2*

There has been a marked increase during the year in the active work done by the society over that of any previous year since its organization. In former years when its secretary work was all done by one person, and it had no regular method for the distribution of literature, its work was done largely by correspondence and furnishing publications to others for distribution. But owing to the increase of our office facilities and force of help and the division of our work into departments and systematizing it, we have not only continued to furnish publications to ship missionaries in different parts of the world who have distributed them to good advantage, but we have been able to do a large amount of actual work in our own office, as the reports of the secretaries will show. There is no limit to the amount of work we might do in the great field which is spread out before us, if we had the means to secure publications, and had the devoted workers to send them out.*GCDB March 6, 1891, page 13.3*

Our treasurer's report will cover a period of eighteen months and will show that during the year ending June 30, 1890, the gratuitous work done by our two offices was over \$4,700. During the six months ending Dec. 31, 1890, the gratuitous work has been nearly \$2,900, making a total for the eighteen months of about \$7,600. There is one peculiarity about the work of the International Society; the more it does, the more it loses, as we have no sources of profit from the distribution of our literature, our only income being the receipts from life memberships and such donations as are made to us from time to time.*GCDB March 6, 1891, page 13.4*

In addition to the lines of work above mentioned, we have tried to assist our State societies in their work by sending them plans and suggestions from time to time which we have reason to believe have been sources of benefit to them. We have also made an effort to assist our workers in foreign fields both



by supplying them with publications and by corresponding with them in reference to their plans of labor.*GCDB March 6, 1891, page 13.5*

The principal work of our Chicago office has been to send publications and correspondence into destitute portions of the South. Large quantities of Religious Liberty publications have been sent there, and if we can judge from the extracts from letters that the secretary of that office has furnished at different times, there is a large number of prominent men in the southern field who are accepting and endorsing the correct principles on the subject of religious liberty as a result of our efforts. We have also, through the Chicago office, done what we feel to be a commendable work by supplying publications to a large number of schools in the southern field.*GCDB March 6, 1891, page 13.6*

In October last we located our Scandinavian secretary in Chicago to continue the work which had been commenced at our main office, and also to take charge of the two new Scandinavian papers which have been started by the Foreign Publication Committee. I will not attempt to go into the details of the work, as the reports from the secretaries of the Chicago office will give much more complete information than I could possibly do.*GCDB March 6, 1891, page 13.7*

As president of the society, I have since our last annual session attended seven general or State meetings and twelve camp-meetings, distributed in the following territory: New England, Atlantic, Pennsylvania, New York, Ohio, Indiana, Michigan, Illinois, Wisconsin, South Dakota, Iowa, Nebraska, and Kansas. At all of these meetings I have tried to labor as best I could for the interests of the missionary work both home and foreign, and assist in such other lines of work as I had opportunity. We have tried to present the needs of the foreign mission fields in all these meetings, and are glad to hear of some encouraging results from the efforts put forth in this direction.*GCDB March 6, 1891, page 13.8*

During the year, the General Conference Committee has seen fit to recommend that the International Tract Society be more directly connected with the canvassing work by choosing its president as general canvassing agent. At future meetings we shall have reports from the canvassing work in different parts of the world. The State agents' convention which has just closed a very profitable ten days' session, has developed facts in regard to this work which prove conclusively that it is becoming more and more important, and its importance is becoming recognized more than ever before.*GCDB March 6, 1891, page 13.9*

The field in which the International Society does its work is the world. We have borne the name of International for some time, and have been trying with the facilities with which we have had to work to make it international in

character. The relation which we sustain to our State tract societies and organized tract societies in foreign fields is simply advisory; but in the vast field where there are no organized tract societies, we have tried to turn our special efforts and do actual missionary work such as our State societies are trying to accomplish in the fields which they occupy. *GCDB March 6, 1891, page 14.1*

Last year a standing committee of five was appointed to examine the constitution of our society, and also the constitution of the State societies, and report at this session. This committee has been badly scattered, but has done its work as best it could by correspondence. We have made recommendations to the State societies with reference to their constitutions, which have been adopted in a large number of societies. We have collected much information from the various State societies, bearing upon the question of the constitution; but from the uncertainty of the plans which may be made during the meetings of the General Conference, and the bearing which they may have upon the work of the International Society in the future, we have not thought best to report any definite recommendations at this time. The report of the committee will explain itself with reference to its recommendations. *GCDB March 6, 1891, page 14.2*

As to the results of our work since our last session I will undertake to say but little. Our secretaries' reports will show some of the encouraging results which have been seen, and from these we can safely hope that the judgment will reveal much good which at present is unseen. I have thus far referred somewhat to what we have done. I will now call attention to a few things we have not done. *GCDB March 6, 1891, page 14.3*

By referring to the Year Book for 1890, page 83, resolution No. 4, we find that the Executive Board was requested to secure a boat for use in the ship mission at the New York harbor. A committee was appointed to have charge of this matter and will report at a future meeting, giving the reasons why we have not carried out this request. *GCDB March 6, 1891, page 14.4*

Resolution 7 adopted last year was a request to the Executive Board to hasten the work of translating tracts into foreign languages. This matter was placed in the hands of a committee, the majority of which were connected with our work in Europe, thinking that some definite arrangements might be made with the translators and publishers in London for carrying out this request. But owing to the uncertainty of the plans for conducting the publication of our foreign works, nothing whatever has been accomplished. *GCDB March 6, 1891, page 14.5*

Resolution 8 of last year instructed the Board to produce or secure the production of a series of small tracts on practical subjects especially adapted to meet the demand which we find for such literature. But we found that we

had no authority to act in this matter, as such work was in the hands of the Book Committee of the denomination. So we did all we could do, and appointed a committee to suggest a list of subjects to the Book Committee with the request that they secure the production of tracts upon such subjects. This committee did its work, but as yet has seen nothing accomplished by the Book Committee. *GCDB March 6, 1891, page 14.6*

The last resolution adopted at the last session was to the effect that the next regular session of the society should be held in Dist. No. 1. There were many reasons why we did not carry out this resolution. Among these was the fact that a meeting held in that locality would not be a representative meeting, and but little could be accomplished. Hence the Board postponed the meeting till this time, when it could be held in connection with the General Conference. These are a few of the plans which were made last year that we have not been able to carry out. And I feel that I am safe in making the general statement that we have done only a small part of the work which might have been accomplished in the same length of time in the great field before us, if we had means with which to work, and trained workers to assist us. *GCDB March 6, 1891, page 14.7*

A few words in closing, with reference to the work to be done at this session. The General Conference Committee has provided six meetings in its program for this society, and we shall find an abundance of matter to occupy the time thus allotted us. There are many important questions to be settled. The future work of the society should be carefully outlined in a general way. The constitution should be so amended as to be adapted to the future work of the society whenever a definite decision is reached as to what that work shall be. Plans should be made by which the society can be regularly supplied with sufficient funds for carrying on at least a portion of the work which it sees it might accomplish. Personally I can see no reason why the International Tract Society should not receive a regular appropriation from the funds placed in the hands of the Foreign Mission Board, as its work is largely done in foreign fields, and it has been demonstrated by our work in the West Indies that the seed which has been sown with little time and expense by this society, is now commencing to bear an abundant harvest when even a single laborer is sent to develop it. *GCDB March 6, 1891, page 14.8*

The canvassers' convention which has just closed, has made several recommendations which should be considered by this society; and as far as consistent, we should support plans which that convention has adopted. We should also consider the relation which this society shall sustain to our publishing work, and whether it ought not to be the publisher of our foreign books, many of which can be sold to much better advantage with the imprint of this society, than if they have the imprint of any local publishing house. I can see what to our minds is an excellent opportunity for encouraging and

developing our plans of work and our sphere of usefulness. These and many other questions should receive careful attention.*GCDB March 6, 1891, page 15.1*

I would suggest that the society provide at this meeting for the selection of the following committees: 1, a Committee on Nominations; 2, a Committee on Resolutions; 3, a Committee on Constitution and Future Work; 4, a Committee on New Books; 5, a Committee on Finance. There may be special committees which will need to be appointed during the session; but it seems that these should be selected as soon as possible and given an opportunity to prepare their work.*GCDB March 6, 1891, page 15.2*

As our work as a denomination expands and develops, we should expand our methods accordingly. My year's connection with the work of the International Society has led me to believe that it has an important sphere of usefulness, and I trust that during the meetings we hold at this session we may have the Spirit of the Lord to direct us in all our deliberations, that such plans may be made as will be attended by his blessing in carrying them out.*GCDB March 6, 1891, page 15.3*

After the reading of the president's address, Elder Haskell expressed his thankfulness for what was being accomplished. He had been thinking of the small beginning of the work of the society, in the efforts of a few individuals who had little idea that the work in which they engaged would grow to its present dimension. In his recent journey through foreign fields, he had found many instances in which publications sent out when the work first commenced had left an influence which might still be traced. In India and other points, he found those not of our faith, who were familiar with our publications, and who were taking pains to systematically distribute them. The Lord has prepared the way, and it is for us to walk in that way with zeal and consecration.*GCDB March 6, 1891, page 15.4*

On motion, the president, was empowered to appoint the committees for the session. The committees appointed were as follows:-*GCDB March 6, 1891, page 15.5*

Nominations - A. T. Robinson, J. N. Loughborough, Geo. A. Irwin*GCDB March 6, 1891, page 15.6*

Resolutions - M. C. Wilcox, C. Eldridge, W. S. Hyatt*GCDB March 6, 1891, page 15.7*

Constitution and Future Work - W. C. White, H. P. Holser, Allen Moon, R. A. Underwood, L. Dyo Chambers, E. E. Miles, E. J. Hibbard*GCDB March 6, 1891, page 15.8*

New Books - J. H. Durland, F. D. Starr, E. J. Waggoner, F. L. Mead, O. A. Johnson, John Vuilleumier, P. W. B. Wessels, G. H. Baber, T. Valentinier.*GCDB March 6, 1891, page 15.9*

Application was made for admission into the International Society on behalf of the newly organized Southern and Montana societies, and action in the matter was postponed until the question as to the advisability of organizing tract societies in mission fields could be discussed.*GCDB March 6, 1891, page 15.10*

The Chair stated that at the next meeting of the society, reports would be made by secretaries having charge of special lines of works. The meeting then adjourned.*GCDB March 6, 1891, page 15.11*

## **BIBLE STUDY**

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A feature which promises to be of much interest during the Conference, is the class organized for Bible study. This was begun Sunday, March 1. At first it was decided to hold this at 9 A. M.; but so much interest was manifested on the part of the Battle Creek church, the students of the College, the helpers at the Sanitarium, and hands in the Review Office, that the time was changed to 7 P. M., in order to accommodate all.*GCDB March 6, 1891, page 15.12*

Thus far the study has been conducted by Prof. W. W. Prescott, on the subject of the Bible as the inspired word of God. Only a few of the many excellent thoughts presented during the first four lessons can be more than suggested here. The lessons are given from the standpoint that all present believe the Bible to be true. And believing this, the scriptures themselves should decide for us what is the truth of their inspiration.*GCDB March 6, 1891, page 15.13*

*2 Timothy 3:16* shows that "*all Scripture is given by inspiration of God, and is profitable.*" The word "inspired" signifies *God-breathed*. Then the word is the breathing forth of God's own infinite thoughts. There can be no degrees of inspiration. We accept the entire word as coming alike from God.*GCDB March 6, 1891, page 15.14*

As soon as we decide that one portion of the Scripture is more inspired than another, we have a man-made Bible, which is really no standard of right and wrong. While we regard certain texts not so fully inspired as others, those texts cannot have the influence on us that they otherwise would. While we doubt portions of Scripture, we have but a doubting faith. But when we accept "*all Scripture*" as being inspired of God, it immediately becomes profitable and a source of strength.*GCDB March 6, 1891, page 15.15*

In 2 *Peter* 1:21 it is stated that holy men were *moved* by the Holy Ghost to write the prophecy. It came not by the will of man. Then, since all the writings of the Bible were prophetic, or inspired, and were spoken only as the writers were *moved* by the Holy Ghost, every word of the Bible is the exact language of God. *GCDB March 6, 1891, page 16.1*

*Hebrews* 1:1, 2 very clearly states that *God spake* in time past by the prophets, and in these last days by his Son. If God spoke, it was not man. *Man* was only the mouth-piece. It was *God* who spoke. Then we should lose sight of the human agency and see in the Bible the *word of God only*. *GCDB March 6, 1891, page 16.2*

The object in studying the Bible should not be for information merely, but that the word may be a means of grace to us. The word is *living* and *powerful* (*Hebrews* 4:12; *Jeremiah* 23:29); it is Spirit and life (*John* 6:3); it is a living principle (*1 Peter* 1:23). It is thus shown that God puts his own power in his word. And if that word is abiding in us, it will give us strength against temptation. *GCDB March 6, 1891, page 16.3*

Christ's use of Scripture in *Matthew* 4, shows us how to meet temptation. When the Tempter assails us, if we meet him with the word of God, there is a power in the word that will always put him to flight. *GCDB March 6, 1891, page 16.4*

**March 8, 1891**

**VOL. 4. - BATTLE CREEK, MICH., SUNDAY, - NO. 2**

**GENERAL CONFERENCE PROCEEDINGS SECOND MEETING**

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THE second meeting of the Conference was held Friday, March 6, at 10:30 A. M. Prayer was offered by Elder J. N. Loughborough. The minutes of the previous meeting were read and approved.*GCDB March 8, 1891, page 17.1*

H. E. Robinson of the Atlantic Conference; F. M. Wilcox of New York; I. H. Evans and Eugene Leland of Michigan; H. F. Graf of Minnesota; W. H. Thurston of Wisconsin; I. N. Williams of Pennsylvania; and C. M. Kinney of the Southern field having arrived since the last meeting, took their seats as delegates in the Conference.*GCDB March 8, 1891, page 17.2*

On motion, the Chair was authorized to increase the Finance Committee to nine. S. H. Lane, R. C. Porter, R. S. Donnell, and H. W. Decker were subsequently named by the Chair as the additional members called for on this committee.*GCDB March 8, 1891, page 17.3*

The Committee on Credentials of Delegates, made the following report:-*GCDB March 8, 1891, page 17.4*

Inasmuch as there are no delegates present from Australia and New Zealand; and as Elder S. N. Haskell has lately returned from these Conferences, and it was designed by them that he should act as their delegate; therefore, -*GCDB March 8, 1891, page 17.5*

We recommend, That he be accepted by this Conference as their representative; and, -*GCDB March 8, 1891, page 17.6*

Whereas, Brother S. F. Reeder was selected by the West Virginia Conference, to act in place of Brother Stone, to represent said Conference in this body, but has received no credentials; we therefore, -*GCDB March 8, 1891, page 17.7*

Recommend, That he be accepted as a delegate from that Conference.*GCDB March 8, 1891, page 17.8*

ALLEN  
MOON,           ] *Com. on Credentials*  
W. B. WHITE,   ] *of Delegates.*  
C. A. HALL,     ]

The report was referred to the General Conference Committee.*GCDB March 8, 1891, page 17.9*

The regular business of the day - reports from district superintendents - was then taken up.*GCDB March 8, 1891, page 17.10*

**REPORTS OF SUPERINTENDENTS OF DISTRICTS NUMBER ONE, A. T. ROBINSON, SUPERINTENDENT**

No Authorcode

Since my appointment as superintendent of District No. 1, I have attended fifteen general and State meetings, outside of my own home Conference. These meetings, six of which were camp-meetings, were in the following Conferences; Atlantic, Maine, New York, Pennsylvania, Vermont, Virginia, and West Virginia. The district embraces the above-mentioned Conferences, also the New England Conference (composed of New Hampshire, Massachusetts, Rhode Island, and Connecticut), in which Conference I have labored quite a portion of the time in local Conference work; also the Canada Conference, and the Mission Field, composed of New Brunswick, Nova Scotia, and Prince Edwards Island, which I have not visited. It will thus be seen that in this district there are thirteen States, and quite a portion of the Dominion of Canada.*GCDB March 8, 1891, page 17.11*

By way of adding to the importance of this field, we might note the fact that while the territory comprising these thirteen States is only about one twelfth of the area of the United States, it contains about one third of its population. Of the fifty-eight cities in this country, with a population of over fifty thousand, twenty-eight are within the limits of this district. The fact that besides the thirteen State Legislatures, there is also the capital of the nation, makes this, in some respects, the most important division of our home field. As I have traveled from State to State, I have realized something of the magnitude of the work to be done, and would emphasize, at this point in my report, the importance of a man being placed in charge of the work in this district who can devote his entire time to district work.*GCDB March 8, 1891, page 17.12*

There are sixty-four ministers laboring in the district, divided as follows: Atlantic, five; Canada, two; Maine, seven; New England, eleven; New York, eleven; Nova Scotia, one; Pennsylvania, fifteen; Vermont, eight; Virginia, two; and West Virginia, two. This is the same number of laborers as was reported at the time of last General Conference, although of those reported at that time, three have been sent to foreign fields, two have removed to other fields in this country, one has fallen in death, and two have given up the ministry, making eight in all, whose places have been filled by others who have entered the work of the ministry. The present number of churches in the district is 169, being an increase of 11 over last year. The present



membership is 4,302, being an increase of 347 over last year. The increase in membership is divided as follows: Atlantic Conference, 98; Canada, 7; New England, 67; New York, 24; Pennsylvania, 136; and Nova Scotia, 15. The amount of tithe raised last year was \$34,700.21, being \$6,547.28 more than was raised last year. The total amount contributed for the support of foreign work the past year was \$6,430.55. The Christmas offerings for the present year, were \$4,050.80, an increase over the amount so raised last year, of \$1,495.55. *GCDB March 8, 1891, page 18.1*

The Atlantic Conference was organized in September, 1889. The work in this new Conference is now in a very encouraging condition. They have a regularly organized tract society, and Sabbath-school Association, which are in a flourishing condition. As has already been noticed in this report, the membership has nearly doubled during the past year, and there has also been a corresponding increase in other aspects of the work. The tithe paid the past year was \$3,789.42, an increase of \$3,105.69 over the amount paid last year; and there has also been an increasing liberality manifested in the support of the foreign mission work. *GCDB March 8, 1891, page 18.2*

The General Conference has manifested a liberal policy toward strengthening the work in this new field, and we believe that the general good of the cause demands that such support be continued, as the Atlantic Conference is destined to be the theater of action in the fulfillment of the events which the sure word of prophecy has assigned to this nation. Through the work of the National Religious Liberty Association, in its efforts to defeat certain measures which have been brought before the United States Congress, our work has been brought to the favorable notice of many men of influence in the nation, and God has raised up friends for our cause. The question of Sunday legislation has been brought up in several of the States in this District during the past year, and has resulted in bringing our special work more or less into prominence. *GCDB March 8, 1891, page 18.3*

Through the efforts of the Woman's Christian Temperance Union, of Vermont, a joint resolution was recently introduced in the Legislature of that State, asking the commissioners to close the World's Fair on Sunday. This measure passed the House without discussion, but met much opposition in the Senate, some of the senators having become much interested in the literature of the National Religious Liberty Association which our brethren distributed quite liberally among them. But the bill finally passed the Senate, and three days later another bill was introduced, to amend the statute in regard to Sunday observance, to prohibit all assemblies, other than for religious purposes on Sunday, etc. Elder Purdon secured the promise of two of the most influential members of the House, to oppose the bill if it should be introduced. He also spoke an hour before the committee to whom the bill was referred. *GCDB March 8, 1891, page 18.4*

NAME OF CONFERENCE.	Churches.	Membership.	Gain of members over last year.	Tithes, year ending June 30, 1890.	
Atlantic	7	249	98	\$3,789 42	
Canada	6	148	7	516 28	
Maine	24	452	.....	1,979 46	
New England	24	803	67	8,386 37	
New York	30	850	24	5,607 97	
Maritime Provinces	4	46	15	371 91	
Pennsylvania	48	1,050	136	9,833 03	
Vermont	18	473	.....	3,035 65	
Virginia	4	114	.....	445 04	
W. Virginia	4	117	.....	735 08	
Totals	169	4,302	347	\$34,700 21	
First-day offerings, year ending June 30, 1890.	S. S. don. to foreign missions, year ending June 30, 1890.	Christmas offerings, 1889.	+Total support of foreign missions, year ending June 30 1890.	Christmas offerings 1890.	
175 76	236 54	257 58		669 88	700 84
20 30	41 46	40 60		102 36	99 08
.....	77 97	15 41		93 38	137 25
609 68	484 86	656 52		1,751 06	1,426 77
374 76	221 08	444 67		1,040 51	439 26
.....	18 71	.....		18 71	13 00
514 93	422 79	552 19		1,489 91	668 23
169 34	201 46	484 26		855 06	520 94
41 19	19 59	38 02		98 80	46 96
55 11	20 26	66 00		141 37	119 72
\$1,961 07	\$1,744 72	\$2,555 25		\$6,261 04	\$4,172 05

+ In addition to the amount given as total support of Foreign Missions, \$164.35 has been donated by individuals. *GCDB March 8, 1891, page 18.5*

The bill was soon after reported to the House, with the decision of the committee that it ought not to pass. *GCDB March 8, 1891, page 19.1*

A day or two ago I received intelligence that a committee of leading ministers in the city of Boston have petitioned the Massachusetts Legislature for a strict Sunday law. The N. E. secretary of the N. R. L. Association has had an interview with the chairman of the committee before whom the hearing is to be held, who promised to notify him when the hearing is to be. *GCDB March 8, 1891, page 19.2*

The work in New York is in quite a prosperous condition. The plan of work in that Conference, of late, has been to work among the churches, spending

some time with each church in a sort of revival effort, which is reported to have been a success in every instance, not only in building up the work in the churches so visited, but in accessions to their numbers, even in places where a strong prejudice had existed. The heavy indebtedness which has been carried by the Conference and Tract Society for some years in the past, has been reduced to a nominal sum, with a good prospect that in a few months it will be entirely wiped out.*GCDB March 8, 1891, page 19.3*

We have not received any very recent report of the work in Pennsylvania, but from the knowledge gained of that field, by attending three general meetings, since the last General Conference, I am impressed that the work is moving forward in a prosperous condition. Pennsylvania, although one of the more recently organized, has become both numerically and financially the strongest Conference in the District, and I see no reason why the work will not continue to grow in that State.*GCDB March 8, 1891, page 19.4*

There are many encouraging omens in our work in the New England Conference, of which I might speak. Some of the same line of work to which I have referred in speaking of the work in New York, has been carried on during the winter, with very satisfactory results, especially during and since the week of prayer. We note one point of special interest, which is the work in our cities. It has long been a difficult problem, as to how the truth was to be introduced into our large cities, especially Boston and the cities adjacent thereto. But we regard this problem as in a fair way of being solved by several companies of canvassers who have located in these cities, and are making a thorough and systematic effort to place our books in the homes of the people.*GCDB March 8, 1891, page 19.5*

The attendance at the South Lancaster Academy has greatly increased within the past two years, and the present accommodation for students is crowded to the utmost capacity. The several Conferences in the district are quite well represented by students in attendance at the present time.*GCDB March 8, 1891, page 19.6*

The Canvassing Work in the District. - Considerable advancement has been made in the canvassing work in our district since the last General Conference, and especially during the past year. The work has been more thoroughly organized in the Maritime Provinces and in Maine, Vermont, and the Virginias; so that we now consider it on a good healthy basis in all parts of the district. Elder Miles, our district agent, has labored faithfully to bring the work up to the highest possible degree of efficiency. He has attended some twenty State meetings and institutes, besides making many efforts of a more local nature.*GCDB March 8, 1891, page 19.7*

Individuals and companies in various places are reported as having embraced the especial truths for this time by the reading of the books thus

furnished them by the canvassers, and several of these persons are now connected with the work, as canvassers or in some other capacity. We have been at a loss to know how to follow up and develop the interest awakened by the books, as our ministers and Bible-workers are so few. I am glad that a committee has been appointed by this Conference, who will give careful thought to this question.*GCDB March 8, 1891, page 19.8*

The retail value of orders taken in the district during the year 1890, so far as given in the reports published from week to week, is \$127,746.77. According to the reports, more than ninety per cent of the orders taken have been delivered, and probably if full reports had been received, the above amount would represent not far from the actual sales of the year. This result is very gratifying, as compared with what was done in this line two or three years ago, when the entire book sales of the denomination did not exceed this amount.*GCDB March 8, 1891, page 19.9*

The tabular report on the previous page shows a summary of the numerical and financial standing of the cause in District No. 1.*GCDB March 8, 1891, page 19.10*

## **NUMBER TWO, R. M. KILGORE, SUPERINTENDENT**

No Authorcode

District No. 2 embraces nine southern States, as follows: Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Florida, Georgia, North Carolina, and South Carolina, with a population of over 12,000,000. There is but one organized Conference in the district, the Tennessee River Conference, which embraces those portions of the States of Kentucky and Tennessee lying west of the Cumberland mountains. The eastern part of these two States form the Cumberland mission field. All the other States in the district are also mission territory.*GCDB March 8, 1891, page 19.11*

Since last General Conference five ministers have been laboring in these mission fields. Six new churches have been added, making at present an aggregate of twenty churches and 394 members, who have paid tithes to the amount of nearly \$3,000, making an increase of tithes above that reported last Conference of \$1,500. Adding to these figures the statistics showing the standing of the Tennessee River Conference, we have a total in the district of seven ministers, two licentiates, twenty-seven churches, 556 members, and tithes paid, \$4,500.49.*GCDB March 8, 1891, page 20.1*

At the general council held at Atlanta in November, 1890, the district was organized by forming the following departments, operative under the General Conference; viz., The Southern Tract Society, with twelve local societies, and 70 members; the Southern Sabbath-school Association, with 29 schools.

Treasurers have also been appointed for the different States, to whom the tithes are to be sent, and by them the same is forwarded to the treasurer of the General Conference.*GCDB March 8, 1891, page 20.2*

In the district, three tents have been operated the past season, one in Kentucky, one in Tennessee, the other in Georgia, each with a good degree of success. By these efforts, together with other meetings held in school-houses, halls, and churches, more than 100 members have been added to our numbers. One camp-meeting in the Tennessee River Conference, and a general council and institute held at Atlanta, Ga., constitute all the general meetings held in the district.*GCDB March 8, 1891, page 20.3*

There have been about 30 canvassers engaged during the past year, who have sold our subscription books to the value of \$24,621.35. In order to supply the demand, the Review and Herald have had to ship books by the car-load to the Atlanta repository. An open door is offered in District No. 2, for a large number of canvassers to engage in the work of scattering the seeds of present truth, with assured success as a missionary work, and with remunerative financial returns to all who will work with zeal and love for those who are in the darkness of error.*GCDB March 8, 1891, page 20.4*

The State of South Carolina has not yet been supplied with even a canvasser; and so far as we know, there is not a soul in the State who is heeding the message. But little is being done in Mississippi and Alabama. The wants of these States in this respect cannot be fully appreciated or understood by those who have not been on the ground. To say that they are destitute does not express it. There is a crying need for willing, devoted, courageous canvassers, who will enter these fields with our books, plant the seeds of truth, and thus prepare the way for the living preacher. Something must be done to set the truth before these people.*GCDB March 8, 1891, page 20.5*

We can truthfully say that there is a good degree of courage manifested on the part of all the workers in the district. Those who were laboring in this district at the time of the last General Conference, are still hopeful, and God is blessing their efforts. Elder Purdham, of Louisiana, has been enabled to organize some new churches, and add to those already existing. He has, however, met with some severe opposition. At one place the enemies of good order and religion forbade water in the public stream for baptism, and subsequently burnt one of our meeting-houses. Elder Crisler has been engaged again in the work, during the past year, and is much encouraged with the success attending his labors. Some new companies of believers, and among them some very interesting cases, have been brought to the deciding point through his efforts.*GCDB March 8, 1891, page 20.6*

Elder G. T. Wilson and wife, by the recommendation of the General

Conference Committee, about one year ago, were removed from the West Virginia Conference to Georgia, where they have labored successfully the past year. They are very much interested in their work, and devoted to the people of this mission field. D. T. Shireman and wife have recently been located in North Carolina, where they are now laboring with hope and courage. Some success is attending their labors. The former occupant of this field, Elder J. W. Bagby, is now laboring in Illinois. We have now one colporter, who is just entering upon the work in the State of Georgia, and will give his whole time to it.*GCDB March 8, 1891, page 20.7*

There are some things that this Conference should consider, which have a bearing upon the interest of the cause in District No. 2.*GCDB March 8, 1891, page 20.8*

1. The death of our lamented brother, Elder E. E. Marvin, who has filled so well the office of president of the Tennessee River Conference the past year or more, has created a vacancy to be supplied, and this Conference should consider well the situation, and recommend an efficient minister to fill the place.*GCDB March 8, 1891, page 20.9*

2. There should be a sufficient corps of laborers supplied in those fields where the work is opened up, to successfully carry forward their tent meetings without endangering the lives and health of the workers thus engaged.*GCDB March 8, 1891, page 20.10*

3. Those States which are not supplied with ministerial laborers, should have some provision made for them.*GCDB March 8, 1891, page 20.11*

4. To what extent shall we extend the colporter work in the South?*GCDB March 8, 1891, page 20.12*

5. Some provision must be made for the support of medical, or health and temperance missionary workers in this district.*GCDB March 8, 1891, page 20.13*

6. What shall be done for the cities of the South and to supply ship missionaries for such cities as New Orleans, Mobile, Pensacola, Jacksonville, Savannah, Charleston, and Wilmington?*GCDB March 8, 1891, page 20.14*

7. The greatest call and most imperative demand of all for the advancement of the third angel's message in the southern field, is for a school where workers may be developed on southern soil to labor in this field. The circumstances which meet us in this section of the country are peculiar, and to make rapid the advancement of the cause in this field, it is necessary that this Conference should take immediate steps to set on foot some measure

which will provide for relief in this direction.*GCDB March 8, 1891, page 20.15*

I would call the attention of this Conference to the fact that in all the educational work connected with the denomination no provision has been made for the development of workers to labor especially among the colored people. Here is one race of people within our own borders, for whom we as a people, have done very little.*GCDB March 8, 1891, page 21.1*

We therefore urge upon this Conference the consideration of this matter, and ask this body to make some provision for the training of workers from the rank and file of this people, to labor effectually with those of their own race. We repeat, that in no section of the country can there be a more pressing demand, or a louder call for school advantages, than that which comes from this portion of our land.*GCDB March 8, 1891, page 21.2*

In closing, I will refer to another want which I think, if supplied, would not only advance the work in this southern field, but would also be a great blessing to those who engage in it. I refer to the demand for experienced men and women who are dying spiritually in some of our churches, because they find no field of usefulness in which they can devote their ability to helping others. Cannot something be done to call out this latent talent in our churches, and locate these brethren and sisters in different places, where like beacon lights they may be the means, in the hands of God, of bringing the light of the last warning message to many cities, towns, and neighborhoods where churches may be raised up, and sustained through their instrumentalities?*GCDB March 8, 1891, page 21.3*

There is indeed a loud call, an open door, throughout the South, to many of our devoted and conscientious brethren and sisters; and we ask, Why cannot Battle Creek, and others of our large churches, be prevailed upon to supply some of this demand? Some who have gone are now doing good work, and are greatly blessed. We are certain that others who will go with proper motives, and labor with wisdom, will be richly rewarded for the sacrifice they might make in this direction.*GCDB March 8, 1891, page 21.4*

### **NUMBER THREE, O. A. OLSEN, SUPERINTENDENT**

No Authorcode

This District is composed of the Conferences of Michigan, including Ontario, Illinois, Indiana, and Ohio. There are no specially marked features to report in the work in this district. The camp-meetings were good and generally well attended. Michigan held three camp-meetings, the other States had one each. Other State and general meetings have been held with good results.*GCDB March 8, 1891, page 21.5*

Michigan - Michigan is our largest Conference. We have here nearly one hundred and fifty churches and unorganized companies, with a membership of 5,000; but our ministers are very few. Michigan is a destitute field. Your district superintendent has not been able to do justice to the work in this State, nor the work in the district. Michigan is a good field for labor. The tent meetings held last season were quite successful. Ontario, a part of the Michigan Conference, is a very important field. Two tents were run in Ontario last year. Elder Eugene Leland has been in charge of the work there the last year, and he reports encouraging advancement. Michigan has great resources in a large number of young people; these should be looked after with more care, for many of them can and ought to be developed into efficient workers in the cause. The canvassing work has been very successful. The past year a much larger number of canvassers were in the field than at any time before.*GCDB March 8, 1891, page 21.6*

Michigan needs attention from the General Conference. In times past she has furnished many and efficient laborers to many other parts of the field, until the work has been severely crippled at home. Occupying a central position in our work, having our most important institutions located in her midst, and having resources capable of great developments, Michigan should not be left as destitute of needed help as she has been for a while in the past. We have a few faithful laborers, but we cannot begin to meet the wants, neither in our labor for the churches nor in new fields. The Michigan Conference has donated to the General Conference since its last session, \$13,000, besides paying her tithe.*GCDB March 8, 1891, page 21.7*

Illinois. - The district superintendent has not been able to give as much attention to Illinois as ought to have been done. The president of the Illinois Conference, Elder Kilgore, being the superintendent of District No. 2 at the same time, has been taken away from the State much of the time, and has given comparatively little time to the Illinois Conference. This is also a very important State, and it demands more than passing attention. The government having decided to hold the World's Fair at Chicago will make this a very important center for the next few years. Steps have already been taken to station men to work in this connection in Chicago. The Illinois Conference has also begun work in several important cities, which has involved a great outlay of means. All this means needs a careful looking after, and if the General Conference still insists upon taking the president away for other work, Illinois must be furnished experienced and competent help. The canvassing work is in a prosperous condition.*GCDB March 8, 1891, page 21.8*

Indiana. - The district superintendent has attended three meetings in Indiana during the last year, besides the camp-meeting. The work has been making steady progress in this Conference. We cannot say that this field has suffered from a lack of laborers. Indiana has been better provided in this



respect than any other Conference we know of. The canvassing work has been gaining, and a larger number have been out in the field than in any previous year. We do not know that we have any special request to make for Indiana.*GCDB March 8, 1891, page 21.9*

**STATISTICS OF DISTRICT NO. 3, FOR THE YEAR ENDING JUNE 30, 1890**

CONFERENCE.	Number of churches.	Number of unorganized companies.	Net gain in membership.		State Meetings Camp General	
Michigan	109		36	163	3	3
Illinois	28		13	41	1	
Indiana	53		12	53	1	2
Ohio	54		3	58	1	2
Totals	244		64	315	6	7
Inc. of laborers.	Dec. of laborers.		Present	Tithes	Average tithes per member.	
Ministers.	Licentiates.	Ministers.	Licentiates.	Membership.	paid.	
			1	3	5,010	\$28,833.31 \$5.75 1/2
1	1			847	8,529.41	10.07
	1		+ 3	1,201	6,142.61	5.11
2				1,126	+ 6,000.65	+ 5.33
3	2	1	6	8,184	\$49,505.98	\$6.05
+ Bible workers.		+ For nine months, ending June 30, 1890.				

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Ohio. - We have attended three State meetings in this Conference, and one camp-meeting. Here, too, we can report progress in the work. In this Conference there is a great scarcity of laborers. Ohio is a good field, and the truth is steadily gaining ground. The Lord has blessed Brother Irwin, the president of this Conference, in his work. The Bible work in Cleveland has resulted in bringing many people into the truth. During the last year work has been opened in Cincinnati. Elder W. H. Saxby has been stationed there, doing some canvassing and Bible work. He reports most excellent success. On the whole, we feel much encouraged for the work in Ohio. Here, too, the canvassing work is making advancement. The district canvassing agent has given more attention to Ohio and Indiana than to any other part of the district, and this has been much appreciated.*GCDB March 8, 1891, page 22.1*

Above we give a statistical report of District No. 3, which will give something of our standing; all of which is respectfully submitted.*GCDB March 8, 1891, page 22.2*

## NUMBER FOUR, E. W. FARNSWORTH, SUPERINTENDENT

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[As Elder Farnsworth was absent in Colorado caring for his sick wife, the secretary read the following report furnished by Elder Farnsworth, for publication in the Year Book:-]*GCDB March 8, 1891, page 22.3*

This District embraces the Conferences of Nebraska, Iowa, Wisconsin, Minnesota, and South Dakota. There are 7,894 Seventh-day Adventist church-members in these Conferences, according to their returns the present year; showing that 570 have been added in Iowa, Wisconsin, Minnesota, and South Dakota during the past twelve months.*GCDB March 8, 1891, page 22.4*

There are forty-one ordained ministers and thirty-seven licentiates. They have five ministers less than last year, and two licentiates more. Much greater care has been exercised in recommending candidates for the ministry, than formerly, and several have been removed to other Conferences, which in part accounts for the loss.*GCDB March 8, 1891, page 22.5*

Ten new men have been licensed and three removed. Seventeen Bible workers are employed by these Conferences, and on an average about 154 canvassers have been at work. The retail value of the books sold by the canvassers is as follows: Iowa, \$11,650; Wisconsin, \$9,761.32; Nebraska, \$7,072.30; Minnesota, \$30,000; South Dakota, \$4,470.18, making a total of \$62,953.78. The whole amount of denominational literature sold in this District is \$80,991.94. The total amount of business done by the tract societies amounts to \$100,379.54. The aggregate net worth of the tract societies is \$37,230.65.*GCDB March 8, 1891, page 22.6*

There have been eighteen camp-meetings held the past summer, and eleven other general meetings not included in the camp-meetings. Nineteen tents have been in active operation in the District, and they have been pitched in twenty-eight different cities and villages.*GCDB March 8, 1891, page 22.7*

The aggregate amount apportioned to these Conferences, for Union College, including \$5,000 voluntarily assumed by Wisconsin, was \$29,488.88. Of this amount there has been secured by good pledges, \$27,034.41. The amount paid in and sent to the College the past year, is \$12,435.22.*GCDB March 8, 1891, page 22.8*

There are 725 subscribers to the *Review and Herald*, in Iowa; 529 in Wisconsin; 313 in Nebraska; 443 in Minnesota; 183 in South Dakota; total, 2,100. The *Sentinel* has 1,675 subscribers, and the *Good Health* has

The different societies have kept up a healthy activity in most of the States. The Sabbath school Associations have held several meetings and conventions, at which there has been a thorough discussion of the Sabbath-school work, and a great amount of good instruction given. The Sabbath-school work has greatly improved during the year. The health and temperance societies have done more the past year than ever before. Health and temperance meetings and cooking schools have been held in connection with all the larger camp-meetings and many of the smaller ones. We think a general interest has been awakened in this important branch of the work. *GCDB March 8, 1891, page 22.10*

The canvassing work has met with some serious obstacles in several of the States, which have somewhat hindered its rapid growth. Yet there has been a gradual increase in this line of work, and a large amount of literature has been circulated through this means. It has been a year of profitable experience. The workers are learning better how to work, a better class of workers is being developed, and thus the work is being settled on a more permanent basis. We look upon the canvassing work as one of the most potent and influential means for advancing the third angel's message. *GCDB March 8, 1891, page 23.1*

The foregoing represents, so far as a few dry facts and figures can, a part of what has been done in the District during the past year. But there are great currents of influence that have been carrying forward the truth, which cannot be represented by figures, nor expressed by statements. They can be felt only by those whose hearts beat in sympathy with it. There is, generally speaking, a spirit of courage and faith in the hearts of the people, and a disposition to press forward, being thankful for the blessing of God in the past and anxious for his guiding hand in the future. *GCDB March 8, 1891, page 23.2*

**NUMBER FIVE, J. N. LOUGHBOROUGH, SUPERINTENDENT** <sup>1</sup>Elder E. H. Gates, superintendent of district No. 5, was appointed to take charge of the missionary ship, "Pitcairn," and sailed from Oakland, California, October 20, 1890. Elder Loughborough was appointed to fill out the unexpired term of Elder Gates, as superintendent of district No. 5.

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Not having opportunity to labor in this district since my appointment as superintendent, most of the facts given below have been gathered from reports published in the *Review*, or statements furnished by the officers of the respective Conferences in the district. *GCDB March 8, 1891, page 23.3*

District No. 5 contains five State Conferences; namely, Kansas, Missouri,

Texas, Colorado, and Arkansas. The territory comprised in each State Conference is that of the State named, except Colorado and Arkansas, the former being composed of Colorado, Wyoming, and New Mexico, the latter of Arkansas and about one-fourth part of the Indian Territory.*GCDB March 8, 1891, page 23.4*

These Conferences were organized as follows: Kansas, 1875; Missouri, 1876; Texas, 1878; Colorado, 1883; Arkansas, 1888. Each of these Conferences has a well-organized tract and missionary society, a State Sabbath-school Association, and a Health and Temperance Association.*GCDB March 8, 1891, page 23.5*

The territory of the District has an area of 731,692 square miles, in which are 8,074,596 inhabitants, exclusive of the fourth part of Indian Territory, of which the exact population is not known. The number of organized Seventh-day Adventist churches in the District is 124, with a membership of 3,803. The report of membership given in the General Conference Year Book of 1890, shows a decrease in membership of 165. It appears, from present information, that in making up the report last year there was some mistake in the number of members given for one of the Conferences, which the present numbering corrects.*GCDB March 8, 1891, page 23.6*

While the comparison of figures would show a decrease, the facts are that there has been a marked increase in numbers in the district. The members paid into the treasury of the district, for the support of the cause, as tithes, the past year, the sum of \$22,027.03, being an increase over the previous year of \$552.80. In some parts of the district there is a complaint of scarcity of funds and a shortness of crops, while some of the officers in other parts express a doubt whether all are faithful to pay an honest tithe. We trust this difficulty will be removed, and that there shall not have to be a curtailing of labor in any part of the district, because any are unfaithful in rendering to the Lord his due. The tithe is not ours; "it is the Lord's." Let us all willingly render to the Lord that which is his own.*GCDB March 8, 1891, page 23.7*

The number of tract and missionary members in the District is 1,552, and the business of the State societies for the year was \$40,589.64. The value of subscription books sold by the societies was \$20,322.03. The number of subscribers obtained for periodicals was 2,367. The net worth of the societies, above all indebtedness is \$14,090.05. In most parts of the District the canvassing work is reported to be in a prosperous condition, with prospects of an increase of work in the spring. Many of those who were canvassing the past summer, are attending school during the winter. Canvassing institutes were held the last season, in various parts of the District, which did much to make the canvassing work more effective.*GCDB March 8, 1891, page 23.8*

The number of Sabbath-schools in the District is 211, and the number of scholars 4,853, being an increase of sixty schools and 609 scholars over the previous year. These scholars contributed for the support of foreign missions during the year, \$1,314.34, being an increase of \$445.15 over the preceding year.*GCDB March 8, 1891, page 23.9*

The Christmas offerings made in the District the past year amounted to \$1,665.41, being \$958.51 less than the previous year. The first-day offerings to foreign missions amounted to \$1,132.52, which exceeded the previous year by the sum of \$281.13. In addition to the above, in one of the Conferences of the District (Colorado) there was donated to the General Conference, for the aid of foreign missions the sum of \$500.*GCDB March 8, 1891, page 23.10*

The number of ministers in this District is twenty-five, and the number of licentiates is twenty-four, being two ministers and five licentiates less than last year. These seven laborers have not apostatized from the faith, but the difference in figures is occasioned by the removal of laborers to other fields. There were no new ordinations to the work of the ministry in this District during the year.*GCDB March 8, 1891, page 24.1*

There was one camp-meeting held in each of the five Conferences. Beside this, each State had a spring meeting, and in some of the States a canvassers' institute in addition. At the camp meetings much instruction was given on the subject of health and temperance, and considerable attention was given to the theme of healthful cookery. A number of tent meetings were also held with good results.*GCDB March 8, 1891, page 24.2*

While there is reported throughout the District "confidence in the truth and in the means employed for its advancement," with a commendable zeal on the part of many to push on the work, there is a plea for a higher state of spirituality to be developed among the members, that the work in every part of the District may bear more and more the impress of the divine, and less and less of the human. May the Lord grant to all to realize the truth of what he has said respecting the forwarding of his work, that "it is not by might, nor by power, but by my spirit, saith the Lord."*GCDB March 8, 1891, page 24.3*

In some parts of the District the health and temperance work has suffered from the ill health of those appointed to take charge of the work, or from the removal of such officers to other fields of labor after their appointment. In Colorado the president, Dr. H. Stearns, died during the year. On the whole, the health and temperance work is reported as on the advance.*GCDB March 8, 1891, page 24.4*

The cause of education is a subject which has received much attention in this District during the year. The Conferences composing this District are five of

the nine that entered into a compact to build Union College, at Lincoln, Neb. The State Conferences in the District have accepted by vote the sums apportioned to them of the \$14,500.40 assigned to the District as their part of what the nine Conferences were expected to pay for the enterprise. Of this sum, this District has paid (up to Dec. 1, 1890) \$3,384.40, and promises to pay the balance as soon as possible in the coming summer. Not only are they contributing of their means for the erection of the buildings, but they are planning to send their sons and daughters to receive the benefits of the instruction at Lincoln College. In two of the State Conferences in this District there are schools under the control of Seventh-day Adventists, and there is a call in some places for church schools to be established, where those may receive instruction who are not able to go to the Battle Creek and Lincoln Colleges, or who are not, as yet, far enough advanced to enter these schools.*GCDB March 8, 1891, page 24.5*

#### **NUMBER SIX, R. A. UNDERWOOD, SUPERINTENDENT**

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District No. 6 has three organized Conferences and one mission field, comprising the following States and Territories: The California Conference extending over the States of California and Nevada, and the Territories of Utah and Arizona; the North Pacific Conference embracing that part of Oregon, Washington, and British Columbia lying west of the Cascade Mountains; the Upper Columbia Conference embracing the State of Idaho and all of Oregon and Washington lying east of the Cascade Mountains; leaving Montana a mission field, to be supplied with laborers by the General Conference.*GCDB March 8, 1891, page 24.6*

It was in the month of August, 1868, at Petaluma, California, that the first series of tent-meetings was held by Seventh-day Adventists in the territory now known as General Conference District No. 6. Elders J. N. Loughborough and D. T. Bourdeau were the laborers who conducted the meetings. At this time less than a score of Sabbath-keepers could be found on the Pacific Coast.*GCDB March 8, 1891, page 24.7*

It is a matter of the deepest interest to note the progress of the third angel's message since that time, not only on the Pacific Coast, but throughout the entire world. At that time it was a greater undertaking to open up a mission on the Pacific Coast, with the facilities then at hand, than to now enter some untried foreign field. Then it took Elders Loughborough and Bourdeau five weeks to reach California from Michigan, *via* Central America, instead of five days, as now, by railroad.*GCDB March 8, 1891, page 24.8*

Then we had one small publishing house, printing only one denominational paper, the *Review*. We had but few Conferences; no tract and missionary

societies; no bound books, published in an attractive form, to offer the public; no canvassers; no Bible workers; no colleges to train laborers to go forth to stand by the few ministers burdened with the weight of the solemn message of God for this generation. Now, by the blessing of God, there are nearly 4,000 believers of the third angel's message in this District, co-operating in its aims and objects.*GCDB March 8, 1891, page 24.9*

Important institutions have been planted on the Pacific Coast, which demand the attention and support of this Conference, so far as it is possible to render them its aid. First in importance I speak of the Pacific Press, the second largest publishing house among us as a people. In the last two years this office has established branches, at considerable expense, in New York City, and London, England. The establishment of these offices, though much to the advancement of the cause, has been up to the present time, a financial loss to the institution.*GCDB March 8, 1891, page 24.10*

The delegates will remember the earnest calls they have made in the past to have the *Signs of the Times*, our pioneer paper, published at such a price that our tract societies could handle large clubs for free distribution. Now this has been done, and we trust that the tract societies will appreciate this by placing the paper in the houses of the people everywhere.*GCDB March 8, 1891, page 25.1*

The Healdsburg College and the St. Helena Health Retreat are important institutions. As there will be a separate report given of the workings of the Retreat, I will not take the time to speak of this, only to say that the past year has been one of prosperity in its history. The faculty of Healdsburg College report a good interest in their school work. The educational secretary will doubtless speak quite fully of educational work in this district.*GCDB March 8, 1891, page 25.2*

I have spent considerable time in the North Pacific and Upper Columbia Conferences the past season. The educational work, and the locating of a union school for the northwest has been live questions for the past few months in that field. After considering the question from all stand-points, our brethren in these Conferences and Montana have decided to unite in establishing one school centrally located. Our brethren propose to have the property deeded to the General Conference Association. They also ask this body to elect a board of trustees, and to render them such substantial aid in establishing this College for the northwest as this Conference may be able to provide.*GCDB March 8, 1891, page 25.3*

The Milton Academy is in a prosperous condition, with an attendance of about one hundred and fifty students. There is another school controlled by our people in District No. 6, an academy opened by Prof. W. H. Bunch, with four assistant teachers, in Coos County, Oregon, last fall, which at the

present time has an attendance of 140 students. Only eighteen or twenty of this number are children of Seventh day Adventists. From all accounts of this school, it seems to be doing good work, and commanding the respect, as well as the support, of the people in that part of Oregon.*GCDB March 8, 1891, page 25.4*

Coos county is separated from the rest of the world by dense forests and mountains on three sides, and the Pacific Ocean on the other. It is seventy-four miles from the nearest railway station to Coquille City, the location of the Academy. The road is through dense forests and over mountains, and can only be traveled on horseback during the winter season of the year. Their only means of communication with the world during this time (excepting the mail carried on horseback through the mountains) is by a line of steamers which run from Coos Bay to San Francisco, Cal. This isolation from the rest of the world was sufficient reason, in the minds of a few of our brethren in that county, for their starting a school controlled by our people. There has been \$3,500 already invested in the Academy.*GCDB March 8, 1891, page 25.5*

Since the last General Conference, the California Conference has opened the work in Utah and Arizona. At Phoenix, Ariz., a church has been organized with eighteen members, and a good work started. To Utah, perhaps the hardest field for labor in the United States, Elder G. H. Derrick was sent to open the work as he might deem best after a study of the people and the best means of reaching them.*GCDB March 8, 1891, page 25.6*

The Congregationalists have expended more than \$250,000 without accomplishing hardly anything in Utah. The Methodists and others have tried the work with a similar experience, it being almost impossible to reach the people by means of preaching or teaching.*GCDB March 8, 1891, page 25.7*

The canvassing work was thought to be the most practical way of placing the truth in the homes of the people. The work started hard. One year ago this month, when I visited Elder Derrick and company of four or five workers at Salt Lake City, the outlook was not at all flattering; but having faith in the work, and that the "battle is the Lord's," our brethren toiled on, God giving them more and more success each week, until up to the present time there have been fully \$20,000 worth of our publications placed in the homes of the people in Utah, and eighteen persons are rejoicing in the truth. At present there are twelve active canvassers at work there, ten of whom have entered from other fields, and two who have embraced the truth by means of the books sold.*GCDB March 8, 1891, page 25.8*

The work in Montana is very encouraging. At a meeting recently held at Livingston, a State tract society was organized, and also a church with twenty-six members. Several have embraced the truth in that field the past



season. On account of an interest near Boseman [Bozeman], Elder J. W. Watt is prevented from attending this Conference. The canvassing work is also an encouraging feature in Montana. Six active canvassers are now at work. This mission field is at present self-supporting.*GCDB March 8, 1891, page 25.9*

The business of the tract societies in the district for the year ending June 30, 1890, was a little over \$25,000. In this report the book sales in the California Conference are counted only from April 1 to June 30. Prior to April 1, 1890, the book business was handled by the Pacific Press. At that date the tract society took charge of the canvassing work, and appointed a State agent to look after its interests.*GCDB March 8, 1891, page 25.10*

Up to this time the agents had been selling less than \$1,000 worth of books per month. In two months' time they had more than doubled their sales. In August they sold \$4,645.70 worth, and since that time their average sales have been about \$4,000 worth per month.*GCDB March 8, 1891, page 26.1*

The amount of tithe paid in this district during the past year was \$45,695.89; first-day offerings, \$1,890.61; Christmas offerings, \$3,627.92; Sabbath-school donations to foreign missions, \$4,717.17; Donations of State Conferences, \$4,500. This is divided among the several Conferences as follows:-*GCDB March 8, 1891, page 26.2*

California - Membership, 2,171; tithe, \$28,426.28, per capita, \$13.09; first-day offerings, \$1,372.74, per capita, \$0.63; Christmas offerings, \$2,549.63, per capita, \$1.13; Sabbath-school donations to foreign missions, \$3,554.09, per capita, \$1.17; donated by State Conference to General Conference, \$2,000, per capita, \$0.91; total per capita to foreign missions, \$3.84.*GCDB March 8, 1891, page 26.3*

North Pacific - Membership, 700; tithe, \$11,718.08, per capita, \$16.74; first-day offerings, \$364.19, per capita, \$0.52; Christmas offerings, \$822.19, per capita, \$1.19; Sabbath-school donations to foreign missions, \$809.22, per capita, \$1.15; donated by State Conference to General Conference, \$2,500, per capita, \$3.57; total per capita to foreign missions, \$6.43.*GCDB March 8, 1891, page 26.4*

Upper Columbia - Membership, 443; tithe, \$4,599.48, per capita, \$10.38; first-day offerings, \$153.68, per capita, \$0.34; Christmas offerings, \$256.10, per capita, \$0.57; Sabbath-school donations to foreign missions, \$340.36, per capita, \$0.76; total per capita for foreign missions, \$1.67.*GCDB March 8, 1891, page 26.5*

Montana - Membership, 50; tithe, \$952.05, per capita, \$19.04; Sabbath-school donations to foreign missions, \$13.50, per capita, \$0.27; total per

capita to foreign missions, \$0.27.*GCDB March 8, 1891, page 26.6*

It will be seen from this that the North Pacific Conference is largely in the lead of the other Conferences in this district, in tithe and offerings to foreign missions. From what I know of the field I am persuaded that this is largely due to the faithful labors of Father Dickinson, as we call him, the State treasurer of this Conference. He tells me that he never receives tithes or offerings from a church, company, or an isolated individual, without sending them a good personal letter of thanks in behalf of the cause of Christ, and an admonition to faithfulness in this important branch of the Lord's service. If we had more State and church treasurers who felt the burden and responsibility of their office as does Brother Dickinson, our treasury would be largely increased.*GCDB March 8, 1891, page 26.7*

A sample of these good letters sent throughout the North Pacific Conference, has fallen into my hands lately, which I take the liberty to read, omitting the name of the person addressed.*GCDB March 8, 1891, page 26.8*

**SALEM, OREGON, FEB. 25, 1891**

No Authorcode

Mrs.———. *GCDB March 8, 1891, page 26.9*

MY DEAR SISTER: Yours with fifty cents tithe for the North Pacific Conference, is at hand, and set to your credit. Many thanks for the same. I am glad to receive this token of love to Christ, and from one whom I have never seen, but whom we fondly hope will soon dwell among us, and add her song with ours to the blessed one who walks among us, and whom we hope to see not long hence in his beauty. May God's loving favor rest upon you and your husband, and may the gentle, softening, subduing influence of which you speak, rest upon you both, and prepare you to come to this Conference with large measure of good to this people.*GCDB March 8, 1891, page 26.10*

Tell our beloved——— to take my life text for his *own* through all future life, and he may be assured, if he does, that he will find it never to fail. "Trust in the Lord with all thine heart, and lean not unto thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths." Thanks be to God for his unspeakable gift. Your brother, in love, O. DICKINSON *GCDB March 8, 1891, page 26.11*

I am satisfied that a close investigation would show that many of those chosen to fill the responsible place of tithe treasurers in our Conferences have only a *dead faith* in the tithing system. Many of our church, and perhaps some of our State, treasurers regard themselves elected simply as *receivers*

of what may be paid to them; but that they have a solemn duty to discharge by faithful *example* and *earnest exhortation* in person or writing in the proper spirit to their brethren to be faithful in the payment of the Lord's means, for the support of the home and foreign work, - has never dawned upon their minds. It is about as consistent to choose such persons treasurers as to send out men to preach the burning truths of the gospel who have never known its transforming power. Have not we, as ministers and Conference officers, been greatly at fault in failing to properly instruct the treasurer in regard to what is his whole duty in the faithful discharge of his office? Brother O. Dickinson, of the North Pacific Conference, spends a large share of his time in correspondence with the churches and isolated families in his Conference. He feels that this kind of work is the best missionary work he can do.*GCDB March 8, 1891, page 26.12*

There were seventeen tents used in the district, in which series of meetings were held. Most of these were more or less successful in bringing companies into the truth. Besides the tent efforts, there were something like seventy-five brought into the truth by means of Bible work.*GCDB March 8, 1891, page 26.13*

Eight camp-meetings were held in the district. These meetings were seasons of instruction and spiritual revivals. Several important general meetings were held in each Conference, in addition to the camp-meetings. The season of prayer and humiliation appointed by the General Conference Committee, for October 3-5, also the week of prayer in December, were seasons of earnest seeking of God by many, the results of which we trust will be shown by the fruits of individual consecration.*GCDB March 8, 1891, page 26.14*

In conclusion I wish to say, there is a large and fruitful field in District No. 6. Important institutions are already in operation there, which need consecrated talent connected with each and all. We have twenty-nine ministers, twenty-three licentiates, twenty-two Bible workers, and fifty canvassers, in the field. When this Conference shall consider the removal of laborers from one field to another, you should remember that you have drawn heavily of late from California. May the Lord guide the delegates in the important questions before them, that the one great cause of Christ may be best served by your decisions.*GCDB March 8, 1891, page 26.15*

The Conference adjourned, to meet Sunday, Mar. 8, at 9 A. M.*GCDB March 8, 1891, page 27.1*

## **PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

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### **FIRST MEETING**

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THE first meeting of the thirteenth annual session of the International Sabbath-school Association was called Friday, March 6, at 3 o'clock P. M., with the president, C. H. Jones, in the chair. The meeting was opened with Hymn No. 1261. Prayer was offered by Elder J. H. Durland. The reading of the minutes of the last annual session was waived. The president then read his annual address.*GCDB March 8, 1891, page 27.2*

#### **THE PRESIDENT'S ADDRESS**

No Authorcode

We are glad to welcome so many delegates to this the thirteenth annual session of the International Sabbath-school Association. Nearly a year and a half has elapsed since our last annual meeting, and many are the changes that have taken place both in the work and the workers. Some of those who met with us one year ago have since been called to distant fields of labor; and some have been laid away in the cold grave to await the coming of the Life-giver. While faithful laborers have been taken away, others have been called to fill the places thus made vacant, and still the work goes on. We have no discouraging word to bring, for we feel that the Lord has been very kind and merciful, and that he has blessed the Sabbath school work in a special manner during the past year.*GCDB March 8, 1891, page 27.3*

We have come up to this meeting, not out of mere idle curiosity, or simply to please ourselves, but as the servants of God with an earnest desire to know and to do his will.*GCDB March 8, 1891, page 27.4*

Grave responsibilities rest upon you as delegates, and we trust that every question will be carefully considered; that God will bless the committees that may be appointed; that he will be with them as they counsel together, and that every plan that is laid may be such as will meet with God's approval.*GCDB March 8, 1891, page 27.5*

In order that you may understand the situation and thus be better able to plan for the future, we will take a brief review of the work of the past year.*GCDB March 8, 1891, page 27.6*

Immediately following the last annual session, the Executive Committee held several important meetings. At that time the question of more thorough work was considered; and in order to secure closer attention to all parts of the field, it was decided that the territory now covered by the association in this country should be divided into six districts. This was done by adopting the same division as that of the General Conference.*GCDB March 8, 1891, page 27.7*

District superintendents were appointed to take a general oversight of the work in these districts, as follows:-*GCDB March 8, 1891, page 27.8*

Dist. No. 1, Atlantic. - Superintendent, A. E. Place; assistant, O. O. Farnsworth.*GCDB March 8, 1891, page 27.9*

Dist. No. 2, Southern. - Superintendent, R. M. Kilgore*GCDB March 8, 1891, page 27.10*

Dist. No. 3, Lake. - Superintendent, A. O. Tait; assistant, J. H. Durland*GCDB March 8, 1891, page 27.11*

Dist. No. 4, Northwest. - Superintendent, M. H. Brown*GCDB March 8, 1891, page 27.12*

Dist. No. 5, Southwest. - Superintendent, E. H. Gates; assistant, L. J. Rousseau.*GCDB March 8, 1891, page 27.13*

Dist. No. 6, Pacific Coast. - Superintendent, Roderick S. Owen; assistant, W. W. Sharp.*GCDB March 8, 1891, page 27.14*

In response to an appeal to the General Conference to give us financial assistance in this work, the following communication, dated at Battle Creek, Jan. 16, 1890, was received:-*GCDB March 8, 1891, page 27.15*

"At the late meeting of the General Conference Committee the following action was taken in reference to district Sabbath-school superintendents for the six General Conference districts into which the territory embraced in the United States and Canada is divided:-*GCDB March 8, 1891, page 27.16*

"1. *We recommend*, That each district Sabbath-school superintendent be authorized to spend four weeks each year in each Conference in his district, at the expense of the General Conference.*GCDB March 8, 1891, page 27.17*

"That he be authorized to visit each Conference in his district, once each year, at the expense of the General Conference.*GCDB March 8, 1891, page 27.18*

"That this work be done in harmony with the plans of the one having charge of the General Conference work in the district, so as to incur no unnecessary traveling expenses."*GCDB March 8, 1891, page 27.19*

This was doing even more than we anticipated, and we feel that the General Conference is deserving of a vote of thanks for its liberality.*GCDB March 8, 1891, page 27.20*

We believe that the plan of thus dividing the territory was a good one, but we

are sorry to say that it has not been fully carried out. Unfortunately, most of the men selected as district superintendents already had their hands full of other work, and were not able to give that time and attention to the Sabbath-school work which it deserved, and which they desired. Nevertheless, encouraging reports have been received from nearly every district, and we trust that some good has been accomplished. But we are confident that our schools will never reach that standard which we desire until more thorough instruction is given to each. How to give them this instruction is one of the important questions to be considered at this meeting. We think that our plan of labor should be modified, somewhat, and only such persons selected to fill important positions as can and will give their whole time to the work. *GCDB March 8, 1891, page 27.21*

The *Sabbath-School Worker* is the official organ of this Association. Up to the first of January, 1890, it had been published as a quarterly. But at that time, in harmony with the vote of the Executive Committee, it was changed to a sixteen-page monthly, and is still published in that form. Mrs. C. H. Jones and Mrs. Jessie F. Waggoner were appointed editors. Many words of commendation and appreciation of this journal have been received, and we think there can be no question about having it continued. We are sorry that the subscription list has been so small, and that in consequence there has been a financial loss. We trust that some plan may be devised at this meeting to secure a larger circulation of the *Worker*. *GCDB March 8, 1891, page 28.1*

Early in the season the International Association issued two little pamphlets, one containing lessons and suggestions for those conducting young people's meetings at camp-meetings, and the other containing lessons and suggestions for those conducting children's meetings. Both have been used at our camp-meetings this year with profit. *GCDB March 8, 1891, page 28.2*

In response to the call of the Executive Committee the Pacific Press publishing company has commenced the publication of a paper especially adapted to the little ones. It is entitled, *Our Little Friend*. This paper is a four-page weekly, and besides other interesting reading matter, it contains Sabbath-school lessons on the Life of Christ for the primary division. The first number was issued in July. It supplies a long felt want, and we are glad to know that it meets with a hearty reception. *GCDB March 8, 1891, page 28.3*

In this connection we cannot refrain from calling your attention to another publication issued by the same company, viz., the "Young People's Library." For a long time some of our leading Sabbath-school and missionary workers have felt that all was not being done that should be done for the instruction of our youth. "The lack of suitable reading matter for the young, calculated to arouse an interest to read on the part of those who have little inclination, and educate the taste of all for wholesome literature has been the subject of much thought and much anxiety." *GCDB March 8, 1891, page 28.4*

We think that in this series of books one step has been taken toward solving the problem. We speak of this here on account of the fact that this library was started at the request of the Executive Committee. It is a monthly publication, and six numbers have already been issued.*GCDB March 8, 1891, page 28.5*

Since our last annual session two new associations have been organized. One at Truro, Nova Scotia, Jan. 26, 1890, embracing the Provinces of New Brunswick and Nova Scotia. This is called "The Maritime Provinces" Sabbath-school Association. It embraces six schools with a total membership of about seventy-five.*GCDB March 8, 1891, page 28.6*

The other association was organized at Atlanta, Georgia, Oct. 16, 1890. It embraces the eastern portion of Kentucky and Tennessee, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana. This association absorbed the North Carolina and South Atlantic Associations, and comprises thirty-four schools, with a total membership of 496. It is called the Southern District Sabbath-school Association.*GCDB March 8, 1891, page 28.7*

Immediately after the close of our last annual meeting it was our privilege to visit England. We found quite a large and interesting school in London, but outside of this very little was being done in that field for want of organization. At one time there had been a regular Sabbath-school organization, but we found that all the officers had moved to this country, and thus things were left with no one to feel any special responsibility. We called a meeting of leading workers and re-organized the British Sabbath-school Association. Frank Hope was appointed president, and Mrs. L. S. Hope, secretary. Since that time several new schools have been organized, and the membership and interest are increasing. The report for quarter ending Sept. 30, 1890, shows eighteen schools with a total membership of 278.*GCDB March 8, 1891, page 28.8*

The Central European Association embraces twelve schools in Switzerland, thirteen in Russia, six in France, four in Germany, one in Algeria, and one in Italy, - thirty-four schools in all, with a total membership of 769. This is according to the report for quarter ending Sept. 30, 1890. It shows that during the year, fifteen new schools have been added to the Association, and the membership increased over 400. This is certainly very encouraging. Elder Conradi, who recently returned from a trip through Russia, states that a Russian Sabbath school Association has recently been organized, and that there are over five hundred scholars in Russia and Germany. We shall be glad to receive a report from this association and welcome it to our number.*GCDB March 8, 1891, page 28.9*

The reports from Australia are also of an encouraging nature. This association embraces eighteen Sabbath-schools and one Sunday-school,

with a total membership of 749. This shows an increase in membership during the year of 127.*GCDB March 8, 1891, page 28.10*

New Zealand also sends us an encouraging report, showing an increase in the number of schools, and also in the membership.*GCDB March 8, 1891, page 28.11*

The South Africa Association was admitted into the International Association at our last annual session. The last report from this field is very encouraging. It shows that there are six schools with a membership of 154.*GCDB March 8, 1891, page 29.1*

We have just received our first report from the Scandinavian Association, although it was organized some time ago. This association embraces Norway, Sweden, and Denmark. The report is for quarter ending Sept. 30, 1890, and stands as follows: membership, 666; average attendance, 448; number of schools, 26; donations to missions, \$120.50.*GCDB March 8, 1891, page 29.2*

All of these foreign associations have adopted the plan of donating a part of their class contributions to missions, and manifest much interest in this line of work.*GCDB March 8, 1891, page 29.3*

For quarter ending Sept. 30, 1890, we had reports from isolated schools in Kentucky, Tennessee, Louisiana, Montana, Hawaii, and Pitcairn Island.*GCDB March 8, 1891, page 29.4*

The work of organizing family Sabbath-schools has been pushed forward energetically by nearly every State Association, and the results are very encouraging. Scores of families have thus been brought in connection with the work, and have been led to a systematic study of the Scriptures, and feel that some one had an interest in them. The good accomplished in these schools in helping to hold families together and in keeping the children from going into the world cannot be overestimated. We trust that this work will still be carried on until every isolated family of Sabbath-keepers is organized into a Sabbath-school.*GCDB March 8, 1891, page 29.5*

Another important movement has been inaugurated in some States, and that is the organization of what is called a "State school." This school consists of isolated individuals, or persons who are traveling from place to place and have no permanent residence. The object of such a school, the way to organize, etc., were fully set forth in the January and February numbers of the *Sabbath-school Worker*. Those who have entered upon this line of work feel greatly encouraged, and we hope that every State will give it a trial. This school is not to interfere with, or take the place of, *family* schools, but simply to embrace those individuals who cannot join either a regular or a family



school.*GCDB March 8, 1891, page 29.6*

Our Sabbath-school lessons have been especially interesting the past year. The first six months of 1890 the senior division completed the study of the book of Hebrews. The last six months of that year were devoted to the study of Old Testament History. At the present time this division is studying the book of James.*GCDB March 8, 1891, page 29.7*

Beginning with January, 1891, lessons were prepared for the intermediate division on the same subject as those for the senior. These lessons are now being published in the "*Youth's Instructor*."*GCDB March 8, 1891, page 29.8*

The primary division has been studying lessons on the Life of Christ, found in *Our Little Friend*, also lesson books, Nos. 1, 2, and 3.*GCDB March 8, 1891, page 29.9*

Aside from these lessons, the International Association has published three series of lessons for use in tent meetings, as follows: seven lessons on the "Life of Christ," eight lessons on "Prophecy," and seven lessons on "Sin and Righteousness." These will also be found useful in mission Sunday-school work, etc.*GCDB March 8, 1891, page 29.10*

The plan of donating a part or all of the class contributions to some missionary enterprise has been quite generally adopted, and the results for the past year are very encouraging.*GCDB March 8, 1891, page 29.11*

According to the recommendation of the International Association, the contributions for the first six months of 1890 were to go toward building and equipping our missionary ship. The schools responded nobly, and as the result, nearly ten thousand dollars was raised. The last six months of 1890 the contributions were for the purpose of opening up the work in South America. The report for quarter ending Sept. 30, 1890 (the last one received up to date), shows that \$4,235.95 was donated to this enterprise.*GCDB March 8, 1891, page 29.12*

The total amount donated to missions for the year ending Sept. 30, 1890, was \$16,604.99. This exceeds the amount donated the previous year by \$5,157.42.*GCDB March 8, 1891, page 29.13*

The increase in membership is no less encouraging. On Sept. 30, 1889, 1,114 schools reported a total membership of 28,778 scholars. On Sept. 30, 1890, 1,383 schools reported a total membership of 33,475 scholars, showing an increase of 269 schools and 4,697 members. It is very evident that faithful labor has been put forth on the part of some at least.*GCDB March 8, 1891, page 29.14*

Of necessity a few changes have been made in the officers of the

Association. On account of other duties Sister Jessie F. Waggoner resigned her position as corresponding secretary, and Sister Vesta J. Olsen was appointed to fill the vacancy. Elder M. H. Brown, superintendent of District No. 4, tendered his resignation, and Elder J. M. Willoughby was appointed to take his place.*GCDB March 8, 1891, page 29.15*

The secretary's report gives the standing of each association in regard to membership, donations, etc. It also contains a comparative statement between the years 1889 and 1890. It will be noticed that there has been an increase in nearly every item, and that the work is in a very prosperous condition. We trust that this will tend to stimulate us to new energy and zeal, and that the coming year may show still more satisfactory results.*GCDB March 8, 1891, page 29.16*

The corresponding secretary is in correspondence with every State association, as well as isolated schools, and will be able to present a very interesting report, showing what has been done, and what needs to be done, in different parts of the field.*GCDB March 8, 1891, page 29.17*

The treasurer's report shows the association to be in a very good condition financially. According to the balance sheet which will be handed out at this meeting, it will be seen that the surplus, Sept. 30, 1889, was \$1,497.29, but that at the present time it is only \$1,355.71. This shows a loss of \$141.58. From the report it can be readily seen where the losses were sustained; but we might say just a few words by way of explanation.*GCDB March 8, 1891, page 30.1*

It will be remembered that during the year 1890, Sabbath-school lessons in the foreign languages were published in pamphlet form. Previous to this they had been printed in connection with the regular periodicals, but the change was made because it was thought it would be more convenient. Before the close of the old year we found that we were not only losing money, but that the new plan was not giving as good satisfaction as the old, therefore after considerable correspondence and consultation with members of the General Conference Committee and others, we decided to return to the old plan of publishing the lessons in connection with the foreign periodicals. This was done, beginning with January, 1891. But it will be noticed that during the year 1890 the association lost \$197.55 on account of publishing the foreign lessons in pamphlet form. This was a rather costly experiment, but it was tried because we thought it would give better satisfaction, and would also give more room in the foreign periodicals for other matter.*GCDB March 8, 1891, page 30.2*

It will be noticed that there has also been quite a loss on the *Sabbath-school Worker*, but the loss is not as much as we had feared, considering the small subscription list. The average number taking the *Worker* has not been over

2,000. According to this, not one half of the officers and teachers have taken the journal. In proof of this statement we offer the following:-*GCDB March 8, 1891, page 30.3*

Sept. 30, 1890, we had reports from 1,383 schools. Allowing only two officers to each school it gives us 2,766 officers. The same quarter the reports showed that there were 5,006 classes, and of course just that number of teachers. This would give a total of 7,772 officers and teachers. Thus it will be seen that only about one quarter of the officers and teachers were subscribers to the *Worker*. We hold that the subscription list of the *Worker* should at least equal the total number of officers and teachers, which as we have seen, is 7,772. But had only one half of the officers and teachers taken the journal, there would have been no financial loss. We would not say so much about this, but we consider it an important question, and trust that means will be devised at this meeting to place the *Worker* in the hands of every officer and teacher.*GCDB March 8, 1891, page 30.4*

Aside from the heavy losses in this direction, the association has furnished supplies to quite a number of destitute schools, including Pitcairn and South America. It has also spent considerable money for stationery, etc., the officers having done so much more work by way of correspondence this year than ever before. Over two thousand letters have been sent out from the president's office alone. But we believe that this money has been well spent, and we do not think that any will regret it.*GCDB March 8, 1891, page 30.5*

Notwithstanding all this, it will be seen that the surplus has been reduced but very little. We have still a good working balance.*GCDB March 8, 1891, page 30.6*

Thus far we have but briefly called attention to the working of the association during the past year. In looking at the report and comparing it with previous years we certainly find much to encourage us, but we must not dwell longer upon the past. The future is before us, and the fields are white ready for the harvest. It is the work of this convention to examine the field carefully, and lay plans for carrying forward the work during the coming year. With your permission we will call attention to a few questions which we think should receive your careful consideration.*GCDB March 8, 1891, page 30.7*

1. *The selection of officers.* This is always an important question, but it seems to be more so this year than ever before. The work is enlarging, and demands more thought and closer attention. The time was when the officers of the International S. S. Association could be selected from among those who already had several lines of work in hand; but not so now, that is, if we hope to see the work prosper. The leading officers should be persons who can and will devote a large share of their time to the Sabbath-school work. We trust that the Committee on Nominations will consider this

carefully.*GCDB March 8, 1891, page 30.8*

2. *Sabbath-school Lessons.* No more important question than this can come before the Association. While the final decision rests with the Executive Committee, yet we know that this committee will be glad to have suggestions offered. Lessons for the senior, intermediate, and primary divisions should be planned for two years ahead. Lesson writers should then be selected and requested to furnish the lessons for examination as soon as possible. Considerable inconvenience has been experienced in the past on account of not getting the lessons in time.*GCDB March 8, 1891, page 30.9*

3. *The Sabbath-school Worker.* - According to a resolution adopted at our last annual meeting, this journal "is now recognized as a necessary factor in the Sabbath-school work," and we believe it is true. We know that it has had a molding influence on the work during the past year; and notwithstanding the disadvantages under which it has been published, we believe it has been the means of doing much good. The question of editors, and how frequently and in what shape it shall be published, will come before you for consideration. We trust that its field of usefulness may be increased during the coming year.*GCDB March 8, 1891, page 30.10*

4. *Sabbath-school Contributions.* To what object shall they be donated the coming year? This is also a question that will interest all, and should be carefully considered. These contributions have come to be quite an important item in carrying forward the foreign mission work. The General Conference looked to the Sabbath schools to furnish the money to build the missionary ship, and they were not disappointed. There is also quite a fund in the treasury for the purpose of opening up the work in South America, and now our donations are going toward the running expenses of the "Pitcairn."*GCDB March 8, 1891, page 31.1*

During the past year the International Sabbath-school Association has turned over to the General Conference over twenty-seven thousand dollars. Some of this was left over from last year, but \$16,604.99 was raised during the year, or from Sept. 30, 1889, to Sept. 30, 1890.*GCDB March 8, 1891, page 31.2*

The Nominating Committee will no doubt bring in a resolution touching this point, and we would suggest that they consult the General Conference Committee and the Foreign Mission Board.*GCDB March 8, 1891, page 31.3*

5. We would also suggest the propriety of having our Sabbath-school lessons for the senior division published in the form of a regular Sabbath-school lesson quarterly, instead of in connection with the "Bible Student's Library." They would still be in pamphlet form, the same as now, but issued as a regular quarterly periodical, thus securing the pound rate of postage.*GCDB*

*March 8, 1891, page 31.4*

6. *Laborers for the coming year.* As before stated, the plan of appointing district Sabbath-school superintendents has not been very satisfactory, not because the plan was not a good one, but because we were not able to find persons who could give their time to the work. In many instances men were selected who were already overburdened with other work. It was the best we could do, but still they could not give their time to this work. And the prospect for the coming year is no more encouraging. We think it would be better to ask for a less number of laborers, and then demand that they be allowed to give their whole time to the work rather than to have a larger number who can give but little, if any, time. Therefore we suggest that for the coming year we ask for only three general workers who shall give their whole time to the work at the expense of the General Conference. These three should be the president, the recording secretary, and the corresponding secretary. *GCDB March 8, 1891, page 31.5*

In addition to this, State Conferences should be urged to employ at least one person to devote his whole time to the Sabbath-school work and in labor for the young. We are glad that the president of the General Conference has spoken so favorably of this plan. *GCDB March 8, 1891, page 31.6*

This person need not necessarily be the president of the association or an ordained minister, though where it is possible, it would be better to have the president attend to this work. But one should be selected whose heart is warm with the love of God, who feels his dependence upon him, who loves the study of his word, and who will throw his whole heart and soul into the work. *GCDB March 8, 1891, page 31.7*

It is not *preaching* that is wanted so much as *teaching* - some one to meet the people right where they are and show them how to study and how to labor for the salvation of souls. This person should be allowed to visit every school in the State, spending at least one week with each school. We know of two States that have tried this plan during the past year with most encouraging results. It not only resulted in creating an interest in the Sabbath-school work in the churches, but all branches of the work were benefited and built up. And this is the way it will always work. *GCDB March 8, 1891, page 31.8*

We also suggest that Sabbath-school conventions, or institutes, be held in each one of the General Conference districts during the coming year, and that all the State officers be urged to attend. This institute should not be held in connection with any other meeting; but five or six days should be set apart and wholly devoted to this line of work, the president of the International Association being present to give instruction. *GCDB March 8, 1891, page 31.9*

We fear that our people take altogether too narrow a view of the Sabbath-school work. It means more than simply meeting together and going over the lesson on the Sabbath. That is a very small part of the work. Our Sabbath-schools should be so conducted as to educate and develop workers for the service of God. An effort should be made not only to interest our children and young people in the study of the work of God, but also in missions and missionary enterprises. This can be done if the proper effort is put forth.*GCDB March 8, 1891, page 31.10*

7. *Changes in the Constitution.* In view of the fact that hereafter the General Conference is to meet only once in two years, it may be best to so change the constitution of the International Sabbath-school Association as to conform to this plan. It may also be necessary to make some other changes. We would therefore suggest that the question be referred to the Committee on Resolutions, or that a special Committee be appointed to take this matter into consideration.*GCDB March 8, 1891, page 31.11*

We have but briefly called your attention to some of the important questions that are to come before you for your consideration. No doubt but what these will suggest others to your mind equally, if not more important. We trust that in all our meetings there will be free interchange of thought, but that no strife or contention shall appear. We are here as the servants of God, to do his will, and we trust that plans will be laid at this meeting which will greatly advance the work.*GCDB March 8, 1891, page 31.12*

There is great danger of our schools becoming cold and lifeless, and of the work degenerating into a mere form. Our only hope lies in having officers and teachers thoroughly consecrated to God, - men and woman who realize their dependence upon God, and who can exercise living faith, for without faith it is impossible to please him. We trust that at this meeting we may all receive a fresh baptism of the Holy Spirit, and that as we separate and go to our various fields of labor, we may take that Spirit with us, and that through our efforts and the blessing of God, we may see the work advance. Let us be strong and of good courage, for we shall reap if we faint not.*GCDB March 8, 1891, page 32.1*

Following the president's address, was presented the following report of the recording secretary, Mrs. C. H. Jones, for the year ending Sept. 30, 1890:-*GCDB March 8, 1891, page 32.2*

NAMES OF ASSOCIATIONS.	No. of Schools Reported.	Membership.	No. of Classes	Contribut'ns Received.	Donated to Missions
Arkansas	15	238	40	75 02	\$32 17
Atlantic	12	364	48	465 81	280 76
Australia	19	749	95	935 90	62 66

British	18	278	49	222 05	84 41
California	92	2,767	436	5,185 89	3,454 31
Canada	8	155	33	60 64	39 93
Central Europe	34	769	95	345 25	258 50
Colorado	28	514	85	671 75	377 50
Illinois	33	929	129	760 23	485 60
Indiana	51	1,108	185	710 74	383 76
Iowa	97	2,570	359	1,531 19	903 19
Kansas	71	2,169	304	977 39	544 53
Maine	20	298	43	156 26	105 37
Maritime					
Provinces	5	96	12	41 70	23 52
Michigan	154	4,651	673	4,786 79	3,117 56
Minnesota	82	2,242	315	1,606 02	1,012 76
Missouri	49	1,020	168	455 29	243 16
Nebraska	51	1,360	214	621 65	360 51
New England	22	595	89	747 92	487 03
New York	33	586	85	379 18	222 72
New Zealand	5	306	38	172 84	98 13
North Carolina	9	125	20	22 43	14 37
North Pacific	69	1,186	211	1,345 10	812 78
Ohio	58	1,061	179	837 81	423 68
Pennsylvania	67	1,128	184	539 19	436 23
Scandinavian	24	666	70	170 93	120 50
South Africa	6	154	23	168 56	84 30
South Atlantic	14	156	36	90 21	39 80
South Dakota	47	1,003	142	648 69	468 97
Tennessee Rive	11	227	37	48 47	31 91
Texas	17	458	60	179 79	89 84
Upper Columbia	25	655	92	443 14	354 00
Vermont	20	358	71	255 03	189 42
Virginia	4	84	13	26 83	20 87
West Virginia	6	145	19	56 31	25 20
Wisconsin	88	2,053	324	1,300 59	848 57
Isolated Schoo	10	252	30	200 99	86 47
Totals	1,383	33,475	5,006	\$27,243 58	16,604 99

For quarter ending Sept. 30, 1890, 141 schools failed to report. These schools, when last heard from, had a membership of 2,213, divided into 359 classes. This would make a total membership of 35,668.*GCDB March 8, 1891, page 32.3*

The number of associations belonging to the International Association, Sept. 30, 1889, was thirty-five; at the close of the year ending Sept. 30, 1890, the associations numbered thirty-six. During the year the Kentucky and Tennessee associations were combined and are now known as the Tennessee River Sabbath-school Association, and two new associations were added, one called the Sabbath-school Association of the Maritime Provinces, embracing Nova Scotia and New Brunswick, and composed of five schools with a membership of ninety-six; the other, the Scandinavian Sabbath-school Association, comprising Norway, Sweden, and Denmark. This association has twenty-eight schools with a membership of 819.*GCDB March 8, 1891, page 32.4*

Of the isolated schools reporting during the year there were six in Louisiana, and one each in Alabama, Kentucky, Tennessee, Montana, Honolulu, H. I., and the Sabbath-school at Pitcairn Island.*GCDB March 8, 1891, page 32.5*

The following is a comparative statement between the year ending Sept. 30, 1889, and that ending Sept. 30, 1890:-*GCDB March 8, 1891, page 32.6*

	Sept.30,'89.	Sept.30,'90.	Increase.
No. Schools reported	1,114	1,383	269
Membership	28,778	33,475	4,697
Average attendance	20,194	23,864	3,670
New members enrolled	3,605	4,240	650
Scholars church-members	13,813	14,935	1,122
No. of classes	4,313	5,006	693
No. members in senior div.	14,333	16,837	2,504
No. in inter. and prim.div	13,091	15,312	2,221
No. of "Workers" taken	1,658	1,986	328
Contributions received	\$22,134.96	\$27,243.58	\$5,108.62
Amount given to missions	11,447.57	16,604.99	5,157.42
Tithes sent State ass'ns	2,058.44	2,334.05	275.61
Tithes sent Internat'l Ass.	252.67	248.55	.....

An interesting report of a Sabbath-school held on the island of Pitcairn, Dec. 6, 1890, found in the March number of the *Sabbath-school Worker*, was read by Elder Durland.*GCDB March 8, 1891, page 32.7*

It was voted to extend a hearty welcome to the Maritime Provinces and Scandinavian Sabbath-school Associations, which had reported during the last year and thus become members of the International Association.*GCDB March 8, 1891, page 32.8*

#### COMMITTEES APPOINTED



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The president being authorized, by vote, to appoint the committees, the following were named:-*GCDB March 8, 1891, page 32.9*

Nominations - M. C. Wilcox, A. T. Robinson, L. C. Chadwick.

Resolutions - J. H. Durland, E. J. Waggoner, W. A. Spicer.

Auditing - W. H. Edwards, Harmon Lindsay, T. A. Kilgore. Constitution and Future Work - A. E. Place, O. O. Farnsworth, H. P. Holser*GCDB March 8, 1891, page 33.1*

The meeting then adjourned.

#### **BIBLE STUDY LETTER TO THE ROMANS. - NO. I**

No Authorcode

BY ELDER E. J. WAGGONER.

THIS book is one of the most wonderful in the Bible. In the sixteen possible lessons before us, we shall be able only to touch, in the briefest manner, upon the general outline of the book. We shall expect to find things we cannot understand, even as we cannot understand how the infinite God upholds the universe by the word of his power. We believe that which we cannot understand, because God says so. Approaching the study of the Bible thus, we place ourselves where God can unfold and explain to us the mysteries of his word.*GCDB March 8, 1891, page 33.2*

*Chap. 1:1-15.* These fifteen verses are introductory, the first seven comprising the salutation, the remaining eight being personal explanations. Yet in these verses are some of the richest passages in the Bible; as in verse twelve, wherein Paul states that he expected not only to minister to the church on his visit, but to be ministered to by it. Both were to be comforted by their "mutual faith." This does not contemplate a condition of the church in which the minister must spend his energy in combating error, and settling differences between brethren.*GCDB March 8, 1891, page 33.3*

*Verses 16 and 17.* Here we have the *text* of the epistle. The entire book is but an expansion of these verses.*GCDB March 8, 1891, page 33.4*

In the remaining verses of the chapter, we have a statement of God's justice in punishing wicked men, and of the consequences of a separation from God. We are liable to get an idea something like this; namely, that we have the third angel's message, consisting of a system of truth comprising such subjects as the law, the Sabbath, nature of man, advent, etc., and that to this

we have superadded a little gospel, the idea of justification by faith. There is but one doctrine we have to preach, that is the gospel of Christ. *Mark 16:15, 16*. This commission is to us. Those that believe the gospel will be saved. Is there nothing besides the gospel to teach? - "It is the power of God unto salvation." What do we want besides salvation? What more can we ask for?*GCDB March 8, 1891, page 33.5*

The gospel brings righteousness. The righteousness of God is what God does, it is his way. To be in harmony with him is to make his way our way. The gospel reveals this way to us (*Romans 1:17*), and not only this, but it is the power of God to work out his way in us. The Bible is a statement of God's way, and this is summed up in the ten commandments, which are a declaration of his righteousness. *Isaiah 51:6, 7*. In *Matthew 6:33*, Christ declares this righteousness to be the one thing needful. Why? - Righteousness is life: and the man who has God's righteousness has everything in this world, and in the world to come.*GCDB March 8, 1891, page 33.6*

*Verse 17*. Here we have righteousness by faith. "The just shall live by faith." Nothing else? By faith and works? "Add not thou unto his words, lest he reprove thee, and thou be found a liar." To be just is to be righteous, and a righteous man will do righteous acts. That is the fruit of righteousness. But how does he do these works? - By faith. *John 6:28, 29*. "This is the work of God, that ye believe." Possibly we have had a narrow idea of what faith is.*GCDB March 8, 1891, page 33.7*

"The just shall live by faith." Here is the whole thing. Nothing can be added to the preaching of the righteousness of God by faith of Jesus Christ. What about these doctrines, as the Sabbath, immortality, etc.? - Since the "kingdom of God and his righteousness" is the one thing needful, and since there is nothing unimportant in the Bible, all of these doctrines are simply divisions, lines depending upon that one thing, - all summed up in the doctrine of righteousness by faith. We can preach nothing else; for everything outside of this is sin.*GCDB March 8, 1891, page 33.8*

*Verse 18*. Wrath is revealed against those who "hold (or restrain) the truth in unrighteousness." Connect this verse with *chap. 10:3*. God is a living God. His throne is a living throne. There is the water of life, and the tree of life, - everything is life. Therefore his righteousness is active, is life. Some men, ignorant of this righteousness, refuse to submit themselves to it, and resist it. God will punish men. Why? - Because they identify themselves with unrighteousness. They are permeated by it, and, when that is gone - for sin must be destroyed - it takes them with it. It means simply that God is no respecter of persons.*GCDB March 8, 1891, page 33.9*

*Verses 19 and 20*. Is God unjust? - No; for ever since the creation his works

have testified of him. Many do not know that the world could not create itself, but it “*may be known.*” *GCDB March 8, 1891, page 33.10*

*Verses 21-32.* How does it come that men do not know? - They know so much. “Professing themselves to be wise, they became fools.” The most unreasonable thing in the universe is human reason. It is utter foolishness with God. *1 Corinthians 1:19-31. GCDB March 8, 1891, page 33.11*

Paul says those who do the things described in the latter part of the chapter under consideration, *know* that they are worthy of death, and you cannot find a people who do not know it. The heathenism Paul was speaking of, as represented at Athens and elsewhere, was not ignorance of things of this world. It embraced men whose work in the arts and sciences is studied today. A man may know without God, just as the beast may know; and where is the difference, save in degree? There is no wisdom apart from God. This is what Paul means when he says, “Beware lest any man spoil you through philosophy ... after the rudiments of this world, and not after Christ.” So also in *1 Corinthians 1:18*, and *Colossians 2:3. GCDB March 8, 1891, page 34.1*

We hear a good deal of “natural morality;” and “scientific morality;” - morality common to all men. This is what Paul is describing. It is heathenism. The popular idea of heathenism is an incorrect one. The heathen is the man who doesn’t know God. He may be a religious man, but God is not the source of his wisdom. In *Mark 7:22, 23*, Christ describes the source of “natural morality.” The hearts of all are alike; we are made of one blood to dwell upon the earth. The heathen are the people who do the things spoken of in Paul’s first chapter, wherever they live. Men who in the United States or in England follow the leadings of the natural heart (*Galatians 5:19-21*) are no better than those who do the same things in China. *GCDB March 8, 1891, page 34.2*

Compare *2 Timothy 3:1-7* with the latter part of *Romans 1*. They are almost identical. It means that men in the last days shall be open heathen - giving themselves up to the works of the flesh. This helps to explain many references in the Old Testament in which God speaks of judging the heathen. It means that all who will be destroyed will be heathen. Who are the heathen? *Romans 2:1*. “Thou that judgest doest the same things.” Did we ever do anything we would be ashamed to speak of? Wherein were we different from the heathen? Here is broad enough ground for the gospel. It is a shame to speak of those things that have been done by us all in secret, but “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” *GCDB March 8, 1891, page 34.3*

## **SABBATH SERVICES**

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SPEAKING Sabbath morning from *Mark 13:26*, Elder Haskell dwelt upon the universality of the gathering of the elect. As in the apostolic age the gospel was proclaimed in its purity, with a power which carried it into all the world (*Colossians 1:5, 6*), so in the last days God is to bring out every ray of light in the everlasting gospel, and send it with the power of his Spirit into all the earth. (See *Matthew 24:14; Revelation 14:6; Isaiah 49:12; 66:15, 16, 19; 42; 10-12.*) Men may differ as to the location of these lands, but somewhere they exist, and God will send his message to them. *Jeremiah 16:16.* *GCDB March 8, 1891, page 34.4*

At 2:30 P. M., Sister White spoke with freedom and power about the dangers, duties, and privileges of our time. She dwelt especially upon the danger of leaving our first love, and of the importance of all, especially those connected with our leading institutions, having a vital connection with Christ, the true vine. Patterning after the world, and adopting a worldly policy by withholding or suppressing the plain and important truths for our time, for fear of arousing prejudice are dangers which must be guarded against. Men in responsible positions should go to God in earnest supplication for divine help as often as did Daniel. All the people should pray for those upon whom great responsibilities rest that God may guide them by his unerring counsel. A deep solemnity rested upon the congregation as the Spirit of God sent these things home to the heart. *GCDB March 8, 1891, page 34.5*

#### **CORRECTION**

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BY oversight, the Committee on Finance, of the International Tract Society, was omitted from the list of committees found on page fifteen of the BULLETIN. The committee is as follows: D. T. Jones, W. C. White, R. C. Porter. *GCDB March 8, 1891, page 34.6*

On account of having a larger amount of other matter to present in the first two numbers, a report of some interesting talks by Elders S. N. Haskell and H. P. Holser given last week, are deferred until some future number of the BULLETIN. *GCDB March 8, 1891, page 34.7*

The addresses and reports all coming at the beginning of the Conference, have made the first two numbers of the BULLETIN exceptionally large. Future numbers will not, perhaps, contain so much matter. *GCDB March 8, 1891, page 34.8*

## March 9, 1891

### VOL. 4. - BATTLE CREEK, MICH., MONDAY, - NO. 3

#### GENERAL CONFERENCE PROCEEDINGS

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#### THIRD MEETING

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THE third meeting of the General Conference was held Sunday, March 8, at 9 A. M. Though the hour was early, there was a full representation of delegates, and a large number of visitors was present. Prayer was offered by Elder R. M. Kilgore.*GCDB March 9, 1891, page 35.1*

Elders H. A. St. John and Wm. Healy, delegates from the California Conference, having arrived since the last meeting, took their seats in the Conference. Elder W. H. Wakeham also took his seat as a delegate at large, to represent the health and temperance work.*GCDB March 9, 1891, page 35.2*

The General Conference Committee presented the following report on the matter referred to them at the last meeting:-*GCDB March 9, 1891, page 35.3*

The General Conference Committee has carefully considered the report of the Committee on Credentials of Delegates, referred to it by this Conference, and would recommend that the report be adopted by the Conference, and that Elder S. N. Haskell be accepted as a delegate from each of the Conferences of Australia and New Zealand, and that S. F. Reeder be accepted as a delegate from West Virginia. Signed, GEN. CONF. COM.*GCDB March 9, 1891, page 35.4*

The report was adopted, and the delegates took their seats.*GCDB March 9, 1891, page 35.5*

The following memorial from the church at Washington, D. C., was presented to the Conference by the superintendent of District No. 1:-*GCDB March 9, 1891, page 35.6*

To the General Conference of Seventh-day Adventists, Battle Creek, Mich.:-*GCDB March 9, 1891, page 35.7*

The undersigned, appointed a committee by the Seventh-day Adventist church of Washington, to memorialize and confer with your body upon the

subject, most earnestly beg leave to invite your attention to the advisability and necessity of erecting a permanent structure in this city, not merely as a meeting place for the local church here, who, from the number and convenience of the public halls are now, and for an indefinite period can be, quite comfortably accommodated in this particular, but to serve as an established and conspicuous center from which may be advocated, before the nation's law-makers and the world at large, the cause of present truth in all its branches, and especially that phase of it which has to do with the vindication of religious freedom.*GCDB March 9, 1891, page 35.8*

Negotiations are already in progress for the purchase of a suitable lot of ground, to cost about \$6,000, upon which a building of the character required can be constructed, it is estimated, at a cost of \$25,000. This building can be made both convenient and imposing, and may be so arranged as to serve not only as a place for worship and lectures, but also as a depository for the various publications, and a habitation in common for those who may be assigned to duty here.*GCDB March 9, 1891, page 35.9*

The following is a plan we would suggest for raising the necessary funds. Let the General Conference recommend, in due manner and form, that every Seventh-day Adventist in the United States do pledge him or herself to the amount of \$1, payable at once, or within a period of twenty months in monthly payments of five cents or more each, into the hands of his or her local church treasurer, by whom the money so collected may be remitted monthly or quarterly to your general treasurer, and by him held and disbursed as you in your wisdom may direct. The reason for making individual contributions so small is, First, to afford each Seventh-day Adventist throughout the land a part in this enterprise of more than national importance, and, Secondly, to avoid imposing undue burdens upon our local churches, by far the larger portion of whose membership is not to be found among the wealthy and influential classes. Of course donations of greater amounts can, and will, be solicited from all persons interested in the principles of our faith, or at any rate in the rights of conscience.*GCDB March 9, 1891, page 35.10*

Most earnestly we petition for your prompt and active co-operation in this or any similar scheme that may commend itself to your better judgment and broader field of observation, for effecting the end in view.*GCDB March 9, 1891, page 35.11*

J. S. WASHBURN,  
W. S. MCFARLAN,  
J. B. HOLLIDGE,  
A. J. SYMONDS,  
R. C. DAVIS,  
REUBEN WRIGHT.

The memorial was referred to the Committee on Finances, with the instruction that the representatives from Washington be invited to be present when the matter is considered.*GCDB March 9, 1891, page 35.12*

The general canvassing agent, L. C. Chadwick, was called on, and presented the following report:-*GCDB March 9, 1891, page 36.1*

#### **REPORT OF GENERAL CANVASSING AGENT**

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In preparing a report for this meeting, of the canvassing work done since the last session of the Conference, my mind has gone back to the General Conference held in this place in the fall of 1886. At that time, as many will remember, a few of us worked hard against a great deal of opposition, to secure the adoption of certain resolutions which were intended to make a beginning of a more systematic organization of this branch of the work. Those who were the most sanguine of success at that time, could hardly have hoped for the results in four years, which we have seen.*GCDB March 9, 1891, page 36.2*

At the close of that Conference there were only a very few States which had sufficient confidence in the plans that were there recommended to put a State agent in the field to have charge of the canvassing work, while now the State can hardly be found which does not have one. Then a few thousand dollars' worth of books were being sold in a year; now the sum reaches into hundreds of thousands. Then a few score of canvassers were all that could be counted, and they almost entirely in America; now they are numbered, by the hundreds, and are found in almost every part of the civilized earth. While this marked contrast is easily discernible between the work four years ago and now, there is also a very perceptible improvement during the last sixteen months since our last General Conference was held. Since that time we have held two very successful State agents' conventions.*GCDB March 9, 1891, page 36.3*

The first one, held Jan. 30 to Feb. 7, 1890, was an experiment in which many had but little faith. But the results which have been seen from it during the year, have convinced the most skeptical that it was a move in the right direction. The second one has just closed; and many of you have been witnesses to the importance that has attached to its deliberations. These conventions have been the means of binding the interests of the canvassing work more closely together. The delegates from different parts of the field have become acquainted with each other; and as they have listened to the reports of the work in other parts of the great field, and have learned more of the circumstances which govern the work so differently in different localities, their minds have been enlarged to take in the magnitude of the work, and the

necessity of having broad plans, that cover in a general way the wants of the entire field. It has led them to feel that the work is one, and will tend to stimulate a more liberal spirit in supplying canvassers from such fields as are reasonably well supplied, for those portions that are destitute.*GCDB March 9, 1891, page 36.4*

Perhaps one of the most important advance moves in the canvassing work during the last year, has been the improvement in the course of instruction that is now considered necessary for any person to receive before entering the work. We can all remember when many of our canvassers were started out with perhaps only a day or two of study or preparation, and in many cases not even that much. Now two or three weeks of solid study and training is considered to be indispensable, and to this thorough instruction, is due much of the uniform success which has attended the work during the last year.*GCDB March 9, 1891, page 36.5*

The plan of appointing and keeping in the field district agents was a wise one, and has resulted well. I see but one chance for improvement in this plan, and that is to have the district agents relieved from responsibility as State agents, so that their time can be given entirely to their district work.*GCDB March 9, 1891, page 36.6*

Institute work has been a great help to our canvassers the last year. Those who heard the brief outlines given by our district agents of their methods of conducting institutes, at our recent convention, must have been impressed with the value that attaches to that class of instruction. If ministers' schools for ministers, Bible schools for Bible workers, and colleges for our young people are necessary, how much more so these institutes for those who leave their farms, their workshops and trades, to enter the work as Christian canvassers, going, as they do, into the homes of the people with the sacred truth of God. We cannot overestimate the value of this method of instruction.*GCDB March 9, 1891, page 36.7*

Another encouraging feature of the work during the past year, is the increase of confidence which our Conference officers in nearly every State are showing in it. I noticed in the reports of the district agents, that nearly every one of them reported that he had the president of the Conference or some other good minister with him in his institutes to assist in giving religious instruction to those who were to enter the work, and also to lend his moral support in favor of the canvassing work. This is right.*GCDB March 9, 1891, page 36.8*

The work has prospered not only in America but in foreign fields as well. The work of Brother E. M. Morrison in Australia, New Zealand, and South Africa, has been a great help to the work there. Europe, too, has furnished its canvassers with more instruction, and is seeing much better results both in



Great Britain and on the Continent. I will not undertake to give a detailed report from any part of the field, as one meeting of the International Tract Society will be devoted to reports from the district agents in America, also from the representatives from Australia, New Zealand, South Africa, Central Europe, Great Britain, and Scandinavia.*GCDB March 9, 1891, page 37.1*

One important feature of the canvassing work which should and must receive some attention from this Conference, is the question of supplying laborers for the destitute fields. It may be thought best to refer the definite selection of individuals to go to such fields to the General Conference Committee and General Canvassing Agent, as was done last year; but the need of canvassers in England, in the South and other portions of the field, should be considered by this body. Only consecrated men should be sent. To use the words of one of the southern delegates in our recent convention, "we want men who will come because the field needs them."*GCDB March 9, 1891, page 37.2*

I do not anticipate that there will need to be much done in this Conference by way of plans for the canvassing work, unless it may be to endorse some of the newly developed plans that were made by the convention just closed. Our present plan in nearly every feature of it is a good one. The canvassing work is in a good condition; but like every other branch of the Lord's work, it needs the earnest support of all, and needs to have plans developed to meet the changing circumstances with which we are constantly being brought in contact.*GCDB March 9, 1891, page 37.3*

My report would be incomplete if I did not refer to the assistance which the *Home Missionary* has been to the canvassers in the field during the last year. Instead of starting a new paper for the canvassers, it was decided to devote six pages of the *Home Missionary* to instruction for and reports from the canvassers. This department has been edited by the general canvassing agent, and, as all who have read it are aware, has been a means of furnishing much valuable information and instruction to the workers in the field.*GCDB March 9, 1891, page 37.4*

The paper has been furnished free to every canvasser by the publishing houses, so that they have not only received the benefit of the Canvassers' Department but of the instruction which the whole paper has contained. We have received many letters of appreciation of this medium of communication that has thus been provided. Then the statistical reports that have appeared from month to month, showing the monthly reports from each portion of the entire field have been very valuable.*GCDB March 9, 1891, page 37.5*

During the year a general agent has been appointed to take charge of the Scandinavian subscription book work. This was a good move, and our recent convention has recommended that a similar selection be made for the

German work. We trust this will be done, as we are constantly bringing out new subscription books in these languages that need thoroughly instructed canvassers to sell them. The French work seems to meet with more difficulties on account of the difficulties in reaching the French Catholics. The Holland field should be considered, and if possible supplied with laborers. I hope that God will greatly bless the work the coming year, and inspire each of us with willing minds to assist and support it.*GCDB March 9, 1891, page 37.6*

Captain Eldridge, the former general canvassing agent, gave some interesting facts and statistics relating to the canvassing work, of which a synopsis is given below. The figures represent the retail value of books sold by canvassers during the year as furnished by different publishing houses and repositories in different countries. The amount really falls short of actual sales, as it was impossible to furnish a complete report. The following are the figures at hand:-*GCDB March 9, 1891, page 37.7*

Review and Herald	\$500,000
Pacific Press	150,000
Australia	46,000
Scandinavia	12,788
Central Europe	2,240
England	2,558
Africa	6,938
Germany	5,000
New Zealand	8,873
Total	\$734,397

It would be entirely safe to place the amount at \$750,000. The sales for the year before were \$500,000. Thus there has been a gain this year of \$250,000 over the preceding year. The success of our organization of canvassers has been a marvel to other publishers, who look at the matter from a purely financial standpoint.*GCDB March 9, 1891, page 37.8*

The canvassing organization is really a self-supporting missionary work. It furnishes employment to the canvasser, brings the truth to the knowledge of the people, fits workers for foreign fields, and hastens the coming of the Lord. A score of students might be pointed out in the College, who could not have attended this year had it not been for the means earned in the canvassing field. Our denomination is selling more books than any other in the country, with the exception of the Methodist, whose Book Concern has been established for a century.*GCDB March 9, 1891, page 37.9*

Our people should pray for the canvasser, and encourage him in every way. We may expect the time to come when the entire denomination will be resolved into ministers, Bible workers, book makers, and book sellers.*GCDB March 9, 1891, page 37.10*

Following Captain Eldridge, Elder Haskell spoke for the canvassing work in foreign countries. He said:-*GCDB March 9, 1891, page 37.11*

There is Calcutta, with its 20,000 European citizens. Bombay has about the same. Madras is called a European city. Then there are the Eurasians and Parsees, many of whom understand English, and are anxious for information. In China, a gentleman who publishes scientific literature in Chinese, and sells in connection with it much missionary and other literature, said that China was a most promising field for the canvasser if the books were properly prepared. There is a strong movement on foot, that is developing a system which enables the foreigner to learn to speak the Chinese language sufficiently to converse, in a comparatively short time. The way is opening for the canvasser, all over the world.*GCDB March 9, 1891, page 38.1*

Conference adjourned to 10:30 A. M.*GCDB March 9, 1891, page 38.2*

#### **GENERAL CONFERENCE PROCEEDINGS FOURTH MEETING**

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THE Conference was again called to order at 10:30 A. M., after an intermission of twenty minutes. The divine blessing was invoked by Elder S. N. Haskell. The reading of the minutes of the previous meeting was waved.*GCDB March 9, 1891, page 38.3*

The following cablegram, addressed to the Conference by the brethren in Sweden, was read by the president:-*GCDB March 9, 1891, page 38.4*

**STOCKHOLM, March 6, 1891**

No Authorcode

To General Conference.*GCDB March 9, 1891, page 38.5*

Salvete Ebenezer.  
(Signed) SWEDEN.

The president interpreted the message as signifying "Hail! God save you. Hitherto hath God been with us," and remarked that others in different parts of the world are intensely interested in this Conference and the work which it is doing, which should make us realize more fully the responsibility resting

upon us.*GCDB March 9, 1891, page 38.6*

Prof. W. W. Prescott, the educational secretary, then gave a report of his work, which somewhat condensed, follows:-*GCDB March 9, 1891, page 38.7*

#### **REPORT OF THE EDUCATIONAL SECRETARY W. W. PRESCOTT**

No Authorcode

At the last session of the General Conference, two projects for the extension of the educational work were already under consideration, - the English Bible school for ministers, and the establishment of another college between the Mississippi River and the Rocky Mountains. The first session of the English Bible school continued twenty weeks with an average attendance of about fifty. The good results attending this effort encouraged the committee to make provisions for another session, which closed just before the opening of this Conference.*GCDB March 9, 1891, page 38.8*

The attendance during the past year reached nearly one hundred and twenty-five. The wisdom of providing this means for the education of public laborers has been abundantly shown by the excellent results attained. The proposed college, since designated as Union College, has been, after due consideration, located at Lincoln, Neb. The work of locating and building has been under progress for nearly a year, and at the present time there are two large buildings, - a main college building and the ladies' dormitory, which are well along toward completion. Excavation has been made for the third building which will be used as a dormitory for the Scandinavian and German departments.*GCDB March 9, 1891, page 38.9*

The educational secretary has made from six to ten visits to Lincoln, in the interest of this work; and, as a member of the locating committee and the board of managers, has given considerable time to it. There is every reason to expect that the institution will be opened next September, and the outlook is promising for a large attendance from the first. The report of the financial agent, A. R. Henry, will give further particulars concerning the raising and expenditure of means used in this enterprise.*GCDB March 9, 1891, page 38.10*

In March, 1890, the secretary made a visit to South Lancaster Academy, attending the council held with special reference to the financial needs of the institution. In harmony with the advice then given, the Academy has been somewhat relieved by the sale of property which was not yielding a revenue. Immediately following this, a visit was made to the Pacific Coast, including a call at the Conference school at Minneapolis, Minn., and a visit of three days at Lincoln. Visits were made at Milton and Portland, Or., Healdsburg, Oakland, and Fresno, Cal. Both schools in Oregon were closed before the

arrival of the secretary, the one at Milton on account of sickness, and the one at Portland for special local reasons.*GCDB March 9, 1891, page 38.11*

The general object of this visit was to become acquainted, from personal observation, with the needs of the work, without any expectation of suggesting any immediate or radical changes. On the occasion of this visit, the propriety of uniting the educational interests in the northwest was suggested with the purpose to establish one centrally located well equipped, institution. This matter has received further consideration during the year, and the Conferences interested have voted to enter upon this plan.*GCDB March 9, 1891, page 38.12*

Last January, the secretary made a visit to Oregon to meet with representatives from the North Pacific and Upper Columbia Conferences, and the mission fields of Idaho and Montana, to select a suitable place for the location of the proposed institution. A lively interest was manifested in various towns and cities to secure the location of the college, but the contest narrowed down to the cities of Walla Walla and Spokane Falls, Wash. Each city has made a liberal offer to the committee, and the matter will doubtless be definitely decided within a very short time.*GCDB March 9, 1891, page 38.13*

The Conferences interested, desire to place this institution under the supervision of the General Conference, and to have all titles of property vested in the General Conference Association. The interests of this enterprise demanded another visit to the Coast by the secretary, from which he returned just before the opening of this Conference. It is hoped that this new institution may be ready to open by September, 1892.*GCDB March 9, 1891, page 39.1*

It may be interesting to take a brief glance at the present condition of the educational interests. The work at South Lancaster Academy, during the past year, has been attended by a marked degree of prosperity. The number of students in attendance has been larger than at any previous time, and the management has been greatly embarrassed for lack of proper facilities. They are compelled, by the circumstances of the case, to consider the question of providing further facilities, in order to properly carry forward the work.*GCDB March 9, 1891, page 39.2*

The past year at Battle Creek College has been one of reasonable prosperity. The attendance has been about the same as it was last year. It was thought that the immediate prospect of opening another institution in the West might decrease the attendance at this institution, but this fear has not been realized. An effort is now being made to relieve the College from its debt of nearly \$40,000.*GCDB March 9, 1891, page 39.3*

At the last session of the Michigan Conference, it was voted to raise \$15,000 for this purpose, and an invitation extended to neighboring Conferences to join in this effort. It seems to be a favorable time for this move, and it is earnestly hoped that these Conferences will deem it a privilege to render all the assistance possible, looking toward this result.*GCDB March 9, 1891, page 39.4*

It has been a cause of much encouragement to those directly connected with the management of the College, to know that so many of the last graduating class, numbering thirty (the largest in the history of the institution), have either entered directly upon our denominational work, or are taking further training with special reference to it. Out of this class, two are employed at the College; two at South Lancaster Academy; two at the Review Office;- one in the editorial department and one in the business office;- three are in the employment of the International Tract and Missionary Society; two in charge of Conference schools; three employed as assistant teachers; one is engaged in Bible work; one in ministerial work; one as State secretary in the missionary work; and seven are engaged in further study preparatory to some special lines of work.*GCDB March 9, 1891, page 39.5*

The Chicago Bible school has had a smaller number than usual in attendance, but a good work has been done for such as were present.*GCDB March 9, 1891, page 39.6*

The number of students at Milton (Oregon) Academy, has risen to nearly one hundred and seventy. The school has been a factor of importance in the work of the Conference, and has furnished a large number of teachers for surrounding schools. This institution will probably be discontinued after the coming year in view of the opening of the new college in that vicinity.*GCDB March 9, 1891, page 39.7*

The North Pacific Academy was discontinued at the close of the last school year, and the property sold in the interest of uniting in the establishment of a new college.*GCDB March 9, 1891, page 39.8*

At Healdsburg College improvements have been made during the past year, involving an expenditure of about \$5,000. The primary department has been discontinued for the lack of proper support, and the department in ancient languages for the same reason. The secretary has no direct report from the institution, but is informed that the work is prospering.*GCDB March 9, 1891, page 39.9*

The Conference schools have been continued in Minnesota, at Minneapolis, with an attendance of about seventy-five; in Kansas, at Ottawa, with an attendance of about sixty. The school in Texas has had an attendance reaching as high as 115. A school at Coquille City, Oregon, has an

attendance at present of about 140. Only a few of this number are the children of Adventists.*GCDB March 9, 1891, page 39.10*

There is an earnest call for the establishment of a school at some convenient point in District No. 2 of the General Conference field. A strong plea is made for an institution in which laborers can be trained for the home work; and so strong is the sectional feeling, that laborers who have received their education in the North are seriously hindered in their work.*GCDB March 9, 1891, page 39.11*

A request also comes in for the opening of a school in Australia. The growth of work in that field, the great expense involved in sending students to this country for an education in one of our schools, and the great advantage arising from the education of the laborers for their home work, in their home field, are some of the reasons urged in support of this request. Both of these calls should receive serious consideration, and will doubtless be brought before this Conference for action. The many openings for consecrated teachers in schools already established in foreign countries, especially in South Africa, India, China, and Japan, are in themselves a most urgent plea for laborers of this class.*GCDB March 9, 1891, page 39.12*

Plans for the further education of our ministers, by establishing ministerial institutes; for developing Bible teachers; for holding summer Bible institutes, and for some changes in the course of Bible study in some of various schools, have already received thought and attention, and recommendations covering these points will doubtless be made to this body.*GCDB March 9, 1891, page 39.13*

The rapid development of our educational work during the past two or three years, and the many evidences that God's providence is opening the way, are causes of much encouragement to those who have this work in charge.*GCDB March 9, 1891, page 40.1*

Brother A. R. Henry gave a report of the work done on Union College at Lincoln, Nebraska, and the present condition of the institution. He said:-*GCDB March 9, 1891, page 40.2*

In January, 1890, the citizens of Lincoln, Nebraska, made a proposition to the General Conference Association to donate to the denomination 280 acres of land near the city, as a subsidy toward the erection of a college, which proposition was accepted, and a bond of \$100,000 was given by the Association for the erection of a college and two dormitories, at an expense of at least \$70,000, before July 1, 1891.*GCDB March 9, 1891, page 40.3*

The work, according to the stipulation of this bond, was to commence by April 1, 1890. Some time in March ground was broken, and the work commenced,

and has been progressing favorably since that time. The main college building has been erected and enclosed; also one of the dormitories, and work is going forward at the present time on the finishing of the inside of the buildings. Excavating has also been done for the second dormitory, and part of the material is now on the ground.*GCDB March 9, 1891, page 40.4*

Without any doubt our contract with the citizens can easily be filled; but it will take a great deal more money to complete the buildings ready for opening by September next. At least \$45,000 more will have to be raised in order to be able to open the college in such a manner as we desire.*GCDB March 9, 1891, page 40.5*

About one third of the real estate donated to us has been sold. We hope to make sale of a large portion of the remainder during the coming year; but as our sales are only one fourth cash in hand, we must look to other sources for a large portion of the money necessary to meet our expenses.*GCDB March 9, 1891, page 40.6*

We have paid our bills as fast as they have become due, thereby maintaining a good credit among the business men in the city of Lincoln. No doubt several thousand dollars have been saved in the construction of the buildings, by taking this course.*GCDB March 9, 1891, page 40.7*

While we have not been able to carry forward the work as rapidly as we would like, on account of not having sufficient means, we have believed it better to contract no bills without having some means in sight of paying them. It is much harder to raise money to pay old debts than it is to carry forward an enterprise which is new and fully before the people.*GCDB March 9, 1891, page 40.8*

I would urge the necessity of laying plans to carry forward the work to completion by the time specified. In order to do this, provision must be made for fully \$45,000, to be expended between now and September 1. It will take \$25,000 to complete the Scandinavian dormitory; \$10,000 to build a boiler-house and complete our steam heating; and \$10,000 to finish the buildings already put up. Besides this the buildings will have to be furnished, which will cost two or three thousand dollars.*GCDB March 9, 1891, page 40.9*

From the statement which we present below, it will be seen that several States are considerably in arrears on their subscription; in fact, only one or two States have paid their allotted amount.*GCDB March 9, 1891, page 40.10*

The subjoined statement will show the amount of money received from all sources, and the amount on hand. About \$40,000 worth of real estate has been sold, a little over one fourth of which has been paid in cash. The balance is held by the Association in notes, not yet matured. The money



borrowed has been in anticipation of the payments on these.*GCDB March 9, 1891, page 40.11*

Amount of money received:-*GCDB March 9, 1891, page 40.12*

Iowa	\$8,382 95
Colorado	1,148 50
Dakota	2,222 22
Minnesota	3,627 00
Nebraska	2,805 00
Kansas	995 50
Missouri	1,235 40
Wisconsin	1,508 75
Texas	252 00
Arkansas	75 00
General Conference	10,150 00
From the sale of real estate	12,285 65
Donations	71 00
Loans	15,000 00
Total	\$60,358 97
Total amount expended	59,191 48
Amount on hand	\$1,167 49

Elder Olsen referred to the German and Scandinavian schools which will be opened in connection with Union College next fall. Each of these schools will be complete in itself, having a principal and a full corps of teachers.*GCDB March 9, 1891, page 40.13*

At the close of the Scandinavian school last spring, a company of students was sent to Europe to continue their studies, that they may be prepared for teaching, when the school opens, at Lincoln next fall. They are doing well, and will be prepared for work when the time comes. Arrangements are also being made for teachers for the German school.*GCDB March 9, 1891, page 40.14*

A committee consisting of A. Moon, S. H. Lane and J. H. Morrison, was appointed to arrange for the seating of the Conference by States. The hour of 12:30 having arrived, the Conference adjourned.*GCDB March 9, 1891, page 40.15*

#### **CORRECTION**

No Authorcode

In his report of District No. 5, the superintendent gave the book sales \$20,322.03. It should have been \$60,000. *GCDB March 9, 1891, page 40.16*

## **INTERNATIONAL HEALTH AND TEMPERANCE ASSOCIATION**

No Authorcode

### **FIRST MEETING**

No Authorcode

THE first meeting of the annual session of the Association was held Sunday, March 8, at 3 P. M. Prayer was offered by Elder D. T. Jones. The reading of the minutes of the last annual session was waived. Elder W. H. Wakeham then read a report from the recording secretary, reporting the work done by the State associations during the year. Following this the president of the Association, Dr. J. H. Kellogg, delivered an address on *-GCDB March 9, 1891, page 41.1*

### **THE DECADE OF HEALTH REFORM**

No Authorcode

The American Health and Temperance Association, or, as it is now called, the International Health and Temperance Association, was organized a little more than twelve years ago, and I am glad to be able to announce to-day that it is still alive, and threatens to continue to live for some time to come in spite of the many dangers which have threatened it and the many obstacles which it has encountered. *GCDB March 9, 1891, page 41.2*

The time when this association was organized, was an opportune one. Something more than a dozen years before, there had been a very active and earnest agitation of health and temperance principles among our people, which had resulted in the adoption, by the majority of those who at that time constituted the denomination, of many very important reforms. Intoxicating drinks and tobacco had been practically excluded from the denomination. Elder White wrote, in 1870: *-GCDB March 9, 1891, page 41.3*

“As a people, we have discarded the use of tobacco in all its forms. Thank God for so glorious a victory over perverted appetite! In the annual assemblies of the leading men of our denomination, not the least taint of the filthy weed can be discovered by sight or smell. Our people have also discontinued the use of tea and coffee, as unnecessary, expensive, and injurious to health. Here another victory has been gained. *GCDB March 9, 1891, page 41.4*

“But the reform among us does not stop here. Our people have put away the use of swine’s flesh, and, to a great extent, of flesh meats generally. This they have done from a conviction that flesh is not the most nutritious or the most healthful food for man. While flesh-meats stimulate, they do not build up the system, as other foods do. This was once an experiment with our people; now it is demonstrated.” *GCDB March 9, 1891, page 41.5*

“Seventh-day Adventists have adopted two meals a day, instead of three. But this is not a denominational law with them, as their church organization and discipline have nothing to do with regulating such matters. Yet in most cases they discard flesh-meats, and partake of food but twice each day. These facts we have learned from personal observation in holding camp-meetings with them from Maine to Kansas, during the past summer. Our ministers preach hygiene reform, and live it wherever they go. And our many publications carry it to the doors of all our people. Thousands have testified to the benefits of the changes they have made. They report better health, and an increase of physical strength. Ask them if they can perform as much labor without meat and without the third meal as they could before they made the changes, and they will tell you that since their present habits have become fully established, they can endure more labor, and that they enjoy life much better. This is the experience of all, whether professional or laboring men.” *GCDB March 9, 1891, page 41.6*

Unfortunately, the good work of reform had, by the end of another decade, not only ceased its onward progress, but there had been a very marked retrograde; other issues, coming before the people, had attracted their attention, and the promulgation of health principles had ceased to receive the influence necessary to keep them before the people. *GCDB March 9, 1891, page 41.7*

No regular means had been provided for systematic consideration of these principles, and as a consequence new converts to the faith received little or no instruction in them. Large numbers of young ministers and licentiates had entered the field as preachers who had never received adequate instruction in health principles, and who consequently were not prepared either to appreciate their importance or to instruct the people in their precepts. *GCDB March 9, 1891, page 41.8*

In consequence a great backsliding had begun and had progressed to an extent which was not fully comprehended until the circulation of the teetotal pledge at the camp-meetings held during 1879, developed the fact that hundreds among us were addicted to the habitual use of tea and coffee, and that it could no longer be said, “Not the least taint of the filthy weed would be discovered,” for in some instances leading members of churches, in a few cases even officers of churches, were found to be habitual users of the filthy weed. There were found among the ministers even, not a few who

complained that the pledge was too strong, a criticism which from their standpoint was eminently proper, since the pledge evidently prohibited the strong tea to which such critics were almost universally found to be addicted.*GCDB March 9, 1891, page 41.9*

Unquestionably the organization of the American Health and Temperance Association exerted a great influence in checking, to some degree at least, the course of emigration in the direction of the Egypt from which the grand principles of health and temperance reform, given to our people by the Lord through the Testimonies of Sister White, had but a few years ago so gloriously emancipated a whole denomination.*GCDB March 9, 1891, page 41.10*

The backward movement continued, however, until it seemed almost like a stampede. Men and women who had for years testified to the great benefits received from the adoption of health principles, suddenly discovered that health reform did not agree with them; that two meals a day were insufficient to support a working man, especially brain workers, who need more nourishment than those who use their muscles only; that good beef steak was necessary for good health; that good cheese was essential to good digestion, and a cup of strong tea, now and then, to relieve sick headache, not particularly objectionable, and possibly of service as a preventive.*GCDB March 9, 1891, page 42.1*

The provision stands, and boarding-tents at camp-meetings ceased to be object lessons for our people and those not of our faith, in healthful dietetics. The camp-meeting provision stand in the last decade has rarely failed to include in its stock a good supply of lard crackers, ginger snaps, baker's pies and cakes of various sorts, dried beef, smoked halibut, sale codfish, smoked herring, painted candies and unwholesome knick-knacks of various sorts, a good supply of cheese, ripe enough to be buried and lively enough to move on if not kept in a cage, and in the background might usually be seen, arranged in a picturesque manner, sundry coils of sausage, warranted, however, to be bologna, as I have frequently been told, which is a guarantee that the article is not Simon pure swine's flesh, but a miscellaneous assortment of all manner of beasts.*GCDB March 9, 1891, page 42.2*

Two or three years ago I spent a few unhappy hours upon a camp-ground, the main entrance of which was flanked upon one side by a huge sign, "Ice-cream," and upon the other side "Hot Peanuts." The book tent bore no sign at all, which was perhaps just as well under the circumstances. The ground was well carpeted with peanut shells, the constant snapping of which furnished punctuation marks for the discourses of the ministers from the speaker's stand.*GCDB March 9, 1891, page 42.3*

With such examples to the flock at camp-meetings, the annual gatherings

which our people are earnestly exhorted by the ministers to attend for the purpose of "drawing near to the Lord and seeking a more complete consecration of soul and body to the service of God," it cannot be considered a matter of wonderment that in their home life our people have for some years back not been making progress in the reforms which God so graciously placed in our hands more than a quarter of a century ago, for us to cherish and practice for our own good, and to develop and promulgate for the benefit of our fellow-men; and it is not a matter of astonishment that even beneath the shadow of the Sanitarium, which in the providence of God was established to be a means by which these reforms should be fostered and encouraged, there should be found tea bibbers and coffee toppers, while among the families of the denomination there are probably to be found few indeed who do not daily gather about the flesh pots, and, to use the graphic words of a vegetarian heathen, "Chaw with bloody teeth the bleeding bread."*GCDB March 9, 1891, page 42.4*

With this state of things, the description of which I assure you is not overdrawn, it should be a matter of surprise to us that the American Health and Temperance Association has not been in a very flourishing state as an organization, or that it has been difficult to maintain a lively interest in its State and local organizations. Nevertheless something has been accomplished. The officers of the society having recognized the impossibility of doing much more than maintain an existence, have sought to at least keep the association alive, and have earnestly endeavored to accomplish what they could in the promotion of its principles, particularly in the education of our people. A brief review of some of the things which have been accomplished since the last meeting of this association may be encouraging.*GCDB March 9, 1891, page 42.5*

#### **THE WORK OF THE FIELD SECRETARY**

No Authorcode

At the last annual meeting of this association, a wise move was made in the addition of the office of field secretary to the corps of general officers, and the selection of Elder W. H. Wakeham to fill the position. Since his appointment, Elder Wakeham has been most earnestly and efficiently engaged in the duties of his office, visiting many different States, giving lectures to our people and to the public, at camp-meetings, conventions, and various special gatherings, and has besides maintained constantly a large correspondence with those who have become more or less interested in the work.*GCDB March 9, 1891, page 42.6*

We need not say more respecting the work which has been done, as it would only be an anticipation of the report which the field secretary will himself make of his labors, but wish to add that the results of the work have been

most excellent, and have given good grounds for the belief that the great cause for the widespread and indifferent opposition to health principles is ignorance concerning them, and a lack of appreciation which is the necessary result of lack of knowledge.*GCDB March 9, 1891, page 42.7*

#### **HEALTH AND TEMPERANCE MISSIONARY CORRESPONDENCE**

No Authorcode

We are glad to report as a matter of great encouragement, the fact that during the last year the executive officers of the International Tract and Missionary Society have taken a deep interest in the work of this association, and have done much to forward its interests.*GCDB March 9, 1891, page 42.8*

In response to a request of our executive Committee, the International Tract and Missionary Society have appointed, and for several months have maintained, a Health and Temperance secretary, the chief part of whose work has been the dissemination of our health literature and the correspondence elicited thereby. The earnest and efficient labors of Sister D. T. Jones in this capacity, as well as in the performance of her duties as secretary of this Association, have accomplished more in this line of work than has ever been accomplished before in a single year. The definite results of this work you will learn from the reports of this association and the International Tract and Missionary Society.*GCDB March 9, 1891, page 43.1*

#### **SANITARIUM MEDICAL MISSIONARY SCHOOL**

No Authorcode

After much deliberation, the executive officers of the association determined to undertake the organization and conduct of a school for Health and Temperance workers, or Medical Missionaries. The managers of the Sanitarium readily entered into the plan, and as the result we are now conducting the second session of this school with a membership of forty-three. The first year the enrollment of persons who came expressly for the purpose of attending this school was only seven. There is a very encouraging increase in the attendance the present year, but the number of those who are willing to devote themselves to this line of work is still discouragingly small.*GCDB March 9, 1891, page 43.2*

#### **THE SANITARIUM TRAINING SCHOOL FOR NURSES**

No Authorcode

Since the last annual meeting of this association, the Sanitarium managers

have been induced to convert their popular Training School for Nurses into a Training School for Missionary Nurses. Previously, any qualified person of good moral character was received into this school, but at the present time, as has been the case for some months back, only such persons are received into the Training School for Nurses as are considered fit persons to engage in Medical Missionary work, and each is required to sign a pledge to engage in this line of work for not less than five years, including the two years' course of training.*GCDB March 9, 1891, page 43.3*

As the result of this action on the part of the Sanitarium Board, there are now in training in the classes of the Sanitarium Training School for Nurses ninety-four persons who are obliged to engage in medical missionary work under the direction of the Sanitarium. These persons represent twenty States besides Denmark, Sweden, Germany, Switzerland, Norway, and Italy, each of which has one representative, with the exception of Switzerland, which is represented by four. A few of them have been sent, or encouraged to come, by the Conference presidents of the States from which they come.*GCDB March 9, 1891, page 43.4*

#### **MISSIONARY CANVASSING**

No Authorcode

As the result of the medical missionary school held one year ago, a number of young men and women spent several months last spring and summer in the missionary canvass for *Good Health*. We have not space here to explain in full the plan of carrying on a missionary canvass, but are glad to report that most excellent results have attended the efforts which have been made in this direction.*GCDB March 9, 1891, page 43.5*

#### **COOKING SCHOOLS**

No Authorcode

One of the important features of the Medical Missionary Training school is the cooking school conducted by Mrs. Kellogg. The students of this school are given a most thorough training in the principles of healthful and scientific cookery. Several of those who attended the school one year ago have since conducted each a number of cooking schools, the attendance at which varied from a dozen or more to nearly two hundred. Several cooking schools were held in connection with camp-meetings. As the result of this work, healthful cookery, and in consequence healthful diet, has been introduced into probably not less than two thousand families within the last year. This is certainly a grand work for a beginning.*GCDB March 9, 1891, page 43.6*

There has been some prejudice manifested against the holding of cooking

schools in connection with camp-meetings - some have apparently thought a cooking school a matter of too worldly a character to be properly connected with a camp-meeting. Such have evidently an imperfect appreciation of the value of this important branch of domestic economy as a reformatory agency, and perhaps do not appreciate properly the relation of diet to good religion.*GCDB March 9, 1891, page 43.7*

It has often been said that "there is religion in a loaf of bread." Of course the bread referred to must be good bread; and if there is religion in a good loaf, it is quite possible there may be perdition in a bad one. At any rate, it is incontestable that any amount of irreligion, sinning, despair, and skepticism, has its origin in bad cookery and an unwholesome dietary. If it is necessary and proper to eat at a camp-meeting, it certainly must be proper to give some attention to the wholesome preparation of food. And as the camp-meeting provision stand and boarding-tent have so long been setting a bad example before our people in matters pertaining to diet, it is certainly not unfair to urge that the same agencies should be used, for a time at least, in the promotion of dietetic reform.*GCDB March 9, 1891, page 43.8*

As conducted, our cooking schools have not partaken in the slightest degree of the nature of a peanut stand or an ice-cream counter, both of which have more than once been tolerated upon our camp-grounds without rebuke, and patronized by ministers as well as people. So far as I have been able to learn, no one has yet been able to bring against one of our cooking schools the charge that it has been a source of any mischief, or that it has in the slightest degree detracted from any of the good influences which should prevail at a camp-meeting, or any other religious gathering.*GCDB March 9, 1891, page 43.9*

#### **THE MEDICAL MISSIONARY**

No Authorcode

Within a few weeks the Executive Board of this association has perfected and put in operation plans which have for a long time been in contemplation, for the publication of a journal devoted to the promulgation of our Health and Temperance principles. This journal, the *Medical Missionary*, the first two numbers of which have been published, has doubtless been seen by most of you. The purposes of the publication of this journal are fully set forth in the journal itself. It may be said, briefly, that the chief purpose of the journal is the education of our own people and the awaking among them of a genuine missionary spirit.*GCDB March 9, 1891, page 44.1*

A great difficulty which the officers of this association have met in their efforts to maintain an interest in the work of this association, and the promulgation of the principles represented by it, has been the want of suitable means of



reaching the people. Whenever an opportunity has offered for bringing these principles directly to the people, there has seemed to be a hearty and almost universal response which indicated an appreciation of the value of this branch of present truth.*GCDB March 9, 1891, page 44.2*

A great embarrassment has been experienced by the fact that the usual means of reaching the people has been through ministers, Conference authorities, and others who had little appreciation of the work, and in many cases an actual opposition to it. The *Medical Missionary* will be sent to every Sabbath-keeping family whose address can be obtained. The first two numbers were mailed respectively to the entire list of subscribers to the *Review and Herald* and the *Home Missionary* list, requiring an edition of nearly 20,000 copies for the two numbers.*GCDB March 9, 1891, page 44.3*

Already many indications have appeared that the journal is well received, and it is hoped that the low price at which it is published, twenty-five cents a year, will lead our people to subscribe for it generally, so that we may through this medium have a means of reaching the homes of the people, and thus carrying to every fireside the precious truths of Health and Temperance reform of which our own people at the present time seem to stand almost as much in need as the members of other denominations which have never received the great light which has been given to us as a people upon this subject.*GCDB March 9, 1891, page 44.4*

The Doctor supplemented his address by observations regarding mortality among our people, presenting some statistics gathered from the obituary columns of the *Review* for the past five years. The accompanying table shows the total deaths reported, the number caused by preventable diseases, and by accidents, and the number in which the cause of death was not stated; as also the number of orphans, in whole or in part:-*GCDB March 9, 1891, page 44.5*

YEAR.	Total.	Preventable.	By Accident	Unknown Orphans.	
				Whole.	Half
1886.	234	13	7	48	9 76
1887.	321	27	17	56	6 177
1888.	348	48	12	76	225
1889.	272	23	11	12	4 101
1890.	276	25	16	52	12 164
Totals,	1,451	136	63	244	31 743

Considering the proportion of preventable cases the same among the unknown as among the known cases, that is, one-twelfth, we have twenty to be added to the list of preventable cases, making 156 in all. And probably not

more than half the deaths are reported. These figures illustrate the necessity for giving greater attention to instructing our people in health principles.*GCDB March 9, 1891, page 44.6*

The difficulties which attend the prosecution of the work of the association, are lack of funds, and lack of workers to devote themselves to the medical missionary work. A great change has come about in the attitude of the world at large and the medical profession, toward health reform; and now is the golden opportunity for carrying on our work. Cooking schools have been held, with eminent success, by those who have taken the course of training at the Sanitarium. In our work, physical culture and dress reform, and the cooking school and diet reform, must go together.*GCDB March 9, 1891, page 44.7*

The Chair was empowered to appoint the usual committees, and also to appoint a committee of five, himself to be chairman, on Constitution and Future Work. The Chair stated he would announce committees at future meeting. Meeting then adjourned.*GCDB March 9, 1891, page 44.8*

## THE EDUCATION OF MISSIONARIES

No Authorcode

## IMPORTANCE OF ADAPTATION

No Authorcode

FRIDAY, March 6, at 9 A. M., Elder Haskell spoke of the education of laborers for foreign fields, as the subject had presented itself to his mind, especially, during his tour among the missions in Africa, India, and other countries. He read the eighth chapter of 1 Corinthians, as bringing out the principle which must be instilled into our hearts if we would reach individuals where they are in foreign mission fields. We may have knowledge (*verse 1*), but it is not knowledge that edifies; it is love.*GCDB March 9, 1891, page 45.1*

*Verse 2* shows that if we think that mere learning will enable us to reach the people, we know nothing. The winning of the heart does not depend upon what has been learned, as scientific education. There must be the principle in the heart that will enable us to make such use of the knowledge as to reach hearts.*GCDB March 9, 1891, page 45.2*

In *verses 3 to 7*, the apostle must refer to some who had received rays of light, and whom the Lord accepted, and Paul speaks as though the church had knowledge to know there was nothing to their ideas; yet every man had not this knowledge, and some had conscience about eating things offered to idols, etc. *Verse 8* shows that this amounts to nothing; but some think

otherwise, and we should regard their consciences.*GCDB March 9, 1891, page 45.3*

Verses 9 to 13 bring out the principle of adaptation to the circumstances of others. He says, Take heed lest the liberty of conscience which enlightenment has brought to you should be a stumbling block to one not so enlightened. We must *meet* those who have not the light God has so wondrously given us, and in this principle of meeting them in the circumstances and conditions in which we find them, lies the secret of success.*GCDB March 9, 1891, page 45.4*

In this ninth chapter, and the fourteenth of Romans, compared with the reproof of Peter in the second of Galatians, there is a lesson worthy of much study. God meets men where they are. Christ's sympathy is especially drawn out toward those who in the darkness are struggling to get rays of light. God would have his people feel for them. Paul became all things to all men that he might win some, and with the principle of the love of Christ in the soul, nothing that does not compromise moral principle will be allowed to be a barrier between the Christian and those whom he is trying to lead to Christ.*GCDB March 9, 1891, page 45.5*

In such fields as India, China, etc., we find customs which to us appear as nonsense, but not so to the natives. And when they see in the foreigner a disposition to conform as far as possible to their ways, disarms prejudice, and awakens a feeling of friendliness in their hearts. Many of the disasters which came upon the first efforts of missionaries were due to the failure to appreciate this principle.*GCDB March 9, 1891, page 45.6*

We told an experienced missionary in India that we were interested in the education of missionaries in this country, that perhaps some would go to India, and asked what advice he would give as to the kind of education required. He replied, "First, adaptation; second, adaptation; third, adaptation; and fourth, adaptation. When they get that learned, let them come here, and I will find them work."*GCDB March 9, 1891, page 45.7*

In stopping with Dr. Stewart, who has a mission school in Africa, we noticed that he took even greater pains to show deference and respect to the natives than to the Europeans whom he came in contact with. When we saw him taking off his hat and bowing to every native who spoke to him, we thought of the spirit of Christ.*GCDB March 9, 1891, page 45.8*

Those who conduct mission schools find that the only successful plan is to educate the native teachers on the ground, instead of sending them to England or America to put on the ways of foreigners, and to lose touch with the customs and feelings of their brethren. The natives have no respect for one of their own number who comes back to them with foreign tastes and

manners.*GCDB March 9, 1891, page 45.9*

We should have our schools right where we want our workers, and every missionary should be an educator. It affects my heart to see the spirit in which Bible study is being carried on here, and there are many fields open for us to go right in when we are prepared for the work ourselves. And when we go, we shall meet the very things which the apostle describes in this eighth of Corinthians. The natives of other countries may, to us, talk backwards, reason backwards, begin writing a book where we write *finis*, and put the notes at the top of the page instead of at the bottom; but they are no further from us than we are from them, and we have to learn by the love of Christ to adapt ourselves to them. What affinity was there between Christ on his throne, surrounded by the glory of heaven, and his work as the carpenter of Nazareth? The first principle of Christianity is adaptation to those for whom we labor, and everything that is not a violation of moral requirement should sink into eternal oblivion. When we get this principle in the soul, God will go before us with a power we have not seen in the past.*GCDB March 9, 1891, page 45.10*

## **BIBLE STUDY LETTER TO THE ROMANS. - NO. 2**

No Authorcode

BY ELDER E. J. WAGGONER.

The first chapter of Romans, after its introduction, can be summarized as the condition of man without God, and how he gets in that condition. The cause of this condition can be stated in one word - unbelief.*GCDB March 9, 1891, page 45.11*

Coupled with unbelief is self-exaltation; with faith, humility. They lost God, "because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." *Verse 21*. They attributed everything to *themselves*, and as *self* was advanced, faith in God decreased, till they were in the darkness of idolatry.*GCDB March 9, 1891, page 45.12*

Men, in the days of Plato, Seneca, and Marcus Aurelius, taught what they called moral science; Confucius taught moral precepts. But what they all lacked was to tell men how to do what they taught to be right. Even these men who taught moral science and virtue were themselves practicing the things they condemned, and coming far short of doing what they set forth as moral duty.*GCDB March 9, 1891, page 46.1*

While those teachers tell us what to do, but fail to give us power to do it, the religion of Jesus Christ not only makes known what is right, but gives us

ability to perform that which is good. Thus when Christ is not woven into the teaching, the very effort to teach morals is simply the old pagan science of morals, which is immorality. *GCDB March 9, 1891, page 46.2*

All admit that the State should not teach Christianity; but some say we must teach morals without it. Moral science aside from Jesus Christ is immorality; it is sin. *GCDB March 9, 1891, page 46.3*

The works of the flesh are clearly stated in the last part of chapter one. These are found in every individual that has not been converted to Christ; we denounce the heathen for doing these things, but “there is no respect of persons with God” (*Romans 2:11*), and he condemns those things in us just the same and shows us that we are no better than they. *GCDB March 9, 1891, page 46.4*

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” *Romans 2:1*. Whoever knows enough to condemn the evils of the heathen is condemned himself, for he does the same things. *GCDB March 9, 1891, page 46.5*

The first part of Romans 2 may be summed up in, God is no respecter of persons. He will render to *every man according to his deeds*. In the judgment nothing is taken into account but a man’s works. “Behold I come quickly, and my reward is with me, to give *every man according as his work shall be*.” *Revelation 22:12*. “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward *every man according to his works*.” *Matthew 16:27*. *GCDB March 9, 1891, page 46.6*

The character of the works shows the amount of faith in Christ. A simple profession will not do. “Thinkest thou, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?” God does not respect our person or profession. We may call ourselves Christians, and pretend to keep the law, and pity the poor heathen; but God classes all together, who fail to have good works. *GCDB March 9, 1891, page 46.7*

“As many as have sinned without law shall also perish without the law; and as many as have sinned in the law shall be judged by the law.” *Verse 12*. This with the verses following shows that the law is the standard by which every man in the world will be judged. *GCDB March 9, 1891, page 46.8*

But what is it to keep the law? It is to keep all its precepts; our righteousness must exceed that of the Pharisees, which was only an outward form. If we hate, it is murder (*Matthew 5:22*); if we have impure thoughts it is adultery (*Matthew 5:25*); if we have an impure heart, we violate all the rest of the law.

We may be ever so strict in outward Sabbath observance and adhere closely to the outward obligations of all the rest of the law, but an impure heart renders every act sinful.*GCDB March 9, 1891, page 46.9*

“When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves.”  
*Verse 14. GCDB March 9, 1891, page 46.10*

God has by various agencies placed enough light in the heart of every man to lead him to know the true God. Even nature itself reveals the God of nature. And if a man in the darkest heathenism has a desire to know the true God, he will, if necessary, send a man around the world to give him the light of truth.*GCDB March 9, 1891, page 46.11*

So every man that is finally lost will have rejected light that, if cherished, would have led him to God.*GCDB March 9, 1891, page 46.12*

## March 10, 1891

### VOL. 4. - BATTLE CREEK, MICH., TUESDAY, - NO. 4

#### MEDICAL MISSIONS

No Authorcode

MONDAY, March 9, at 9 A. M., Dr. Kellogg addressed the delegates on the subject of medical missions. The following is a brief synopsis of his address:-*GCDB March 10, 1891, page 47.1*

The medical missionary work is not a modern thing. Moses combined hygienic teaching with his moral teachings. Christ ministered to the bodies of men. Two-thirds of his recorded miracles were directed to the healing of diseases. The early Christians were medical missionaries to some degree, at least, as we may learn from the Catholic Church, which has from early times given great attention to the medical missionary work.*GCDB March 10, 1891, page 47.2*

More than 500 years ago, they were educating men to go out as medical missionaries. The Jesuits who entered the wilds of America were prepared by training to minister to the physical as well as the moral welfare of the natives; and they were at that time very largely humble, devoted men, living up to the light they had.*GCDB March 10, 1891, page 47.3*

The medical missionary work has not been confined to those professing Christianity. Centuries before Christ, Buddha, the founder of the religion which has the largest number of adherents of any religion in the East, taught his followers to be medical missionaries. His teachings inculcate self-denial, control of the body, vegetarianism, kindness to fellowmen and to the lower animals.*GCDB March 10, 1891, page 47.4*

When the Reformers broke away from Rome, the medical missionary work seems to have been turned over to the civil power, and it was not until modern times that this work was revived among Protestant societies.*GCDB March 10, 1891, page 47.5*

The modern medical mission is an American idea. A small work on the subject was published in 1822. In 1834 Dr. Parker and others went to China to take up the work. In 1841 he returned by way of Edinburgh, Scotland, and stopped with Dr. Abercrombie. So great an interest was awakened by Dr. Parker's account of his work, that the Edinburgh Medical Missionary Society was organized. For twenty years this society worked, inculcating its principles in home fields before its first missionary to foreign lands was sent out. Dr. Livingstone was one of its missionaries.*GCDB March 10, 1891, page 47.6*

The International Medical Missionary Society was organized in New York, through the efforts of Dr. Dowkonnt, in 1881. The society has six dispensaries in New York, two in Brooklyn, and others in Philadelphia.*GCDB March 10, 1891, page 47.7*

The Seventh-day Baptists have had a mission in China for about forty years, and established a medical department about a dozen years ago.*GCDB March 10, 1891, page 47.8*

The uncivilized races are terribly benighted regarding the care of the body. Of surgery, they are absolutely ignorant. They resort in sickness to superstitious practices and the most absurd remedies. In this condition of things, the medical missionary may remove the prejudice of the people and open the way for the gospel. It has been said of Dr. Parker that he opened China to missions with the point of his lancet. Dr. Lowe, Dr. Chamberlain, and others in India, tell of many instances in which prejudices were broken down and people led to turn away from idolatry by the work of the medical missionary.*GCDB March 10, 1891, page 47.9*

There are many reasons why Seventh-day Adventists should be especially interested in medical missionary work. Sometimes it is thought, perhaps, that others can do this work, and that we should therefore devote ourselves to other lines of work. But can we afford to lose the blessing which comes upon those who engage in this work? It is a privilege which we have.*GCDB March 10, 1891, page 47.10*

The Lord has given us as a people special light and advantages in this kind of work. If every Seventh-day Adventist had followed the light which came to us twenty years ago, when these principles of healthful living were ridiculed by the world at large, every one would to-day have been prepared to act as a medical missionary, when such workers are welcomed in every community, at home or abroad.*GCDB March 10, 1891, page 47.11*

It has been a noticeable fact that there is a great increase in the mortality of native races when they accept Christianity. Much of this is unquestionably due to the lack of knowledge on the part of missionaries as to how to adapt the clothing and dietetic habits of civilization to the needs of the natives. The principles which we have had brought to our knowledge would give us a great advantage on this point.*GCDB March 10, 1891, page 48.1*

Again; there is great mortality among foreign missionaries. Very many come back invalids. This is popularly attributed to the climate. But there is reason to believe that the greater part of the sickness is due to wrong habits of living, which produce more baneful results in tropical climates than at home.*GCDB March 10, 1891, page 48.2*



A few years ago, a missionary who had been invalided home from Dr. Taylor's mission in India, came to the Sanitarium. After a week there, he said he was going back to India, as he had found what made him sick. It was his injudicious diet. He returned in a few weeks, taking a supply of health foods, has since ordered more, and reports himself well.*GCDB March 10, 1891, page 48.3*

In Liberia, a mission supplied with our health books has adopted hygienic principles of living, and reports immunity of the workers from jungle fever and other maladies from which they had previously suffered.*GCDB March 10, 1891, page 48.4*

Others have visited the Sanitarium, and have gone back to their fields of labor enthusiastic advocates of healthful living, themselves examples of its benefits. One missionary in Burmah, a Miss Ambrose, who came to the Sanitarium a few years ago as an invalid and was restored to health, has, since her return, gathered about her a class of forty or fifty intelligent girls, whom she is training for nurses. She herself took the full nurses' course while at the Sanitarium.*GCDB March 10, 1891, page 48.5*

In all of these points we have had great advantages granted us, and these are reasons why we, as a people, should be especially interested in medical missions. Much of the prejudice against missionaries among intelligent Buddhists and Brahmins, is due to the fact that the missionaries disregard the principle of vegetarianism, which is part of the religion of these peoples. The greatest obstacle in the way of entering upon this work is the lack of laborers; but it is God's work, and his work must be done.*GCDB March 10, 1891, page 48.6*

At the close of his address, the Doctor announced the committees for the International Health and Temperance Association, as follows:-*GCDB March 10, 1891, page 48.7*

Nominations. - A. O. Tait, M. H. Brown, F. L. Mead.*GCDB March 10, 1891, page 48.8*

Resolutions. - W. H. Wakeham, W. N. Hyatt, G. H. Derrick, Evora Bucknum, Laura Bee.*GCDB March 10, 1891, page 48.9*

Revision of Constitution and Plans of Work. - J. H. Kellogg, W. H. Wakeham, R. C. Porter, Mrs. C. E. L. Jones, E. H. Whitney.*GCDB March 10, 1891, page 48.10*

An intermission of five minutes was taken before the next meeting.*GCDB March 10, 1891, page 48.11*

## GENERAL CONFERENCE PROCEEDINGS FIFTH MEETING

No Authorcode

THE fifth meeting of the General Conference was called Monday, March 9, at 10:30 A. M. Prayer was offered by Elder J. G. Wood. Minutes of the two preceding meetings were read and approved. C. N. Woodward, of Minnesota, having arrived since the last meeting, presented credentials, and took his seat in the Conference.*GCDB March 10, 1891, page 48.12*

The Committee on Education presented a partial report, which follows:-*GCDB March 10, 1891, page 48.13*

We recommend, 1. That as soon as practicable, an English Bible-school be opened in Australia, to continue from twelve to sixteen weeks.*GCDB March 10, 1891, page 48.14*

2. That at least two teachers be sent from this country to have charge of this school.*GCDB March 10, 1891, page 48.15*

3. That the expense of maintaining this school be met by the brethren in Australia in such a manner as may seem best to them.*GCDB March 10, 1891, page 48.16*

4. That the establishment of this school be regarded as the first step toward a permanent school for children of all ages, in case the brethren in Australia so desire.*GCDB March 10, 1891, page 48.17*

The Committee on Resolutions also presented the following partial report:-*GCDB March 10, 1891, page 48.18*

Resolved, That we humbly recognize God's goodness and mercy in whatever measure of prosperity has attended his work in our hands. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."*GCDB March 10, 1891, page 48.19*

Resolved, That we are deeply grateful to God for the marked evidences that his Spirit is opening the way, that the third angel's message may be preached in all the world; and that, recognizing God's providence in these opening fields, we will endeavor to sow the seed "beside all waters."*GCDB March 10, 1891, page 48.20*

The special order of the meeting was the report of the foreign mission secretary, Elder W. C. White, who read the following report:-*GCDB March 10, 1891, page 48.21*

## REPORT OF THE BOARD OF FOREIGN MISSIONS

No Authorcode

BY W. C. WHITE, FOREIGN MISSION SECRETARY.

Previous to the last session of the General Conference in November, 1889, all missionary operations of the Seventh-day Adventist Church were directed by the Executive Committee of the Conference. At that time it was decided to select a Foreign Mission Board of fifteen members, in order that more attention might be given to the foreign work, and that more frequent meetings might be held for its consideration than had been possible with the General Conference Committee. *GCDB March 10, 1891, page 48.2*

During the sixteen months from Nov. 10, 1889, to March 9, 1891, thirty-six meetings have been held. At its first meeting, the Board chose Elder O. A. Olsen to be its chairman. The secretary and treasurer had been elected by the Conference. The work of the Board has been, *-GCDB March 10, 1891, page 49.1*

1. To study the mission field, and become acquainted with its work and wants. *GCDB March 10, 1891, page 49.2*

2. To appoint, instruct, and direct the foreign missionaries of the denomination. *GCDB March 10, 1891, page 49.3*

3. To encourage the education and training of missionaries for the field. *GCDB March 10, 1891, page 49.4*

4. To disseminate among our people information about missions, and to encourage them to give a liberal support to the work. *GCDB March 10, 1891, page 49.5*

To save time, and to secure efficiency, the Board divided itself into six standing committees, and gave to each committee the preparation of business in its special line. One committee is to make a study of the fields and the work in Europe and Asia; and all important questions relative to the work in these countries, are submitted to the consideration of this committee, before they are acted upon by the Board. A similar committee has charge of the work in Africa, South America, and the West Indies; another, of Oceania. There is also a Committee on Finance, one on the Education of Laborers, and one on Appointments and General Reference. *GCDB March 10, 1891, page 49.6*

Important correspondence from the missions, and questions requiring action of the Board, are first placed in the hands of one of the standing committees, and after receiving due consideration, are submitted with the recommendation of the committee to the Board. *GCDB March 10, 1891, page 49.7*

This plan of work is not free from difficulties, but it is the best we have been able to devise. The following are the most important obstacles to successful work:-*GCDB March 10, 1891, page 49.8*

1. The inexperience of the members of the Board, in the foreign mission work.*GCDB March 10, 1891, page 49.9*

2. The inability of the Standing Committees to give prompt and thorough study to the matters referred to them, on account of the pressure of their regular business.*GCDB March 10, 1891, page 49.10*

3. The fact that there has been no regular meetings at stated intervals, and that for some months so many of the members were absent from Battle Creek, attending general meetings in distant States that a quorum could not be assembled.*GCDB March 10, 1891, page 49.11*

On account of the inability to secure a quorum, there was no regular meeting of the Board from August 26 to December 6, a period of more than fourteen weeks. During this time, important questions submitted by the Advisory Committees of our missions, to which immediate response was very important, were held without answer. Some of our missionaries, whose work has been hindered by our failure to answer their inquiries, express a decided opinion that the time has come when a larger proportion of the members of the Mission Board should be men who can give deliberate thought, and diligent study to questions coming before the Board, and that provision should be made for the holding of meetings once a week through the year.*GCDB March 10, 1891, page 49.12*

Since the last Conference the Board has sent out the following persons:-*GCDB March 10, 1891, page 49.13*

Name.	Field.	Date of Sailing		
R. Peterson	Christiana	Nov. 23, 1889.		
Laura Ginley	London	Dec. 11, 1889.		
Martin M. Olsen	Denmark	March 26, 1890.		
Emil J. Ahren	Sweden	March 26, 1890.		
Edwin H. Gates	Polynesia	Oct. 20, 1890.		
Mrs. E. H. Gates	"		"	"
Albert J. Read	"		"	"
Mrs. A. J. Read	"		"	"
John I. Tay	"		"	"
Mrs. J. I. Tay	"		"	"
Dexter A. Ball	West Indies	Nov. 7, 1890.		
Wm. Arnold	" "	" "		

**During the same period, the following have returned:-**

E. W. Whitney	April 16, 1889.
Nellie McKinnon	May 27, 1890.
J. M. Erickson	July 28, 1890.
Geo. W. Burleigh	Sept. 14, 1890.
P. T. Magan	Sept. 28, 1890.
S. N. Haskell	Feb. 15, 1891.
C. L. Boyd	Jan. 7, 1891.

As the Board has attempted to plan for the enlargement of the foreign work, and to strengthen the missions already established, and as it has endeavored to give counsel to the missionaries, in answer to their letters, the conviction has fastened upon our minds that to a large extent our missionaries have been sent out without adequate instruction, and without a sufficient study of the field and the work which they were to enter. This has made their work doubly hard, and in some places it has defeated the object of their labors.*GCDB March 10, 1891, page 49.14*

We sincerely believe that the great aim of our ministers at home, and of our missionaries abroad, should not be the building up of a denomination, but the giving of a world wide message to all men, that Christ is soon coming, and the judgment is at hand. If this thought takes hold of every mind, and controls the actions of all our missionaries, we believe that many perplexities will vanish, and that many heavy burdens will be lightened.*GCDB March 10, 1891, page 49.15*

In the time past we have failed to give adequate instruction in matter of managing the work in mission fields, as well as in methods of labor; and our brethren, naturally following the plans adopted at home under quite different circumstances, have sometimes organized tract societies and Sabbath-school associations before there was sufficient work to make a general organization profitable. We will here quote from the minutes of the Board some of its decisions relative to this and similar matters:-*GCDB March 10, 1891, page 50.1*

“As the question has been raised as to the relation of the Colonial Tract Society with the Mission Committee, we recommend that a plan of organization be outlined for both home and foreign missions that will obviate the premature organization of Conferences, tract societies, and Sabbath-school associations, and which will provide for the centralizing of the management of the various branches of the work under one committee.”*GCDB March 10, 1891, page 50.2*

## THE SUPERVISION OF MISSIONS BY LOCAL COMMITTEES

No Authorcode

At the July meeting of the Board of Foreign Missions, the following plans were adopted relative to the appointment and work of Advisory Committees in mission fields:-*GCDB March 10, 1891, page 50.3*

1. Whenever the Foreign Mission Board deems it advantageous to its work in any mission field, they may appoint an Advisory Committee, of not less than three, nor more than seven members, of which the superintendent of the mission shall be one, to take a general oversight of the work in that mission.*GCDB March 10, 1891, page 50.4*

2. The superintendent of the mission shall be chairman of the Committee. A majority of the Committee shall constitute a quorum for the transaction of business.*GCDB March 10, 1891, page 50.5*

3. The Committee shall choose of its members, or otherwise, a Treasurer, a Recording Secretary, one or more Corresponding Secretaries, and as many Field Secretaries for the superintendence of special lines of work, as the growth of the mission demands. All appointments of the committees shall be subject to the approval of the Board of Foreign Missions.*GCDB March 10, 1891, page 50.6*

4. It shall be the duty of each Advisory Committee, (a) to carefully study the field under its care; (b) to counsel together relative to the best way of advancing the work of the mission; (c) to collect, and submit to the Board, information relative to the necessities of the mission, the efficiency of the several workers employed in it, and the character and number of additional laborers needed; (d) to assist the superintendent in the economical and efficient management of the mission, and to encourage the spirit of liberality and self-support.*GCDB March 10, 1891, page 50.7*

5. For the consideration of these matters, the committee should meet as often as once a quarter, except where large expense would be incurred, or important work interrupted.*GCDB March 10, 1891, page 50.8*

6. At each regular meeting of the Advisory Committee, the following subjects should be considered:-*GCDB March 10, 1891, page 50.9*

(a) The progress of the work of the traveling preachers, reported by the superintendent.*GCDB March 10, 1891, page 50.10*

(b) The condition of the treasury, and the state of the canvassing work, reported by the treasurer.*GCDB March 10, 1891, page 50.11*

(c) The condition of the churches, the Sabbath-schools, and the local tract societies, reported by the corresponding secretaries.*GCDB March 10, 1891, page 50.12*

(d) Following each report, the subject introduced should be discussed; and before the close of the session, plans should be laid for the advancement of the work in all its branches.*GCDB March 10, 1891, page 50.13*

7. At the first meeting, after the close of the fiscal year of the General Conference, the Committee shall audit the accounts of all persons employed in and having claim against the mission, and then forward them to the General Conference Auditing Committee for final settlement. At the same meeting, the Committee shall prepare a careful estimate of the funds necessary for the support of the mission for the ensuing year, and of the amount of tithes and contributions that can be expected from that field.*GCDB March 10, 1891, page 50.14*

8. The Treasurer shall have the custody of all property belonging to the General Conference, and of all funds furnished by it for use in the mission; and he shall disburse the same as the Board of Foreign Missions may direct. He shall also receive all tithes and contributions from those in the field, and pay out the same on the order of the Advisory Committee.*GCDB March 10, 1891, page 50.15*

9. The Recording Secretary shall keep a record of the proceedings of all meetings of the Committee, and at the close of each session shall transmit a copy of the minutes of the same to the Board of Foreign Missions.*GCDB March 10, 1891, page 50.16*

10. The Corresponding Secretaries in each mission field shall conduct such correspondence with the churches, Sabbath-schools, and local tract societies, as may be directed by the Committee.*GCDB March 10, 1891, page 50.17*

11. The committee shall have no authority to purchase or lease real estate, nor to involve the board in any financial enterprise except by vote of the board.*GCDB March 10, 1891, page 50.18*

12. The committee may grant colporter's license, subject to the approval of the General Conference. They shall submit to the Foreign Mission Board recommendations of those they deem fit to receive ministerial license or credentials, with a statement of their qualifications and Christian experience. All decisions relative to giving ministerial license, granting credentials, and ordaining ministers, shall be made by the General Conference.*GCDB March 10, 1891, page 50.19*

These committees have heretofore been appointed by the Executive Committee of the General Conference, at the close of each annual session. Hereafter the board of Foreign Missions will appoint these local committees annually, at its winter session. *GCDB March 10, 1891, page 50.20*

#### **MISSIONARIES ADVISED NOT TO TRADE**

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Whereas, We believe that our missionary workers can accomplish more good and exert a more wholesome influence by giving their undivided attention to their legitimate work; and, *-GCDB March 10, 1891, page 50.21*

Whereas, The uniting of secular business with missionary work is always detrimental to the latter; therefore, *-GCDB March 10, 1891, page 50.22*

Resolved, That we urge upon all who work under the direction of this Board to give their time and attention wholly to the missionary work to the exclusion of all secular business. *GCDB March 10, 1891, page 50.23*

Resolved, That we express to the managers of our foreign missions, our hearty disapproval of their entering into any outside enterprise, large or small, general or private, without first consulting with the Foreign Mission Board. *GCDB March 10, 1891, page 50.24*

#### **A NEGLECTED FIELD**

No Authorcode

Whereas, We find in South America a large and promising field in which to sow the seeds of truth; and, *-GCDB March 10, 1891, page 50.25*

Whereas, This field has never been entered by our missionaries: therefore, *-GCDB March 10, 1891, page 50.26*

We recommend, That the General Conference Committee lay plans for entering that field at an early day; and that mission work in that country be made as nearly self-sustaining as possible. To this end we would recommend that young men and women who have good trades or professions be selected, and encouraged to prepare themselves for that field; also that business men of some capital be selected, and encouraged to go there and establish themselves in business, and form an acquaintance and standing with the people, and a nucleus, or center, from which missionary work can be done. *GCDB March 10, 1891, page 50.27*

The following was adopted regarding ship missions and clubs of periodicals



for free distribution:-*GCDB March 10, 1891, page 51.1*

Whereas, The International Tract Society is not able to continue to supply publications for the ship work in all our missions as heretofore; therefore, *-GCDB March 10, 1891, page 51.2*

Resolved, That wherever we have missions established, we will take complete charge of the ship work now being prosecuted, and that we will furnish the necessary publications as far as we are able.*GCDB March 10, 1891, page 51.3*

## **THE INTERNATIONAL TRACT SOCIETY**

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The relations of the Board of Foreign Missions and the International Tract Society are very intimate. The two are engaged in the same great work, and each one helps the other. With the exception of Australia and New Zealand, all our missions have been preceded by the work of the International Tract Society, which by the circulation of literature and correspondence, has prepared an open door for our missionaries.*GCDB March 10, 1891, page 51.4*

During the last two years this society has done most efficient work in many lands, particularly in the West Indies, and in Africa. We suggest that plans should be devised at this Conference for the furtherance of this work, for it is certainly an efficient and inexpensive way to send the message to out-of-the-way places, and to prepare the way for the missionaries.*GCDB March 10, 1891, page 51.5*

The International Tract Society is not only our pioneer; it is also our collector, and to a large extent the dispenser of missionary information. If it shall continue to render this important service, we must labor to strengthen its hands and sustain it in its important work. We can form some idea of the cash value of this service, from the amount which Mission Boards usually expend in making their collections. During the first fifty years of the American Board of Commissioners of Foreign Missions, 3 1/2 per cent of its receipts were spent in collecting.*GCDB March 10, 1891, page 51.6*

## **THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

No Authorcode

Our Sabbath-schools have acted an important part in contributing to the funds of the Board. Their contributions for the last year and a half amount to \$23,594.49. This is nearly four thousand dollars more than the first-day

offerings for the same period.*GCDB March 10, 1891, page 51.7*

## THE RECEIPTS AND EXPENDITURES OF THE BOARD

No Authorcode

Our total receipts for the year ending June 30, 1890, were \$48,589.93. This was \$6,810.94 less than our receipts for the preceding year, and \$11,832.69 less than our expenditures for the same period.*GCDB March 10, 1891, page 51.8*

The Board has been greatly embarrassed in its work by scarcity of means, and some important fields which should have been entered during 1890, are left without laborers because we did not deem it advisable to further increase our debts.*GCDB March 10, 1891, page 51.9*

Some effort has been made to inform our churches as to the condition of the treasury and the necessities of missions, and to arouse a spirit of sacrifice and liberality in their behalf. The response has been very encouraging. It is our opinion that wherever our ministers have felt a zeal in behalf of the missions, and have presented their claims clearly, and in faith, that the contributions have largely increased. And right here we wish to express the opinion that the future of our foreign missions will be affected more by the earnestness of our ministers in presenting their claims to the churches, than by any other human agency.*GCDB March 10, 1891, page 51.10*

The receipts from all sources for the third and fourth quarters of 1890 were as follows:-*GCDB March 10, 1891, page 51.11*

	Third Qr.	Fourth Qr.
Christmas		\$23,740 78
First-day offerings	\$3,384 40	3,672 46
Sabbath-school	4,235 95	3,556 85
Special	1,275 59	2,636 72
Total	\$8,895 94	\$33,606 75

## EXPENDITURES

Australia	\$ 1,500 00
Great Britain	10,000 00
Central Europe	16,692 89
Scandinavia	11,197 30
South Africa	1,500 00
China	500 00

Schooner "Phebe Chapman"	3,000 00
Haskell and Magan	2,209 85
Interest on Loans	750 00
Administration	1,200 00
Schooner "Pitcairn"	11,872 58
Total	\$60,422 62

No Authorcode

If the receipts for the first two quarters of 1891 should be about the same as for the last two quarters of 1890, exclusive of the Christmas offerings, our income for the present fiscal year would be about \$60,000. This amount is far below what is required for our work, and we ask the Conference to give this matter due consideration.*GCDB March 10, 1891, page 51.12*

### A SURVEY OF THE MISSIONS

No Authorcode

Our missions are five in number; British, German, Russian, South African, and Polynesian. Our foreign missionary Conferences are six; Central European, Denmark, Sweden, Norway, Australia, and New Zealand.*GCDB March 10, 1891, page 51.13*

Our work in Central Europe was begun in 1874, by John N. Andrews. In France, Switzerland, and Italy, the Central European Conference and the board together employ four ministers, two licensed preachers, and twelve colporters. There are in this field nineteen churches, and 456 communicants. Elder Holser will speak of the work in this field, and present its claims.*GCDB March 10, 1891, page 51.14*

1877 John G. Matteson began work in Denmark. In the Danish Conference there are now three ministers, two licensed preachers, and nine colporters; eleven churches and 342 communicants.*GCDB March 10, 1891, page 52.1*

The Swedish Conference employs one minister, five licensed preachers, twenty-six colporters, and has fifteen churches, with 403 communicants.*GCDB March 10, 1891, page 52.2*

The Norwegian Conference has three ministers, two licensed preachers, fourteen colporters, four churches, and 299 communicants. Elder Olsen, who labored three years in these countries, will speak of their work and wants. The duty to assist in maintaining a good school in each of these countries, seems to be imperative.*GCDB March 10, 1891, page 52.3*

In 1878 J. N. Loughborough began work in Great Britain. There are now in this field one minister, two licensed preachers, eight Bible workers, and sixteen colporters; eight churches and 186 communicants. W. A. Spicer and Ellery Robinson will speak in behalf of this field. They will no doubt request that one or two ministers be sent to England and enough canvassers of experience so that a strong working force can be maintained in Ireland and Scotland as well as in England.*GCDB March 10, 1891, page 52.4*

In 1885 our work in Australia and New Zealand was begun by Elders Haskell, Corliss, and Israel.*GCDB March 10, 1891, page 52.5*

In the Australian Conference there are now six ministers, nine licensed preachers, twenty-four colporters, six churches and 445 communicants.*GCDB March 10, 1891, page 52.6*

The New Zealand Conference numbers two ministers, two licensed preachers, fifteen colporters, and four churches, with 210 communicants.*GCDB March 10, 1891, page 52.7*

Elder Haskell who has just returned from five very busy months of labor in these Conferences, will speak in their behalf. A very encouraging feature of the work in these fields is that there are men, competent and willing to enter the work in its various branches as soon as they can receive a suitable training for it. It is no doubt our duty to aid them in the establishment of a school in Australia.*GCDB March 10, 1891, page 52.8*

In 1877 our work in South Africa was begun by C. L. Boyd and D. A. Robinson. There are now in this mission one minister, one licensed preacher, and thirteen colporters; also five churches and 134 communicants. Elder Boyd will speak for this field.*GCDB March 10, 1891, page 52.9*

During the last year our Polynesian Mission has been organized. The schooner "Pitcairn" has been built, equipped, stocked, and started on her mission at a cost of \$22,098.35. It sailed October 20, with six missionaries on board. As full reports have been published relating the incidents of its building, and of its trip to Pitcairn and Tahiti, we shall not enlarge upon this interesting portion of our work. As the Conference at its last session authorized the expenditure of about \$12,000 in the construction of a missionary ship, it may be of interest to mention the several items that make up the \$22,098.35 which it has cost.*GCDB March 10, 1891, page 52.10*

#### **COST OF SCHOONER "PITCAIRN."**

No Authorcode

#### **THE SHIP. - REAL PROPERTY**

## No Authorcode

Hull, spars, and iron work as per contract	\$7,400 00
Coppering bottom	852 00
Sails	706 56
Four steel water-tanks	475 00
Anchors, chains, and rope	921 82
Twenty-foot otter boat	100 00
Eighteen-foot yaul	90 00
Rigging	775 00
Charts, etc.	116 15
Chronometer	150 00
Flags	159 80
Total	\$11,746 33

## FURNISHINGS

Hardware	\$633 17
Crockery and tinware	197 54
Dry goods	386 97
Bedding	266 00
Cabin furniture	129 00
Ducking	512 62
Total	\$2,125 30

## No Authorcode

## EXPENSES

Provisions	\$1,944 42
Lumber	78 66
Insurance	800 00
Fittings, labor, supplies, etc.	1,988 34
Total	\$4,811 42

## No Authorcode

## STOCK OF BOOKS

Health books from Good Health Pub., Co.	\$ 524 74
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Religious books from Pacific Press Pub. Co.	1,503 87
Religious books from Review and Herald	1,386 69
Total	\$3,415 30
Grand total	\$22,098 35

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Of this amount \$5,728.51 has been received in special donations and \$11,872.58 from the Sabbath-schools, and \$4,497.26 from the general missionary fund.*GCDB March 10, 1891, page 52.11*

Of the special donations, the following are mostly of special mention:-*GCDB March 10, 1891, page 52.12*

William Haddox	\$1,000 00
Matthew Turner	500 00
Pacific Press Pub. Co.	500 00
Review and Herald	1,386 69
Miscellaneous	2,341 82
Total	\$5,728 51

In our Polynesian Mission we employ two ministers, four Bible workers, and the crew of the "Pitcairn." There are two churches, and 107 communicants.*GCDB March 10, 1891, page 52.13*

At the beginning of this year both Germany and Russia were set off from the Central European Conference, as separate missions.*GCDB March 10, 1891, page 52.14*

In Germany we have two ministers and twelve colporters, four churches and 100 communicants.*GCDB March 10, 1891, page 52.15*

In Russia there are two ministers, two colporters, ten churches, and 325 communicants.*GCDB March 10, 1891, page 52.16*

Adding up these statistics we find in all our foreign missions and Conferences twenty-seven ordained ministers, twenty-five licensed preachers, 160 colporters, eighty-eight churches, and 3,007 communicants.*GCDB March 10, 1891, page 52.17*

#### **BY-LAWS OF THE BOARD OF FOREIGN MISSIONS OF THE SEVENTH-DAY ADVENTIST GENERAL CONFERENCE**

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## ARTICLE I

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The president of the General Conference shall be chairman of the Board of Foreign Missions, and shall, after each regular election of the Board, appoint, unless otherwise provided for, such standing committees as are created by these By-laws.*GCDB March 10, 1891, page 53.1*

## ARTICLE II

No Authorcode

SECTION 1. The Foreign Mission Secretary shall be secretary of the Board and his duties shall be to maintain a regular correspondence with superintendents of missions, and with the supervising committees of the foreign mission enterprises under the management of the Foreign Mission Board; to make regular reports of the condition and wants of the mission, to the Board, or to such standing committees as may be created for this purpose by the Board; to communicate the decisions of the Board to its agents in foreign countries; and to report to the Conference at its sessions, the workings of the Board, and the condition, progress, and wants of its foreign missions.*GCDB March 10, 1891, page 53.2*

SEC. 2. The treasurer of the General Conference shall be treasurer of the Foreign Mission Board; and it shall be his duty to receive all money belonging to the Board, and to keep an account of the same, and to disburse it by order of the Board, and to make a full report thereof annually to the Board.*GCDB March 10, 1891, page 53.3*

## ARTICLE III

No Authorcode

SECTION 1. The Board shall meet semi-annually, at such time and place as may be decided upon by the Board, or appointed by the president.*GCDB March 10, 1891, page 53.4*

SEC. 2. Special meetings may be called by the president and secretary when such meetings shall be considered necessary to the interest of the work in foreign fields.*GCDB March 10, 1891, page 53.5*

SEC. 3. Seven members of the Board shall constitute a quorum for the transaction of business.*GCDB March 10, 1891, page 53.6*

## ARTICLE IV

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SECTION 1. The standing committees of the Board, for the present, shall be:-*GCDB March 10, 1891, page 53.7*

(a.) A committee of three on Europe and Asia.*GCDB March 10, 1891, page 53.8*

(b.) A committee of three on Africa, South America, Mexico, and the West Indies.*GCDB March 10, 1891, page 53.9*

(c.) A committee of three on Oceanica.*GCDB March 10, 1891, page 53.10*

(d.) A committee of three on the education and qualifications of missionaries.*GCDB March 10, 1891, page 53.11*

(e.) A committee of three on finances.*GCDB March 10, 1891, page 53.12*

(f.) A committee of three on appointments and general references.*GCDB March 10, 1891, page 53.13*

SEC. 2. The Board may appoint such other committees from time to time as the interests of its work demand.*GCDB March 10, 1891, page 53.14*

SEC. 3. It shall be the duty of the committees on different fields to make a careful study of their fields, and to make such recommendations as may seem to them expedient for the interest of the work.*GCDB March 10, 1891, page 53.15*

SEC. 4. It shall be the duty of the Committee on the Education and Qualifications of Missionaries, to look out those who have a burden for the foreign mission work, and lay out for them a course of study, and encourage and assist them in preparation for missionary work.*GCDB March 10, 1891, page 53.16*

SEC. 5. It shall be the duty of the Committee on Finance *GCDB March 10, 1891, page 53.17*

(a.) To devise plans for the raising of funds, and to labor for the execution of the same when approved by the Board.*GCDB March 10, 1891, page 53.18*

(b.) To ascertain the state of the treasury at least twice a year, and to report the same to the Board; and to present once a year an estimate of the funds necessary to carry on the work for the succeeding twelve months.*GCDB March 10, 1891, page 53.19*

(c.) To consider all applications for expenditure of means outside of the



regular appropriations, and to make recommendations relative to the same.*GCDB March 10, 1891, page 53.20*

SEC. 6. The Committee on Appointments and General Reference shall nominate persons for appointment by the Board, and take into consideration such miscellaneous matters as do not belong to other standing or special committees.*GCDB March 10, 1891, page 53.21*

#### **ARTICLE V**

No Authorcode

The Board may appoint advisory committees in different mission fields to take an oversight of the local work, when they consider it to be for the interest of such fields.*GCDB March 10, 1891, page 53.22*

#### **ARTICLE VI**

No Authorcode

No missionary shall be sent abroad until he has first passed a careful examination by the Committee on Education, as to his educational and spiritual qualifications; also by a competent physician, as to his physical ability for such a work.*GCDB March 10, 1891, page 53.23*

Elder Holser, being called upon, said he had a written report of the work in Europe, which he would present later, but would speak of a few interesting points now. A close acquaintance with Europe adds greatly to the importance which we attach to it. Looking at it from this standpoint, we regard the work in this country as of the greatest importance, and that in Europe as secondary.*GCDB March 10, 1891, page 53.24*

There are 1,800,000 born every year in Germany alone, - more than we preach the truth to in the same length of time. So instead of gaining on the work there, the work is gaining on us. I have been much impressed in reading the history of the Reformation lately, and especially in considering the way in which the work of the Reformation was accomplished. When in Wittenberg lately, I visited the house in which Luther lived and labored, which is still preserved. Here is a collection of the writings circulated during the Reformation, and I was impressed by the large number of small tracts in the collection. These were circulated largely, and contributed much to the Reformation.*GCDB March 10, 1891, page 53.25*

To illustrate how the work may go in the future, Elder Holser referred to the way in which the Salvation Army had been treated in Switzerland. In Basel they were confined to one small section of the city, and were not allowed to

use any kind of musical instrument, or engage in any street parade whatever. When Mr. Booth's book came out, some of the large papers in London began to speak favorably of the Salvation Army; the papers on the Continent echoed the same, and the sentiment of the people began to change at once.*GCDB March 10, 1891, page 53.26*

He also referred to his visit to the Scandinavian countries, and the progress which the truth is making there.*GCDB March 10, 1891, page 53.27*

The work in Russia has grown more rapidly than in any other place. Why is this? I believe it is because there is more hungering and thirsting for the truth, and more sacrifices made for it by those who receive it there. Some families go long distances to visit other settlements, to bring the truth before relatives or acquaintances.*GCDB March 10, 1891, page 54.1*

Hitherto all our work in Russia has been done among the Germans. There are at present about 6,000,000 Germans in South Russia. Until one year ago not a single Russian, to our knowledge, had embraced the truth. A certain Russian had been banished to the Caucasus, and while there accepted the truths of the third angel's message, and began at once to labor for the advancement of the truth, though exposing himself greatly while doing so; but God preserved him, and now there is a company of thirty Russian Sabbath-keepers at Sebastopol, Russia.*GCDB March 10, 1891, page 54.2*

Elder C. L. Boyd, who has just returned from South Africa, was called upon. He spoke of the very large population of Africa, estimated at 205,000,000, and asked, Shall these have a chance to receive the truths of the third angel's message? then answered his own question by repeating the well known expression, "God is no respecter of persons." The larger part of Africa is under the protection of the different States of Europe.*GCDB March 10, 1891, page 54.3*

Liberia, the Congo Free State, and the Transvaal, are free States. What little has been done to introduce the truth into Africa has been blessed of God. On the west coast near the equator, there is a company of about thirty who are keeping the Sabbath. There are also other smaller companies in different parts of this country. They are anxious for a more perfect knowledge of the truth. The country is not very healthful in places, and those who go there will put their lives in the hands of God.*GCDB March 10, 1891, page 54.4*

In South Africa more has been done. One native brother has canvassed extensively in the Transvaal, and sold a copy of "Thoughts on Daniel and the Revelation" to the president of the Republic. Elder Boyd closed with an earnest appeal for Africa.*GCDB March 10, 1891, page 54.5*

Elder Haskell rose to speak. He said, according to good authorities that, with

the exception of one section only 150 miles square, there is no part of Africa where the influence of Christian missions has not been felt. In China only a portion of Thibet remains to be entered by the missionary. If we stood in the light as we should, and the power of God rested upon us, as a people, as it might, it would be but a very short time before the truth might reach every part of the world. We do not consider what God is doing for the world. In three years with the present improved methods of travel, a missionary could go around the world and visit every missionary station, and stay long enough at each to get acquainted with their work. Conference adjourned to meet Tuesday the tenth, at 10:30 A. M. *GCDB March 10, 1891, page 54.6*

## **INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

No Authorcode

### **SECOND MEETING**

No Authorcode

THE second meeting of the society was called to order at 3 P. M., and after singing hymn number 1242, Elder R. A. Underwood led in prayer. The minutes of the last meeting were read and approved. *GCDB March 10, 1891, page 54.7*

The following additional delegates were enrolled:- *GCDB March 10, 1891, page 54.8*

Tennessee - C. M. Kinney, R. G. Garrett.

Georgia - G. T. Wilson.

Indiana - W. A. Young, J. W. Moore, Mrs. J. W. Moore.

Illinois - Delia A. Hicks.

Michigan - M. B. Miller, Mrs. M. B. Ciphers, D. M. Stites, Carrie Mills, Dan. T Jones, O. A. Olsen, and W. C. White.

Iowa - J. M. Willoughby and J. H. Morrison.

Dakota - V. Lear.

Minnesota - C. N. Woodward and Lucy Post.

Wisconsin - W. F. Thurston.

Missouri - Wm. Covert.

California - Mrs. N. C. McClure.

Upper Columbia - H. W. Decker.

The reports of the various corresponding secretaries of the society were then read. *GCDB March 10, 1891, page 54.9*

## **REPORTS OF CORRESPONDING SECRETARIES**

No Authorcode

**MRS. S. L. STRONG, GENERAL CORRESPONDING SECRETARY, MAIN OFFICE**

No Authorcode

In preparing this report for your consideration, I have tried to cover the time since the close of the General Conference of 1889, as I *first* became *directly* connected with the work of the International Tract Society shortly after that memorable gathering. As you are well aware, our work covers considerable territory, taking in the following countries: all of Europe, except Turkey and Great Britain; all of Asia, save India and Turkey, which gives us those two important nations, China and Japan; all of Africa except Cape Colony; all of the islands of the sea, except Australia and New Zealand, and all the Americas except British America, Canada, and District No. 2 of our own country. *GCDB March 10, 1891, page 54.10*

In November, 1889, we began work with the people of the "Lesser Antilles," having received from Brother Arnold over 1,100 addresses of persons to whom he had sold "Thoughts." Among these were many persons of influence and ability. Not long after writing and sending literature, responses began to come in, a single mail sometimes bringing as many as twenty-five letters from this people, who were indeed grateful for what they had received. In nearly every case, they not only wished reading matter for themselves and for distribution, but sent addresses of friends whom they could not visit; so that in addition to the 1,100 names received from Brother Arnold, we added, in this way, nearly 500 more, making a total of 1,600 persons in the West Indies who have received publications accompanied by letters. *GCDB March 10, 1891, page 55.1*

There are many instances where, without any effort whatever upon our part, we have received letters requesting us to forward samples of our literature, and we number some of these among our most interesting correspondents and energetic workers. *GCDB March 10, 1891, page 55.2*

Among all the letters received from these islands during the past sixteen months, there have been but *three* that showed any opposition to the literature sent them, and the writers of these three were all clergymen. We are glad to say that all the clergy do not feel this way, but there are those among the Episcopalians, Moravians, and Wesleyans who have entered heartily into the work, not only circulating the literature of the society, but some have donated to help it forward, recognizing the fact that *here* was a *strong ally* to help them combat the two *great evils* of those islands - immorality and drunkenness. *GCDB March 10, 1891, page 55.3*

While we have been sending out thousands of pages and periodicals to this

densely populated field, there have been some few in many of these islands who have been *especially interested* in the truths we hold as a people. To these we have sent monthly supplies, and to others occasionally as the interest seemed to demand. These persons have distributed to others who have received them gladly with outstretched hands. *GCDB March 10, 1891, page 55.4*

Let us glance at these islands, that we may bring to our minds more clearly where the interested ones are of whom we shall speak further. The first one to which we shall refer is the island of Barbados. This island is only twelve and one half by eighteen miles, and has a population of 200,000. Bridgetown, its capital, contains 40,000 of these, and it is *here*, that much of our efforts have been directed. Probably more “seed” has been sown in this island than any other, and good results are already being seen from the efforts of Brother Ball who went there last November to develop the interest awakened by our work. In a recent letter, he writes that twenty have decided to keep all the commandments of God. Some of these are men of influence, having from ten to twenty-five men in their employ; three are teachers. *GCDB March 10, 1891, page 55.5*

Is not God answering the prayers of his people? And has he not through the aid of his Holy Spirit, softened and made tender these hearts so that they have read and understood? We believe he has, and when the truth was presented *earnestly*, they accepted it readily. We trust that these are only the “first drops of a heavy shower” that shall be the means of washing away, to some extent, the evils that exist to-day in the fair Isle of Barbados. *GCDB March 10, 1891, page 55.6*

The island of St. Vincent contains interested ones, and these have also been visited by Elder Ball. Here he found a few earnest men, like the Bereans of old, investigating the word of God for themselves, “to see whether *these things are so*,” and we have every reason to believe that some of these will ere long decide to obey. *GCDB March 10, 1891, page 55.7*

There are a few upon the island of Dominica, who first became interested in the present truth through the efforts of Sister Roskruge, who, a few years ago it will be remembered by some in this audience, accepted the same in London. *GCDB March 10, 1891, page 55.8*

Coming farther north, we reach the island of Montserrat. There is one here keeping the Sabbath; many others are reading and distributing all we send them. To the northeast is the island of Antigua. This is the home of Sister Roskruge, spoken of above, and we believe there are others besides herself who are keeping the Sabbath of the Lord in St. Johns, the capital of Antigua. At English Harbor, on the same island, we have a correspondent who was one among the many, that purchased “Thoughts.” And Brother Arnold, in

giving us his address, appended this bit of information, "Mr. Ackerman, a man of intelligence, reads English, French, and German; native of Switzerland; *make special effort for him.*" *GCDB March 10, 1891, page 55.9*

In sending out our first packages, we remembered this gentleman, and after waiting a sufficient length of time and receiving no answer, we sent again. After a period of four months, we received a response, and, without any exception, he has taken the greatest interest of any one in the islands, in the distribution of our literature. He has a regular system for the work, employing no less than nineteen persons who cover thirteen villages in the island Antigua, to assist as distributors. Some of them, after they have scattered the papers, gather them up and redistribute, thus making the most possible of all that is sent them. *GCDB March 10, 1891, page 55.10*

Good results are already seen as the outcome of this thorough work. Bad habits are abandoned, and minds are being prepared to receive the vital truths of the Bible. Mr. Ackerman, who superintends this work, also visits H. M. S. S. placing reading matter in the hands of the officers, and yet he makes no profession whatever. He is in harmony with our views upon almost every point, and should he see clearly what is duty, there is no doubt that he will be a valuable helper in the spreading of the truth in those islands. *GCDB March 10, 1891, page 55.11*

In another part of this island, there is a Wesleyan minister who, long before we sent him anything upon the subject, believed, from his own study of the Scriptures, that the seventh day is the Sabbath. Of course his belief is strengthened by what he has read of late; and we expect soon to hear that he has fully decided as to his future course. *GCDB March 10, 1891, page 56.1*

To the north-west of Antigua are the islands of St. Kitts and Nevis. In the former, the second advent is being proclaimed, and many are seeking for the light. In the latter island, Nevis, one, a Wesleyan minister, has accepted the truth, and is doing what he can at St. Kitts, in a humble way, to prepare the people for the coming of Christ. *GCDB March 10, 1891, page 56.2*

Northeast of these islands is St. Croix where there are many, who, entirely without prejudice, are helping greatly in the distribution of our literature. One who has been for twenty-seven years a missionary, writes favorably, and possibly may come to the Sanitarium before long for rest and treatment. *GCDB March 10, 1891, page 56.3*

Lying farther to the north are the Virgin Islands; here also we send supplies to missionaries at St. Thomas and Tortola. Leaving these islands, we come to the Greater Antilles, and at Kingston, Jamaica, we have kept up a very pleasant correspondence for several months with a lady who is emphatically

a home missionary. She gives her time almost wholly to prison and hospital work, visiting the sick and caring for the needy. She has been very glad to receive our publications, and in her wide field of usefulness has been able to circulate them to good advantage.*GCDB March 10, 1891, page 56.4*

We did not send much that was doctrinal at first. But at her own request, we have sent her regularly the *Signs of the Times* and many tracts that cannot help leading her nearer to the light. For these, she is exceedingly grateful. In her last letter, she speaks of the "shortness of time" and says, "The day of the Lord draweth nigh," and adds, "Oh, that there might be a great awakening and that every soul might repent and turn to the Lord while there is time. It is the burden of my heart to press this knowledge home to the hearts of men."*GCDB March 10, 1891, page 56.5*

There is also a gentleman living here, who bids fair to be as energetic in the circulation of literature as the one in Antigua.*GCDB March 10, 1891, page 56.6*

Crossing the Caribbean Sea to the westward, we reach another island called Ruatan, one of the Bay islands. Here lives a worthy colored brother, who writes us that twenty-one are striving to keep all the commandments of God, and their earnest entreaty is, to have some one come to labor there. Quite a quantity of books has been sent to this field, and so the seed is being sown there, for some one to harvest.*GCDB March 10, 1891, page 56.7*

Passing through the Gulf of Honduras, we reach Belize, the capital of British Honduras, and in this place and adjacent towns, are those who are in sympathy with all that is sent them. One family near Belize is keeping the Sabbath simply through reading.*GCDB March 10, 1891, page 56.8*

As we have given so much time to the work in these islands, we will not dwell so long upon the remainder of the territory. In the western part of Africa, in the colony known as Sierra Leone, we have many interesting correspondents, and, indeed, some very hopeful ones, even among the clergy. There are also others in Liberia, Algeria, and the Gold Coast, who are fully awake to the needs of the hour. At Appam, in the Gold Coast, according to the latest report, there are thirty-three keeping the Sabbath; and they are very anxious to have a better knowledge of the truth. The leader of this company is a man who seems to be blessed with unusual energy, determination, and perseverance, to spread what he has been able to grasp of the true doctrines of the Bible, and is reaching out to help those all around him, who are bound by the strong fetters of superstition, cruelty, and vice. Surely the Lord has been with them. *Should they not have help, and that speedily?**GCDB March 10, 1891, page 56.9*

From Egypt we are receiving many communications, and our literature is

being translated into their language. We are hoping and praying, that those who are reading from week to week, may realize the great fact that Jesus died for *them*, and accept him and his teachings, instead of Mohammed and the Koran. *GCDB March 10, 1891, page 56.10*

In China, we have been supplying the officers of customs at Wuhu, and Ningpo, who have kindly placed the reading matter in the public libraries, where all may have the privilege of reading it. From Hong Kong through the co-operation of Brother LaRue, many souls are being warned by the printed pages. We also supply a faithful Missionary at Wenchow, who is connected with the China inland mission. *GCDB March 10, 1891, page 56.11*

In Japan we have a few who have gladly welcomed all that we have sent; one in particular, a teacher of a school of 250 boys, thankfully accepts all that is sent from month to month. Another, a native pastor at Tokyo, writes encouragingly. *GCDB March 10, 1891, page 56.12*

While England is not in our territory, yet we have several correspondents who have gone there from the West Indies and Egypt. The first mentioned had been an active missionary in the West Indies for twelve years, and just before leaving, Brother William Arnold secured his subscription for "Thoughts." Shortly after this, and before his book was delivered, he and his family sailed for England. We sent him reading-matter there, and, while he was interested in the literature, he did not agree with all he found in it, but still expressed a desire to have it continued. This we have done, and a pleasant correspondence has been kept up. In a letter received from his wife, a few days ago, she states that he has returned to the West Indies, and that she was distributing the papers, which were thankfully accepted, and adds, "That if you will kindly continue to send reading matter, I will take great pleasure in distributing it." *GCDB March 10, 1891, page 57.1*

There are also in London, three students from Egypt, who are completing their education in the English branches. From these we hear often, and hope that the way may be opened for them to carry the glad news of the gospel to their native land. Some publications are also going to Ireland and France. *GCDB March 10, 1891, page 57.2*

In our home-field, we see many favorable openings, and letters come in frequently, showing a spirit of investigation on the part of many and a desire to know the truth. While it is true that we do not receive as many responses from the literature we send out in the United States as we do from the foreign field, yet we realize that prejudice has something to do with this and also that so much literature is circulated here freely, which is not the case there. *GCDB March 10, 1891, page 57.3*

In Alaska, several missionaries have been receiving publications, and



consider them very useful in their work. One of these, a lady, has been there ten years, and is the oldest missionary in Alaska. While we might say much more of the work at home, we do not feel that it is necessary, and will close by giving the approximate number of pages, periodicals, etc., sent out during the past sixteen months.*GCDB March 10, 1891, page 57.4*

Pages books and tracts sent to foreign countries	1,026,325
“ “ “ “ “ “ United States	330,270
Number of periodicals sent to foreign countries	45,928
“ “ “ “ “ “ United States	28,559
Number letters written to foreign countries	4,998
“ “ “ “ United States	2,734

As we look over the field to which this literature has gone, we realize that it is indeed a broad one. Something has been accomplished it is true, in a very small portion of this territory, but how little in comparison with what remains yet to be done.*GCDB March 10, 1891, page 57.5*

Openings whereby our work might be extended both by publications and correspondence, are multiplying on every hand, and we believe there is an imperative need of tracts and leaflets on practical subjects, as well as publications in many languages, in order to do more effective work with all classes.*GCDB March 10, 1891, page 57.6*

As it is now, we feel almost *poverty stricken* as we attempt to supply certain individuals, missionaries in particular, with the few religious tracts we have, which are not doctrinal. Shall this matter not receive careful and immediate attention from those who have charge of this part of the work? We trust that this may be the case, and that as we endeavor to work carefully to win souls to accept Christ, the Lord will raise up men and women everywhere who will not only sow the seeds of truth, but be ready and willing to garner in the sheaves.*GCDB March 10, 1891, page 57.7*

#### **MISS JENNIE THAYER, CORRESPONDING SECRETARY CHICAGO OFFICE**

No Authorcode

It is no doubt well understood by all present that for the first three months of 1890 the work in the Chicago Office of the International Tract Society was superintended by our much-lamented sister, M. L. Huntley, assisted by Sister Addie S. Bowen. For nearly three months Sister Bowen had charge of the work, with Sister Louise Alsberg for assistant.*GCDB March 10, 1891, page 57.8*

As none of those who were connected with this office for the first six months of 1890, have been engaged in the work there since July 1, and as those now working in the office had no knowledge of the work during the first half of that year, we are wholly dependent upon the records that have been left, for the information necessary to furnish details in regard to the work during that time. From these records it appears that the effort was principally directed toward the southern field, assigned to this office, or General Conference District No. 2. *GCDB March 10, 1891, page 57.9*

In January, 1890, two thousand copies of the *Sentinel* were subscribed for, and were sent to editors in these nine States, and to legislators in North Carolina, Florida, Louisiana, Tennessee, and Kentucky. The first number of the paper was accompanied by a circular letter, calling the attention of the individual to the *Sentinel*, proposing to send it to him a short time free, and requesting that when he had had an opportunity to become acquainted with the positions taken by the journal, he would give us an expression of his views in regard to them. *GCDB March 10, 1891, page 57.10*

A little later the *Sentinel* was sent in the same way to a number of lawyers in Florida, Kentucky, Tennessee, Louisiana, and North Carolina. With a view to avoid the prejudice that exists in the minds of southern people against northern enterprises, the co-operation of Brethren England, Whitford, Crisler, Purdham, and Dortch was secured in the correspondence with lawyers and legislators in their respective States. Some of the brethren sent two or three circular letters to each individual during the time that the *Sentinel* was going to his address, and we understand they received many replies, but of the character of this correspondence the brethren already named are better prepared to testify than the writer. *GCDB March 10, 1891, page 57.11*

A number of these papers was discontinued from time to time, but at the expiration of the six months' subscription, 1,275 circular letters were sent to editors, and 823 to lawyers and legislators. Some quite interesting letters were received from the editors, wishing the *Sentinel* the greatest success, acknowledging that they had "copied copiously" from its columns for their journals, offering to exchange, and promising to keep the principles advocated by the *Sentinel* before the readers of their papers. *GCDB March 10, 1891, page 58.1*

With the exception of the limited number of lawyers already mentioned, a different course has been pursued in working with them than was adopted in the work with editors and legislators. To the latter, the paper was sent without any assent on their part, unless they *objected* to receiving it; while the following method has been adopted in sending the paper to lawyers:-*GCDB March 10, 1891, page 58.2*

A copy of the *Sentinel*, a circular letter, and a return postal are sent them in

one envelope. The letter states that unless we hear from them and learn that they desire to read further upon the subjects presented in the paper, but one more number will be sent them; but that on receipt of the enclosed postal, expressing their wish to receive the paper, it will be sent to their address for three months free. The *Sentinel* has been sent in this way to 1 177 lawyers and magistrates in North Carolina, 215 of whom have returned the postal-card, requesting the paper to be continued to their address. It is then ordered sent to them three months direct from the office of publication.*GCDB March 10, 1891, page 58.3*

While the communications received from many simply indicate that they favor religious liberty and complete separation of church and state, others show that the writers are to quite an extent aware of the danger that threatens our country, and are prepared to appreciate the scope and purpose of the *Sentinel* in bringing the various phases of the subject to the notice of the public. Some pronounce it the best paper they have ever read. Others are so interested as to read "every word of it" the very day it is received.*GCDB March 10, 1891, page 58.4*

Several Young Men's Christian Associations and schools have agreed to receive the *Sentinel*, and keep it on file for the benefit of those who visit their reading-rooms.*GCDB March 10, 1891, page 58.5*

In January, 1890, small packages of our tracts, accompanied by circular letters, were sent to seventy-seven white, and sixty-three colored, schools in the South. Eleven of the white schools and twenty of the colored, gladly accepted the literature. This work with the schools has been continued, and many thousand pages of our religious tracts, temperance tracts, Health Science and Social Purity leaflets, have been sent to these and other teachers whose addresses have been obtained during the year, for distribution in their day schools and Sunday-schools.*GCDB March 10, 1891, page 58.6*

In May and June, packages of publications, containing a copy of the "Coming Conflict," "Science of Human Life," and Social Purity Leaflets, were sent to nearly 100 teachers, for their perusal during the summer vacation, with the understanding that they should return the postage used in sending the literature. Since this time, calls have been received from other teachers for similar packages.*GCDB March 10, 1891, page 58.7*

In December, an offer was made to send these teachers "Spirit of Prophecy," Vol. III, on the same terms. The offer was gladly accepted, and within the past three months, \$7.14 have been received to pay postage on publications.*GCDB March 10, 1891, page 58.8*

Perhaps a few short sentences from some of their letters will convey a more

correct idea of the estimate placed upon our literature by these teachers, than could be given in any other way. We quote as follows:- *GCDB March 10, 1891, page 58.9*

"I received the tracts sent by the International Society, and the young people of my church and school take much interest in reading them. Continue to send them." *GCDB March 10, 1891, page 58.10*

"I find the books to be of indispensable benefit to me in my school." *GCDB March 10, 1891, page 58.11*

"Any amount of literature that you can spare will help me ever so much, and be the means of doing much good." *GCDB March 10, 1891, page 58.12*

"The distribution of your excellent literature has already created better deportment, and done more good than can be expressed." *GCDB March 10, 1891, page 58.13*

"Any thing *your* society sends us will be thankfully received, particularly on Christianity and health." *GCDB March 10, 1891, page 58.14*

"Several of those to whom, in the name of your excellent society, I gave the books heretofore sent, have expressed, in letters to me, high appreciation of the books, which they had read with interest." *GCDB March 10, 1891, page 58.15*

"I was much pleased with the literature you sent before, and am always ready to respond whenever called upon by you." *GCDB March 10, 1891, page 58.16*

"We are much pleased with the books you sent us. They have been placed in our library, and are frequently read by the students." *GCDB March 10, 1891, page 58.17*

"The tracts on Bible readings are giving such satisfaction that they are wanted by all who see them." *GCDB March 10, 1891, page 58.18*

"The literature which you have sent me has aroused the minds of many of my pupils to peruse it further, and seek other information." *GCDB March 10, 1891, page 58.19*

"I will send more stamps if you will send me more literature for my school, as they all seem eager to read your publications." *GCDB March 10, 1891, page 58.20*

"The tracts on tobacco and intoxicating drinks have helped to do a wonderful amount of good." *GCDB March 10, 1891, page 58.21*

Many pages of similar extracts might be given, but I do not wish to weary you with a lengthy report.*GCDB March 10, 1891, page 58.22*

Besides the work in the Southern Field, packages of our literature have been sent to addresses obtained from canvassers in the British Provinces, north of the United States, and to individuals in England, Turkey, South Africa, and Australia. Though the Turkish government prohibits the publication of religious periodicals, and not one is issued in all its dominions, our denominational publications can be circulated freely there, so long as they say nothing against the Mohammedan religion.*GCDB March 10, 1891, page 58.23*

Thirty copies of the *Signs of the Times* are sent regularly to reading-rooms connected with schools in the South, where they are accessible to both teachers and students; and about the same number are mailed to ministers and missionary workers, by whom they are gladly received, and distributed in their fields of labor.*GCDB March 10, 1891, page 59.1*

The following is the summary of work performed from Jan. 1, 1890, to March 1, 1891.*GCDB March 10, 1891, page 59.2*

Pages of denominational publications sent out	172,389
“ health and temperance “ ”	84,544
“ National Religious Liberty publications sent out	61,167
No. of denominational periodicals sent out	4,836
“ health and temperance periodicals sent out	927
“ “Sentinels” sent out	37,711
“ Manuals	974
“ “My Reasons for Signing the Petition,”	1,932
“ petitions	163
“ letters written	10,970

#### **MRS. C. E. L. JONES SECRETARY HEALTH AND TEMPERANCE DEPARTMENT**

No Authorcode

The work in this department has not received the attention during the past year that was intended it should, my time being taken up with book-keeping and list work until September 1.*GCDB March 10, 1891, page 59.3*

Since then, the names of the presidents of the local unions of the W. C. T. U. in the States of Minnesota, Kansas, Nebraska, and a part of Pennsylvania, have been taken up, and literature on the subject of health and temperance and social purity has been sent them. So far, the effort made in this line has

been something of an experiment, though in all the work of the International Society, health and temperance publications have been used more or less in connection with the religious.*GCDB March 10, 1891, page 59.4*

While the replies received have been few in proportion to the number of letters sent out, accompanying the first package of reading matter, those received have been very encouraging, and the interest manifested in these subjects and the desire to disseminate them, show that the correspondents are alive to the necessity of this work.*GCDB March 10, 1891, page 59.5*

Though this work of laboring wholly in the health and temperance line is only commenced, yet from this beginning we see the possibilities of its developing into a large work, giving us the opportunity of educating a large class of intelligent people in the principles of health reform, which have been placed in our care to give to others just as much as any other truth.*GCDB March 10, 1891, page 59.6*

In the effort that has been made, reading-matter on only a few subjects has been sent out. But, as the work continues and our health and temperance literature increases, the field is opening to follow each package with others on different subjects. And, as the oft repeated saying, that to be instrumental in healing physical diseases opens a door to reach people's spiritual wants, applies here as elsewhere, we believe, in the end, these people will be more easily reached with the truth of the Bible for the last days, than if they had never received any of our health and temperance publications.*GCDB March 10, 1891, page 59.7*

To show how this literature is received, we will give a few extracts from letters received, in reply to ours.*GCDB March 10, 1891, page 59.8*

A lady from Kansas says:-*GCDB March 10, 1891, page 59.9*

"Sample received. In reply would say they meet with my hearty approval. I do not know that I could use the journal *Good Health* in my work unless it should be to persuade people to subscribe for it. The leaflets I can use to good advantage provided I can meet the financial requirements. No price list was sent."*GCDB March 10, 1891, page 59.10*

Another one says:-*GCDB March 10, 1891, page 59.11*

"I delayed answering, so I could thank you for the literature and *Good Health*, but they have failed to reach me. I suppose Uncle Sam is to blame. I think I could distribute them to good advantage, through my friends. I will enclose price of *Good Health*, to be sent to my daughter, as she is a young mother."*GCDB March 10, 1891, page 59.12*

A lady in Pennsylvania writes:-*GCDB March 10, 1891, page 59.13*

"We join temperance organizations wherever we go, and are greatly interested in the temperance cause and all its branches of work. We belong to the W. C. T. U. and the I. O. of Good Templars. The W. C. T. U. holds mothers' meetings, and will have a meeting Saturday, at 2:30 P. M. We would very much like to have some more of the leaflets you sent; but seeing no price, we don't know exactly how to order. However, we send for at least fifty of 'The Training of Girls,' and fifty 'Words to Mothers.' We would like to have others, but not knowing the price, will not order them this time. We can always make use of good literature."

Another one says:-*GCDB March 10, 1891, page 59.14*

"The package of literature and copy of journal, *Good Health*, have been received, for all of which I am very thankful. I always enjoy reading *Good Health*. Wish our union was able to subscribe for a copy, but we cannot afford it yet. The leaflets are all, I think, good. But I especially like the ones entitled 'Words to Mothers,' 'The Training of Girls,' and 'Science vs. Tobacco.'*GCDB March 10, 1891, page 59.15*

From another:-*GCDB March 10, 1891, page 59.16*

Many thanks for *Good Health* and the leaflets you sent me. They are all most excellent, and we can use any number of them to good advantage. I shall try to have the union subscribe for *Good Health*. Please send me a few more sample copies. Such literature should be widely circulated. I will do all I can to help on the good work."*GCDB March 10, 1891, page 59.17*

A lady from New Jersey writes:-*GCDB March 10, 1891, page 59.18*

"I received the Health Leaflets, in which you enclosed four Social Purity Leaflets. They are excellent, and I would like one hundred. If you have several others that you consider equally as good, please send some with the others. Thank you for introducing them to me. If you have a catalogue of publications, please send it to me."

From the small beginning that has been made in this work the outlook for the future is very encouraging. As we see a public interest being created in its favor, and knowing that our literature is in advance of any thing else issued on these subjects, we should stand ready to step in and fill openings that are being created by these subjects. Surely it seems that the Lord is giving us every encouragement to do the work in this field, that he in mercy committed to our charge.*GCDB March 10, 1891, page 59.19*

I will say a few words about the results of the use of health and temperance publications in connection with the religious. In sending out religious reading-matter a copy of *Good Health* and some temperance tracts are always sent

in the first package. The temperance literature is always well received, especially the *Good Health*. Those who are most interested in the religious works mention the religious tracts in their replies, and those who are most interested in the health and temperance, speak of the health and temperance literature. Many interesting cases have developed through the work done in the West Indies the past year. Several have written that they have given up the use of alcoholic drinks from reading the literature sent them. And many teachers and ministers have written of the sad need of a social purity reform in those islands, and have asked for pledges and leaflets.*GCDB March 10, 1891, page 60.1*

To show the interest manifested we give a few extracts from letters received. Mr. Mapp, of Barbados, says of the influence which the literature was exerting over the minds of his scholars:-*GCDB March 10, 1891, page 60.2*

"After listening to a lecture upon the drunkards' stomach, they resolved to abstain from liquor, that they might not be brought into this condition themselves. Also many adults are breaking off from long continued use of alcoholic drinks."*GCDB March 10, 1891, page 60.3*

In speaking of the *Good Health* the same gentleman says:-*GCDB March 10, 1891, page 60.4*

"The simple remedies recommended in *Good Health* are very helpful, and I am glad to say, that I have tried a few with my scholars, when ailing, with good results."*GCDB March 10, 1891, page 60.5*

A gentleman from Jamaica writes:-*GCDB March 10, 1891, page 60.6*

"I have taken great pains and pleasure in circulating and distributing these books and papers, and I am happy to say that already the papers have done some good, particularly in the line of social purity. For several persons who have read them have re-arranged certain matters in their own homes."

From Antigua, Mr. J. H. Ackerman writes:-*GCDB March 10, 1891, page 60.7*

"I must also mention that I have not re-commenced smoking, and can do without it with all ease. So much for a habit of twenty-seven years, broken without an effort of any kind; and your tracts have brought me to a final decision about it. I have been practically a vegetarian for many years, as well as a teetotaler, and feel none the worse for the want of meat or stimulants. Not that I think it is very wrong to take them; though as to meat, I have often felt as one of the writers in *Good Health* expresses it, that 'we have no right to eat our near relations.'"

A gentleman from Barbados writes:-*GCDB March 10, 1891, page 60.8*



"An elderly gentleman of St. James, was for the greater part of his life, given to strong drink.... A few weeks ago he was sent by his employer to inquire the price of molasses and sugar on this estate. I was perusing your tracts, and presented them to him, asking him to have a read. He was greatly interested in one, as it seemed to apply to his case. He also took them home with him, and to my surprise, the following Sunday he and family attended divine service, and they have since continued to do so.

"I gave him the *Signs of the Times* and a copy of *Good Health*, and he is following the instructions given by——, the water cure doctor, and he is much better for it....*GCDB March 10, 1891, page 60.9*

"Where a bottle or two of liquor was used by him on Sunday, a book or two is now read; where a hundred oaths came from his mouth, a thousand tears to God are now shed, all of which he acknowledges due to your works."*GCDB March 10, 1891, page 60.10*

"Would to God such a society existed here."*GCDB March 10, 1891, page 60.11*

A lady from Central America writes:-*GCDB March 10, 1891, page 60.12*

"I am indeed very thankful to you for sending me such a nice selection of reading-matter, especially the fine address on 'Social Purity,' which I was delighted to find in the package. I took it for my first reading to my Sabbath-school class, and around to the homes which I thought most needed it, and I can assure you that it has been a great help to myself, by reading it to others. There are many homes that it would pain your hearts to enter; many have no regard for the marriage relations, and the children brought up under such surroundings hear nothing that is very elevating or helpful from those whom they call father and mother. I have made it my business to labor among the young on this very account, their hearts being tender, I hope to see good results."

Interesting cases are also found in Africa and other countries where our correspondence reaches.*GCDB March 10, 1891, page 60.13*

Everywhere we go we find the enemy, rum, has gone. And the war against it must be carried on, and with it the battle against social evils and unhygienic living. We have the light on these subjects which others do not have, and if we are not diligent to disseminate it, can we call our duty to our fellow-men wholly discharged?*GCDB March 10, 1891, page 60.14*

Up to the present time the following amount of literature has been distributed:-*GCDB March 10, 1891, page 60.15*

Pages books and tracts sent to foreign countries	223,365
“ “ “ “ United States	181,847
Number of periodicals sent to foreign countries	4,172
“ “ “ United States	2,977
“ letters written to “ ”	1,569
“ pledges sent out	1,983

**MARY E. SIMKIN, CORRESPONDING SECRETARY RELIGIOUS LIBERTY DEPARTMENT**

No Authorcode

It is more than a year since the International Tract Society commenced to handle the publications of the National Religious Liberty Association. At that time, the number of publications was very limited, consisting principally of Petitions, “Reasons for Signing the Petitions,” and the leaflet, “Shall the Constitution be Preserved?” Since then, quite a goodly number of documents of various sizes have been added to the list.*GCDB March 10, 1891, page 60.16*

It took considerable effort to start the systematic circulation of this literature. Circular letters were sent to the State secretaries, and also to the librarians of the different States. Our plan was to deal with the State societies and not to fill small orders.*GCDB March 10, 1891, page 60.17*

The National Religious Liberty Association furnishes us with their literature at cost of production, and the International Tract Society handles the literature, and does all the work of sending it out without remuneration. We also carry and collect all accounts without commission.*GCDB March 10, 1891, page 61.1*

The association has been adding to its list of publications such new leaflets as have been needed to meet the demands that have arisen during the year, until we now have about twenty different tracts and leaflets. Among the principal ones added are, “Religious Legislation,” “Shall Religion be Taught in the Public Schools?” “Sunday Laws,” “Sunday and the World’s Fair,” “Religious Persecution in Tennessee,” “The Celebrated King Case,” “Congress on Sunday Legislation,” and “The True Statesman.”*GCDB March 10, 1891, page 61.2*

The National Religious Liberty Association has also brought out three pieces of sheet-music, to meet a demand for music, and these are having a large sale.*GCDB March 10, 1891, page 61.3*

“American State Papers,” a book of 368 pages, has just been prepared by

the National Religious Liberty Association. This book is worthy of a wide circulation. It is handled by the International Tract Society the same as other N. R. L. A. publications.*GCDB March 10, 1891, page 61.4*

The great demand for this literature has made it necessary to print large editions of the leaflets. At one time 100,000 copies of a single leaflet were printed. The same leaflet has reached a total circulation of about half a million copies. This increase of circulation makes it necessary to carry a much larger stock on hand. We find at this date that we have in stock about six hundred thousand copies of N. R. L. A. tracts and leaflets.*GCDB March 10, 1891, page 61.5*

The total number of pages of National Religious Liberty literature sent out by this society since we commenced handling it, is 5,242,134.*GCDB March 10, 1891, page 61.6*

The arrangements between the International Tract Society and the National Religious Liberty Association are perfectly satisfactory, and we see no reason why a much larger amount should not be distributed the coming year.*GCDB March 10, 1891, page 61.7*

#### **MISS TENA JENSEN, CORRESPONDING SECRETARY SCANDINAVIAN DEPARTMENT**

No Authorcode

The work of sending out publications to Scandinavians, was begun by the International Society in April, 1890. As no special attention had hitherto been given to this line of work, very little could be done in the way of circulating reading matter, until suitable names were secured to work with. An effort was made to obtain such by writing to several of the Scandinavian colporters; and in the course of about one month, Brother H. L. Henricksen, who labors in Norway, sent seventy-five names of individuals to whom he had sold some of our publications. About the same time, we received nearly two hundred Swedish and Danish names from Brother Ole Nelson, who labors among the Scandinavians in Utah.*GCDB March 10, 1891, page 61.8*

To each of these names a package of reading-matter was sent, consisting of a copy of the Danish or Swedish Health Journal, and five tracts, three of which treat on the subject of temperance. With each package a circular letter was sent, explaining the object of the society in sending the literature, and kindly asking the readers to give names and addresses of individuals, societies, or reading rooms, where such reading matter would be gladly received and read with interest. Many heartily responded, requesting the society to send them more publications, and giving addresses of their friends or relatives.*GCDB March 10, 1891, page 61.9*

In June 1890, Brother Henriksen sent two hundred more names, to which reading-matter was sent as above indicated. Many of them are names of prominent business men in Norway. From several of these we have received interesting letters, in which mention is made of societies or reading-rooms, with the request that the Society send them more publications for distribution. Some are engaged in marine enterprises, and have established reading rooms for sailors in cities on the coast. To these reading-matter has been sent, and we have been informed several times that the papers and tracts were worn out, as they were read by hundreds of seamen who come and go on vessels passing that way. Each time a new supply has been sent, but no doubt it has been altogether too small to meet the demands of all who desire to read.*GCDB March 10, 1891, page 61.10*

Some have sent us names and addresses of temperance societies, requesting that we send them temperance literature, but as we have very few publications of this kind in the Danish and Swedish languages, but little could be done in this line of work; however, other reading matter has been sent and gratefully accepted. Letters have been received from men in charge of these societies, offering to distribute publications where in their judgment they would do the most good. To such we have sent as many as we thought could be judiciously used. We have also received a number of interesting letters from individuals who, in some way, had heard that the society sends reading-matter free, or had borrowed a tract from a neighbor, the latter having obtained publications from the society.*GCDB March 10, 1891, page 61.11*

In a few instances letters have been received on which full postage was due, the writer being too poor to pay it. This shows that the literature is appreciated, and we have reason to believe that were it not for the postage required to send a letter, we would hear from many more of those to whom reading-matter has been sent.*GCDB March 10, 1891, page 61.12*

In this country publications have been sent to about three hundred names, of which but a limited number have been heard from. The number in foreign countries to whom publications have been sent, is not much larger, but many more replies have been received, which shows that, in general, the reading-matter is appreciated and read with greater interest than in this country. It has therefore been thought best to direct our efforts chiefly to foreign countries.*GCDB March 10, 1891, page 62.1*

We have made an effort to secure names of Scandinavian consuls in other countries, but thus far only one has been obtained, that of the consul of Danish West Indies. We have learned that there are a number of Scandinavian Colonies on some of these Islands, and hope to secure names to which publications can be sent.*GCDB March 10, 1891, page 62.2*

Reading-matter has been sent to Scandinavian missionaries in India, Africa,

and China. From one of these we received a reply, thanking us for the Health Journals sent him, as the information obtained from them was of great value to him in ministering to the wants of the natives in case of sickness.*GCDB March 10, 1891, page 62.3*

A few publications have also been sent to Iceland and distributed by a gentleman who is very much interested in foreign missionary work, and gives lectures on temperance.*GCDB March 10, 1891, page 62.4*

In regard to the results of the work during the past year not much can be said, as but few of those with whom we have corresponded have had reading-matter on the Sabbath question and like important points of our faith, and those to whom we have sent publications on these subjects have not yet replied. But judging from the candid consideration given to the subjects treated upon in the literature first sent them, we have reason to believe that good results will be seen from the work among Scandinavians, if carried out according to the method adopted by the society for doing missionary work among other nationalities.*GCDB March 10, 1891, page 62.5*

In October the Scandinavian work was removed to Chicago, on account of the new Scandinavian papers, *Evangelists Sendebud*, and *Zions Vaktare*, which it was thought best should be published there. In November the first copy of these papers was printed, and about four thousand sample copies were mailed to subscribers for the *Tidende*, *Harold Swedish* and *Danish Health Journal* and *Missionary*.*GCDB March 10, 1891, page 62.6*

The subscription list obtained for the first copy of the papers was very small, that for *Evangelists Sendebud* numbering about thirty and for *Zions Vaktare* a much smaller number. Since that time the list for *Evangelists Sendebud* has been increased to one thousand, and *Zions Vaktare* to eight hundred.*GCDB March 10, 1891, page 62.7*

Much effort and time have been given to the work of increasing the circulation of these papers, by correspondence with State societies, Scandinavian ministers and colporters. Several of the Scandinavian workers have taken a special interest in securing subscriptions for the papers, and we hope to be able to arouse a greater interest in this work among all who are actively engaged in any branch of the work.*GCDB March 10, 1891, page 62.8*

Many excellent testimonials for the papers have been received from subscribers not of our faith; and as far as we have been able to learn, they are highly esteemed by all who have read and become acquainted with their excellent contents.*GCDB March 10, 1891, page 62.9*

As we for a time had no other paper than the health journal suitable to send

to individuals not acquainted with our views, and found that nearly all to whom this was sent, had already subscribed for the health journal published in Norway, we realized the need of something more especially adapted to this work.*GCDB March 10, 1891, page 62.10*

The new papers, *Evangeliets Sendebud* and *Zions Vaktare*, seem to meet the long-felt need of a periodical suitable for pioneer work among the Scandinavians; and we would extend our hearty thanks of appreciation to the editors for the labor bestowed to make the contents of the papers so interesting and suitable to their readers. It is evident that these papers will be a great help in carrying forward the missionary work already begun among the Scandinavians.*GCDB March 10, 1891, page 62.11*

The following is a summary of missionary work performed since April, 1890:-*GCDB March 10, 1891, page 62.12*

Pages of books, pamphlets, and tracts sent	63,473
Number of periodicals sent	1,672
Number of letters written	1,036

Following the above reports the president stated that the fact that all the inhabitants of the island of Pitcairn had accepted the Sabbath through the efforts of a layman was an evidence of what may be done in the islands of the Pacific.*GCDB March 10, 1891, page 62.13*

The good accomplished by the society in sending reading-matter to the Gold Coast shows what our literature can do even for the idolaters, as some of those converted there to present truth are native heathen.*GCDB March 10, 1891, page 62.14*

The work done by the society in the West Indies was for the purpose of testing what could be done by our reading-matter, accompanied by careful correspondence, before sending the living preacher. The good results seen from the labors of Elder Ball, accomplished in so short a time, fully shows what good may be done in this way. More than twenty have commenced to keep the Sabbath, since his short stay there, and most of these were interested before from reading the literature sent them by the society.*GCDB March 10, 1891, page 62.15*

We often are asked what our society is doing, and what we find or so may secretaries. The above reports will give an idea of the work. Truly the field is a large one. If we had means at our command, and more persons to do the work, far more could be done than we are able to do at present.*GCDB March 10, 1891, page 62.16*

The Committee on Revision of Constitution appointed at the last session of the society presented the following report which was adopted:-*GCDB March 10, 1891, page 63.1*

Your committee appointed at the fourteenth annual session of this society to serve as a standing committee during the year to examine the constitution of the society and suggest such changes in it at the next annual session as they deemed necessary respectfully report as follows:-*GCDB March 10, 1891, page 63.2*

1. We have given considerable thought to the subject and have gathered a large amount of information and many suggestions with reference to the question of the revision of our constitution from experienced tract society workers in different parts of the field.*GCDB March 10, 1891, page 63.3*

2. On account of the uncertainty as to what plans may be made at this session for the future work of the society, we have not deemed it advisable to submit any definite recommendations at the beginning of this session.*GCDB March 10, 1891, page 63.4*

For these reasons, we would ask to be discharged, and would recommend the appointment of a larger committee, to give careful thought to this subject during this session. We will place at the disposal of this committee, whatever information we have been able to gather as the results of our work during the year.*GCDB March 10, 1891, page 63.5*

L. C. CHADWICK,	]
DAN. T. JONES,	]
C. ELDRIDGE,	] <i>Committee.</i>
L. DYON	]
CHAMBERS,	]
A. O. TAIT,	]

M. C. Wilcox offered the following motion which was referred to the Book Committee of the General Conference:-*GCDB March 10, 1891, page 63.6*

Inasmuch as many of our denominational tracts were written long ago, and as some have been superceded by later publications, -*GCDB March 10, 1891, page 63.7*

Therefore, I move that a committee of five be appointed by the Chair to examine the list published under the Sentinel and Bible Students' Libraries, and those published by the Review and Herald, and report at this session of the International Tract Society, with reference to withdrawing, rewriting, or revising some of our tracts.*GCDB March 10, 1891, page 63.8*

Meeting adjourned. *GCDB March 10, 1891, page 63.9*

### **BIBLE STUDY LETTER TO THE ROMANS. - NO. 3**

No Authorcode

BY ELDER E. J. WAGGONER.

IN our study of the first and second chapters we have found that knowledge without God is foolishness and immorality, and that a high profession, or, as Paul states it, circumcision of the flesh profits nothing, where the thing which that sign was given to indicate - the righteousness of God by faith, the circumcision of the heart - is not present. *GCDB March 10, 1891, page 63.10*

*Chap. 3:1-4.* "What advantage then hath the Jew?" - "Chiefly, because that unto them were committed the oracles of God." Abraham was led out from amidst heathenism, from faith to faith, and his descendants were beloved for their father's sake. To them God committed his truth. They failed to realize what the profit of being a Jew was, and rested confident in their high profession, with the thought that God must think more of them than any other people. God had given them the light that they might carry it to others. But filled with pride they did not do the work, and God bore with them generation after generation. *GCDB March 10, 1891, page 63.11*

During the captivity he revealed to Daniel that he would yet wait 490 years longer for his people to carry the light to the world. The carrying of the gospel to the Gentiles was a work which God all along the centuries had been working with the Jews to get them to perform, but they refused. Yet God cared for the Gentiles, and "left not himself without witness." Do we not see a tendency among us as a people to boast of the light we have, and to feel that the Lord must have a special regard for us as a people? But he has given us the light only that we may carry it to others. If we boast of the light, but do not carry it to others, God will bear with us long, but finally some one else will take our place and do the work. *GCDB March 10, 1891, page 63.12*

God has sworn to Abraham, and his promises will be fulfilled, even though men do not believe. *Verses 3 and 4.* If none are found with the faith of Abraham, God is able of the stones to raise up children unto him. God is himself on trial before the universes, and Satan and evil men have always charged him with being unjust and arbitrary; but in the judgment all the universe will say, "Just and true are thy ways, thou King of saints." *GCDB March 10, 1891, page 63.13*

*Verses 9-18.* All are in sin. There are no two ways of salvation. "The way of peace they have not known." Here is the touch-stone, showing the difference between the true Jew and the Gentile. The children of faith will have this



peace - the peace which Christ had - continually with them.*GCDB March 10, 1891, page 63.14*

*Verse 19.* "Under the law" is a mistranslation. It means in the law, or within its jurisdiction. By this law all the world becomes guilty; no man has any advantage over any other in the sight of the law.*GCDB March 10, 1891, page 63.15*

*Verse 20.* Some people feel apprehensive lest laying stress on such texts as this should discredit the law. But God who wrote the text, may be left to care for the honor of his own law. It is to the everlasting credit of the law that it cannot justify the transgressor. The law requires in man the perfect righteousness manifested in the life of Christ. No man ever lived as Christ lived - all are guilty. The perfection and majesty of the law leads sinners to cry out, "What shall we do?"*GCDB March 10, 1891, page 63.16*

Sometimes the idea obtains that if Christ would only wipe out the record of the past, the individual might then get along very well. That was the trouble with the Jews. *Romans 10:2, 3.* There is not a man on earth who in himself can do one deed as pure and as free from selfishness as though Christ had done it. "Whatsoever is not of faith is sin." A sermon not preached by faith is a sin to be repented of. Much missionary work has been done by us all, that is to be repented of.*GCDB March 10, 1891, page 63.17*

There never was a better man than Paul, as a man. If any man outside of Christ ever did a good deed, Paul did. Yet he had to count all things he had but loss, that he might win Christ. (*Philippians 3:4-8.*) The psalmist says that God withholds no good thing from those who walk uprightly. If Paul, before he found Christ, had had something in his nature that was good, he might have taken these things along with him. But he counted all as loss.*GCDB March 10, 1891, page 64.1*

*Verse 21.* The law will witness in the judgment to the righteousness that the sinner receives without the law, testifying to its perfection. Only instead of getting the righteousness out of ourselves, where there is none, we go to the fountain-head.*GCDB March 10, 1891, page 64.2*

*Verse 22.* All men are on a level. We will be thankful that God is willing to save us as he saves others. The plan of salvation is one of giving and taking; giving on the part of God, and taking on the part of man. The pride of the heart resents this dependence upon God; but we are pensioners, beggars, miserable, and poor, and naked. The only thing for us to do is to buy the white raiment. This is offered without money and without price.*GCDB March 10, 1891, page 64.3*

The prophet rejoiced in the Lord, because God had clothed him with the

garments of salvation, and covered him with the robe of righteousness. We are not to put on the robe ourselves. Let us trust God to do that. When the Lord puts it on, it is not as an outward garment merely; but he puts it right through a man, so that he is all righteousness. *GCDB March 10, 1891, page 64.4*

Sometimes we hear people talk as though we must ourselves put on a fairly presentable garment before we can ask for the white raiment. But it is the very need and helplessness of the beggar that recommends him to charity. *GCDB March 10, 1891, page 64.5*

“All have sinned and come short of the glory of God.” All men stand on the same level, and the offer of mercy is to whosoever will come and partake of the water of life freely. We are “justified freely by his grace through the redemption that is in Christ Jesus.” *Verse 24. GCDB March 10, 1891, page 64.6*

THE Committee on Distribution of Labor will hold meetings on Tuesday, March 10, and Thursday, March 12, from 5-7 P. M. *GCDB March 10, 1891, page 64.7*

THE delegates from District No. 1 are requested to meet in the south vestry Wednesday, March 11, at 5 P. M. *GCDB March 10, 1891, page 64.8*

**March 11, 1891**

**VOL. 4. - BATTLE CREEK, MICH., WEDNESDAY, - NO. 5**

**THE WORK IN SOUTH AFRICA**

No Authorcode

TUESDAY, March 10, at 9 A. M., Elder C. L. Boyd addressed the delegates on the subject of the work in the South African field. The following are a few of the points mentioned:-*GCDB March 11, 1891, page 65.1*

The organized States in South Africa are Cape Colony, Orange Free State, Transvaal Republic, and Natal. The mineral resources of South Africa are unknown, and probably very extensive. Of the inhabitants of these colonies, about two thirds are natives, one third being Europeans, Dutch, or English.*GCDB March 11, 1891, page 65.2*

In July, 1887, the laborers sent from America landed in Cape Town. A number in South Africa were already keeping the Sabbath, some of the brethren Wessels and others. Two young men, who were of our party from the United States, soon began canvassing in Cape Colony. At that time we had no Dutch literature. Since then this has been supplied, and a goodly number of devoted laborers have engaged in the work there. Just as we were leaving Africa to come to this Conference the canvassing work was being organized on a more systematic basis, and the reports received indicate encouraging success in the work.*GCDB March 11, 1891, page 65.3*

A school is much needed in South Africa. Nine individuals from Africa have already come to the College, to secure the advantages to be obtained in our schools. Many would gladly share the benefits of a good school in South Africa.*GCDB March 11, 1891, page 65.4*

It is believed that a field of usefulness is open to consecrated young men and young women, who could act as teachers in family and private schools in South Africa. Much might be done for the spread of the truth by such self-supporting missionary work.*GCDB March 11, 1891, page 65.5*

Our efforts in South Africa have been directed more especially to the introduction of our literature. The total membership in South Africa is about 134. The amount of tithes paid per year is about \$2,500.*GCDB March 11, 1891, page 65.6*

There is a work to be done among the natives in Africa, further to the north. Some of the native tribes, as the Kaffirs, Zulus, and others, stand high, morally and physically, considering the influences which civilization has

thrown about them, which have not been altogether salutary. Some of our friends in Africa feel a deep interest in the work among the natives, and would be glad to give themselves to this branch of the work, if circumstances permitted. There are more than three times as many inhabitants in Africa as in all of North America.*GCDB March 11, 1891, page 65.7*

It is not by staying at home and praying for the heathen in Africa merely, that God will be sanctified in us before their eyes (*Ezekiel 36:23*), but by individual's going there, sanctified by God to his service, to live among them and teach them. Then may we have some native sheaves to bring from Africa when the harvest is gathered.*GCDB March 11, 1891, page 65.8*

## GENERAL CONFERENCE PROCEEDINGS

No Authorcode

### SIXTH MEETING

No Authorcode

THE sixth meeting of the Conference opened at 10:30 A. M., March 10, with prayer by Elder U. Smith. The minutes of the preceding meeting were read and approved.*GCDB March 11, 1891, page 65.9*

Elder Haskell corrected a mistake made in the last number of the BULLETIN, in the report of his remarks on Africa. He is reported as saying, "With the exception of one section only 150 miles square, there is no part of Africa where the influence of Christian missions has not been felt." It should have read, "With the exception of a strip of country in Central Africa 150 miles wide."*GCDB March 11, 1891, page 65.10*

The Committee on Finance made the following partial report:-*GCDB March 11, 1891, page 66.1*

To the General Conference assembled:-*GCDB March 11, 1891, page 66.2*

Your Committee on Finances have had under consideration the building of a school at Walla Walla, Wash. The enterprise calls for the following outlay of funds:-*GCDB March 11, 1891, page 66.3*

Real estate	\$23,250
Buildings	25,000
Contingent	5,000
Total	\$53,250

To raise this sum, we have estimated resources as follows:-*GCDB March 11,*

1891, page 66.4

30 acres (donated) divided into 100 lots at \$100	\$10,000
50 “ “ \$200 per acre	10,000
Cash subscriptions (By citizens of Walla Walla)	6,100
15 acres (donated), at \$100	1,500
80 “ “	500
Cash on hand, North Pacific Conference	5,000
Real Estate (purchased)	23,250
Upper Columbia Conference will raise	3,000
Total	\$59,350

The General Conference is asked to contribute \$5,000, and take charge of the enterprise, all property to be held by the General Conference Association.*GCDB March 11, 1891, page 66.5*

After carefully considering the matter, we recommend, That the General Conference assume control of the College enterprise, and invest \$5,000 in it; also that you either select a man there, or select a man and send there, to take charge of the business. Respectfully submitted.*GCDB March 11, 1891, page 66.6*

DAN. T. JONES, ]  
W. C. WHITE, ]  
A. R. HENRY, ]  
L. C. CHADWICK, ]  
R. C. PORTER, ] *Committee.*  
H. LINDSAY, ]  
S. H. LANE, ]  
H. W. DECKER, ]  
R. S. DONNELL, ]

On motion, the rules were suspended, and the Conference considered the report without deferring to the next meeting, as usual.*GCDB March 11, 1891, page 66.7*

Brother A. R. Henry was called on. He said he had not been so enthusiastic over this enterprise as some have. In the first place, we were led to expect that the citizens of Walla Walla would donate \$25,000 or more, to the school; but they offer only about \$14,000. This is quite a shrinkage; still it is a very liberal offer for a place the size of Walla Walla. He thought the enterprise could be made a success, but it should be very carefully managed. If the enterprise is undertaken, a man should be placed there to manage the

business. Walla Walla is a very nice place; a good location for a school. The prices of property are not inflated, as in some places in the west.*GCDB March 11, 1891, page 66.8*

Elder Underwood said, "Walla Walla Valley is one of the finest fruit-growing valleys in all that country. The tract of land which we propose to buy, has nursery stock on it, worth, perhaps, \$5,000. This, and the other land donated and purchased, will be taken by our brethren, in tracts of from two to five acres, for fruit-growing." Referring to the donation asked of the General Conference, Elder Underwood said, "There had been a question in the mind of the Committee as to whether the General Conference should be asked to make a donation. There are some reasons why they thought it would be well for it to do so. It would encourage the brethren there to take hold and lift in the enterprise, with better courage. Then there are many young people in that section of the country who, if educated in one of our own schools, would make valuable workers in the future, but who, if left to themselves, will drift into the world, and be lost to the cause."*GCDB March 11, 1891, page 66.9*

Elder A. T. Jones said he had known Walla Walla for sixteen years. It has never had a boom. Property is not inflated. The business interests of the place have always been in the hands of reliable business men, who have taken care that the place should have only a healthy and substantial growth.*GCDB March 11, 1891, page 66.10*

Elder Porter said it was explained to the committee that there is an excellent spring near by, which is donated to the school, and which will supply all the water that is needed.*GCDB March 11, 1891, page 66.11*

Captain Eldridge said he did not want to be understood as opposing the school enterprise, but he was opposed to rushing the matter through so hurriedly. He thought action on the report should be delayed till the next meeting. The members of the Finance Committee have all the facts before them, but others of us have not. He moved to defer action to the next meeting. The motion to defer was lost.*GCDB March 11, 1891, page 66.12*

Brother Palmer asked if there was sufficient water to irrigate the land, and if so, whether water rights went with the land.*GCDB March 11, 1891, page 66.13*

Elder Decker answered that the land was well situated for irrigation, and they had water rights on all the streams in the vicinity of the land.*GCDB March 11, 1891, page 66.14*

The question on the adoption of the report was put, and carried unanimously.*GCDB March 11, 1891, page 66.15*

The Committee on Resolutions presented a partial report, which follows:-*GCDB March 11, 1891, page 66.16*

The brethren in General Conference assembled, to the brethren in Scandinavia.*GCDB March 11, 1891, page 66.17*

BELOVED BRETHREN: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have for all saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;" "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ;" "for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." So then, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." Therefore, beloved brethren, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."*GCDB March 11, 1891, page 66.18*

#### **MOURNING AND SYMPATHY**

No Authorcode

Whereas, The inroads of the enemy, death, into the ranks of our laborers have been more extensive the past year than ever before, removing in the midst of their labors our beloved brethren, Samuel Fulton, John Sisley, A. D. Olsen, E. A. Briggs, J. E. Robinson, and E. E. Marvin; therefore, *GCDB March 11, 1891, page 67.1*

Resolved, That while we bow, as it becometh us, submissively to these afflicting providences, we tender our sympathy to the relatives and friends of the deceased in their bereavement, and express our sense of loss in being deprived of the labors of these faithful workmen; and we will pray the Lord of the harvest to throw the mantle of his special support and protection over those who remain, and speedily raise up others to take the places of those who have fallen.*GCDB March 11, 1891, page 67.2*

#### **THE BATTLE CREEK CHURCH**

No Authorcode

Whereas, A resolution was passed at the last session of this Conference, Nov. 5, 1889, looking to the transfer of the Battle Creek church from the Michigan Conference to the General Conference, on the ground that the membership of said Battle Creek church is drawn together principally by the

institutions located here, which are of a general character, and belong to the denomination at large; and, -*GCDB March 11, 1891, page 67.3*

Whereas, The Michigan Conference at its annual session, Oct. 22, 1890, expressed a desire that the Battle Creek church remain a part of the Michigan Conference, but proposed (the church also concurring), in lieu of the transfer, to release to the General Conference, 75 per cent of the tithe usually paid to the Michigan Conference; therefore, -*GCDB March 11, 1891, page 67.4*

Resolved, That we accept the proposition of the Michigan Conference and the Battle Creek church in this matter, and express our thanks for the much needed means thus brought into our treasury; and further, -*GCDB March 11, 1891, page 67.5*

Resolved, That we recommend all Conferences and churches which are, or may become, similarly situated, to act in a like manner upon the same principle, that some of the strength derived by our public institutions from the general cause, may be returned to the same.*GCDB March 11, 1891, page 67.6*

W. W. PRESCOTT, ]  
U. SMITH,                 ]  
A. T. ROBINSON,    ] *Committee.*  
H. A. ST. JOHN,     ]  
E. J. WAGGONER, ]

The Judiciary Committee reported as follows:-*GCDB March 11, 1891, page 67.7*

In reference to the request of the church on Pitcairn Island, to be received into this body, your committee would make the following recommendation:-*GCDB March 11, 1891, page 67.8*

According to the constitution, this Conference is composed "of such local Conferences of Seventh-day Adventists as are or may be properly organized in any part of the world." We can see no propriety in changing this constitutional provision to meet the particular case under consideration, however much we would be pleased to concede the request.*GCDB March 11, 1891, page 67.9*

It also seems to your committee inadvisable to recommend this church to secure its representation here by uniting with any local Conference, on account of its distance from any such Conference.*GCDB March 11, 1891, page 67.10*



For this reason, this church will be compelled to look for its aid to the general work under the direction of the Foreign Mission Board.*GCDB March 11, 1891, page 67.11*

We therefore recommend that this church hold its connection with, and have its representation in, this Conference, in the same manner as other mission fields.*GCDB March 11, 1891, page 67.12*

L. DYO	]
CHAMBERS,	]
J. B. GOODRICH,	]
J. E. GRAHAM,	] <i>Committee.</i>
C. F. STEVENS,	]
F. D. STARR,	]

There being no further reports to present, the report of the Committee on Education (BULLETIN, p.48) was taken up. After the reading of the report, Professor Prescott read the following letter, written to Elder Olsen by Elder S. N. Haskell while in Australia, as bearing directly on the question under consideration:-*GCDB March 11, 1891, page 67.13*

Dear Brother Olsen:-*GCDB March 11, 1891, page 67.14*

It is now over four months since I came to Australia. I attended the institute, and have visited all of the principal churches both in Australia and New Zealand, become personally acquainted also with many of the workers, have had conversations with parents about their children, etc., etc. I have become thoroughly convinced that they need a thoroughly equipped school in Australia as much as they do at Lincoln, Neb., Walla Walla, Wash., or any other place in the United States.*GCDB March 11, 1891, page 67.15*

What has especially stirred me up on this matter at the present time is a conversation I had yesterday with a young man, one of the canvassers. Brother Daniels had spoken to me of him. He introduced me to him as one, whom, he thought, would be a help as a manager of canvassers, etc. He is a New Zealand boy, and when Brother Tenney went through there on his way to Australia, he was favorably impressed with him. Finally he got him over to work in the office. But afterward he left the office, and in time found his way to the canvassing field in Australia, and has developed into one of the best canvassers.*GCDB March 11, 1891, page 67.16*

As soon as I set my eyes upon him, I somehow could not keep them off, or the impression out of my mind that he ought to be preaching the third angel's message. Yesterday he called on me, desiring an interview. We spent much of half a day talking about the schools in the United States, studying the Scriptures, the work of the ministry, etc. He has been struggling to earn

money enough to go to one of our schools. From what he said, he has earned, canvassing, above his running expenses, during the last year, not less than 125 or 150 pounds. He has been liberal to aid in various enterprises, and has now on hand about eighty pounds. He feels that he *must* have an education, and a different experience from simply canvassing.*GCDB March 11, 1891, page 67.17*

As near as I can learn there is not less than 20 or 25, both there and in Australia, the very cream of their workers, who feel to a greater or less extent as he does, and I feel that I might safely say twice twenty-five, judging from their appearance, hopeful cases of young men and women, who would patronize such a school.*GCDB March 11, 1891, page 67.18*

I asked him why he did not attend the institute at Melbourne; he said he was by himself canvassing, and did not know of it. He felt that in view of selling books, there was a desire to keep him and the others at the book business.*GCDB March 11, 1891, page 67.19*

Now, but a small portion of these, who are so desirous of an education, can ever go to America, for they are dependent on their own efforts to raise the money. But were there a school here, there probably would be twice that number, say 100, who would attend, and pay their own way, including the younger portion.*GCDB March 11, 1891, page 67.20*

Now suppose that within five years more, ten could work their way through, and go to America to attend school. Going third class, it would cost them at least \$150 dollars each or \$1,500 besides their tuition. Now suppose that the same money is paid for at least six teachers to come over here, and instead of the delay of five or ten years, instruction could be given within five years, beginning at once, to at least fifty hopeful subjects for workers, or reduce it to those who can actually come at the present time, say twenty-five. Which is the best policy? I need not argue that point.*GCDB March 11, 1891, page 67.21*

Why should we continue to build schools in America, and consume the teaching talent over there to the total neglect of such opportunities as the Australasian field offers? Does not the past prove that here is as good a field to select workers from as any field we have entered? Would you intimate there is a discount to be made? Thus far it is not seen by a lack of consecration, spirit of sacrifice, paying of tithe, or anything that could be seen.*GCDB March 11, 1891, page 67.22*

Then again it is evident that these colonists are the very enterprising portion of England, Scotland and Ireland. Naturally they are a free hearted and liberal minded people, inclined to spend money too freely. More like the Californians, not afraid of a big enterprise or even a big debt; not easily

discouraged.*GCDB March 11, 1891, page 68.1*

Let us go a step farther, we will take New Zealand. About 200 are there who have embraced the Sabbath. Seven of them have already gone to our schools in America, including Robert Hare and Brother Brighthouse. Here is an expense of travel of not less than a thousand dollars. Five more are in Australia canvassing or working in the office. Two, Brother Gibson and wife, are in London. About twenty are in the field here, giving all their time to the work as canvassers, secretaries, etc. Here are thirty-four from the two hundred, who have embraced the Sabbath, which is more than one to six workers in the third angel's message.*GCDB March 11, 1891, page 68.2*

Why should not this same spirit be encouraged to continue by giving them advantages of education in their own country? The brethren here can build their own school, provided it is best to start it in that way, and support it, unless the brethren in America will feel it a privilege and a duty to raise money for them. They ask for experienced instructors, both physicians and ministerial instructors.*GCDB March 11, 1891, page 68.3*

Where will you get a better class of people to go as missionaries in other British colonies than the native colonial stock? India and many of the islands of the sea contain large settlements of the British. Some of these workers already have a burden to go, they have told me, to labor on these islands. They must be educated to do so.*GCDB March 11, 1891, page 68.4*

First, you want a good physician and his wife, who can instruct nurses and workers in that line. Rent some building, where a few patients can be taken in, also treat at their houses, thus giving the pupil a practical experience together with the theory. There are more or less who would take such a course of instruction; and such an institution, if properly managed, would be self-supporting.*GCDB March 11, 1891, page 68.5*

Second, send four more thorough Christians, among them one or two who could give thorough practical instruction in the Bible, canvassing, and such practical information. Study half of the time, canvass the other half. Such an enterprise would pay for itself. It might be something as Brother Matteson did in Sweden, Denmark, or you did in Norway. Something as Brother Conradi now does in Germany. They could have another kind of instruction for the youth. I do not see the necessity for all these different classes being brought in one building or being located even in one city or colony, and from these different lines of instruction, let instructors be developed, who can go out, and do the same else where.*GCDB March 11, 1891, page 68.6*

There is Sidney of about 400,000 people. It has scarcely been touched. No better place can be found for a training school for workers. Some healthy suburb of Melbourne for the physician; and for the development of teachers

in the sciences, and a boarding-school for the youth, be opened in a more retired community, where the expenses would be comparatively light. Why should there not be some plans laid at once for something of this kind?*GCDB March 11, 1891, page 68.7*

It is a fact attested by missionaries in different parts of the world, that as mission managers and head instructors, the Americans take the lead, especially in every phase of progressive work in religious enterprises. But as to workers themselves, the natives consecrated to the work, instructed by American instructors, preserving their own ways and customs, educated on their own native soil, are the most successful.*GCDB March 11, 1891, page 68.8*

A native foreigner, who has lived in America, had his character moulded by the American spirit, then embracing the truth while there, will be the most successful among their own countrymen, but a person sent over there to simply go to our schools, and then return, will not in my opinion be successful here. While he may have the outside finish, he will not have the inside fire as a moulder of minds, and his artificial garment will not work so well. This is the universal sentiment of missionaries.*GCDB March 11, 1891, page 68.9*

I can see how this is, better than I can explain it; and I fear we will wait half a dozen years, until we spend a few hundred thousand dollars, then, having learned this by experience, we will finally come to it. From every consideration of which I can think, it appears to me to be a sensible thing for a school to be established here. It is only a question of time as to when our American brethren can send the proper instructors. The sooner it is done, the more money and men will be saved to the cause, and the work hastened.*GCDB March 11, 1891, page 68.10*

The following is a brief summary of some of the reasons why I believe we should have a school here:-*GCDB March 11, 1891, page 68.11*

First, the expense of going to America by a few who may be able to do so, will pay teacher's fare, and establish a school here, where from two to three times the number could be instructed.*GCDB March 11, 1891, page 68.12*

Second, the few who may be able to go will principally have to earn the money to pay their expenses; therefore it will greatly delay their own education, to say nothing of the benefit others might receive.*GCDB March 11, 1891, page 68.13*

Third, there is as good, or better, prospect from the number who would at the first attend the school to develop workers, as in the United States.*GCDB March 11, 1891, page 68.14*

Fourth, being educated on their own ground, among their own people, consequently preserving their own customs, they become more successful workers.*GCDB March 11, 1891, page 68.15*

Fifth, there is no better field or class of people to select British workers from to go to other British Colonies, than here. There is but one class of people, whom we can expect as much from as workers in foreign fields, and those are foreigners who have lived for years in America and have embraced the truth there.*GCDB March 11, 1891, page 68.16*

Sixth, our friends here want the school, and are anxiously waiting and praying for it.*GCDB March 11, 1891, page 68.17*

Seventh, our brethren, taken as a whole, are as well off financially, and are as willing to invest in anything of that kind, as they are in America.*GCDB March 11, 1891, page 68.18*

Eighth, it costs no more to ship a few teachers here than the same number of students over there, providing they go the same class.*GCDB March 11, 1891, page 68.19*

Ninth, the same teachers teaching here would, according to present prospects, bring as great results as in the United States.*GCDB March 11, 1891, page 68.20*

Tenth, there are in these colonies Germans (Protestants), Irish, Scotch, English, Scandinavians (and there are large settlements of them here), and also Jews or Israelites who are anxious to attend such a school.*GCDB March 11, 1891, page 68.21*

Why is it not as wise to do this as to enter an entirely new field that has been unexplored, with those who are altogether unacquainted with it? Would it not be greater wisdom to expend money for establishing institutions among those who will aid and sustain them, than to invest where they will have to be supported, especially when there are those who sustain to those new fields to be educated, the same relation as the foreigner does in America, who embraces the truth there?*GCDB March 11, 1891, page 68.22*

What I mean is this, there should be a mission in Palestine, Egypt, etc. where there are Jews, for some Jews must be reached. Here we have a Jew who is a conscientious worker, and he would gladly seek a preparation to labor for his countrymen. It appears from some cause, that there are more people of some such class that embrace the truth in these colonies than in the United States.*GCDB March 11, 1891, page 68.23*

We have one prominent teacher in a government school, the wife of the book-keeper at the Echo house. She is of Spanish descent and she is

longing to go to South America. Her father came from there. There are some such individuals, whose circumstances would prevent their going to America. But were there, something of the kind I have mentioned established here, we would find that they have a burden for fields, we have not entered.*GCDB March 11, 1891, page 69.1*

These colonies near and on the equator present advantages to develop mission workers. It is more like their native climate, and for this reason they have come to these colonies. This furnishes what seems to be another strong reason why we should give such countries as Australia every advantage to educate workers the same as in the United States. And why would not money thus laid out be more wisely used than to spend it in some of these foreign fields before we have learned about them, to establish missions there.*GCDB March 11, 1891, page 69.2*

Elder Lane suggested that Elder Haskell state the prospects for raising the necessary funds in Australia to establish a school.*GCDB March 11, 1891, page 69.3*

Elder Haskell said the matter has not been set before the brethren there in a way to draw them out as to how much they would give; but the people there are liberal, more so perhaps than the people in America. We have some men of means in Australia, whom he thought would come up liberally to the support of a school. There are fifteen or twenty in the church in Napier, New Zealand, who would go to a school in Australia, if one should be started there.*GCDB March 11, 1891, page 69.4*

Elder Corliss said the situation of things in Australia was correctly set forth in the letter which had just been read. He referred to the liberality of the people in Australia. He believes if a school is started in Australia, the brethren there will support it liberally, and closed by saying he would guarantee the fare of one teacher to Australia.*GCDB March 11, 1891, page 69.5*

Elder White referred to the fourth section in the report, and said he thought the General Conference should bear the traveling expenses of teachers to Australia. The brethren there would have enough to do to support the school. He estimated that the cost of paying the expenses of two teachers to Australia and return, would be between \$1,200 and \$1,500.*GCDB March 11, 1891, page 69.6*

Prof. Prescott said the idea of the Committee was to send teachers to Australia who would remain there. They could go out and labor in the field between the sessions of the school.*GCDB March 11, 1891, page 69.7*

The Conference adjourned to 3 P. M.*GCDB March 11, 1891, page 69.8*

## GENERAL CONFERENCE PROCEEDINGS

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### SEVENTH MEETING

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THE seventh meeting was held Tuesday, March 10, at 3 P. M. Prayer was offered by Elder R. C. Porter.*GCDB March 11, 1891, page 69.9*

After the reading of the minutes, the Chair stated that as so much of the forenoon session was consumed in the consideration of home work, he thought it best to continue the consideration of the report of the Committee on Education, found on page 48 of the BULLETIN*GCDB March 11, 1891, page 69.10*

Speaking to the third article in the report, Elder Haskell said they thought it best to leave it in this way that the brethren in Australia might have an opportunity to consider the matter, and devise their own plans for the support of the school.*GCDB March 11, 1891, page 69.11*

The Chair raised the question as to whether the Committee on Education had teachers in view for this school in Australia, provided it is started.*GCDB March 11, 1891, page 69.12*

Prof. Prescott said that that point was not discussed in the Committee, but it was his opinion that we should *train* our teachers. He thought teachers could be provided for the school in Australia without drawing on any who are now in the field.*GCDB March 11, 1891, page 69.13*

The question on the adoption of the report was called for, and the report was adopted without a dissenting vote.*GCDB March 11, 1891, page 69.14*

The report of the Committee on Resolutions was called up and read (See BULLETIN p.48).*GCDB March 11, 1891, page 69.15*

Speaking to the first resolution, Prof. Prescott said: "Such a resolution as this should receive more than a nominal assent. There are substantial reasons for gratitude to God, and that gratitude should come from the heart."*GCDB March 11, 1891, page 69.16*

Elder Loughborough said, according to a report rendered Oct. 29, 1857, the book sales of the Review Office for the preceding two years, was \$1,287.91, and the brethren then said, "Good." Yesterday it was reported that, \$750,000 worth of books were sold last year; that is better still. Does not this afford

reason for gratitude to God?*GCDB March 11, 1891, page 69.17*

Calling Elder Haskell to the chair, Elder Olsen said such a resolution as this should be passed with more consideration than a mere vote. God has blessed his work in a marked manner. Twenty years ago if we should have heard of such a great work as was done the past year, we should have said it was the loud cry. But the increase has come on so gradually that we have hardly noticed it. The agitation of the subject of Religious Liberty has opened the way for the truth to go; what would we have thought twenty years ago of getting a hearing before a committee of the Congress of the United States? But not the least evidence of the Lord's blessing is the presence of his spirit in this meeting.*GCDB March 11, 1891, page 69.18*

Dr. Waggoner spoke to the second resolution. He said it seemed to him that there was more cause for gratitude in this resolution than the other. The fact that the way is opening for the truth to go to the world should be the occasion for the greatest gratitude to God. I have been touched by the reports of Elder Haskell, which show how the way is opening up in all parts of the world for the truth to go. If we are truly grateful for this, it will lead us to consecrate ourselves to God, that we may fill the openings that God has provided.*GCDB March 11, 1891, page 69.19*

Elder Haskell said, there is not a country in all the world where the way is not opening for the truth to go. Many of the missionaries do not care what church we belong to, if we do not make a hobby of some special thing. They are in sympathy with every effort to save souls. God has been preparing the way for twenty years for the truth to go to the world. Missionary work has undergone radical changes in that time, and the work has been greatly blessed of God. The funds of all the missionary societies have largely increased in the past few years, and the work has received a great impetus. All this is evidence that God is opening the way for the truth to go.*GCDB March 11, 1891, page 70.1*

Elder Boyd said when we recognize the openings for the truth to go as being in the special providence of God, we virtually say that we are ready to go to carry this truth to the places where the way is opening for it. The schools which we are establishing are evidences of our faith that the truth is to go, for in them are to be educated the laborers to carry the message.*GCDB March 11, 1891, page 70.2*

Elder Lane said he was glad to hear the brethren from foreign fields speak of the many openings that are found everywhere for the truth to be disseminated; but he thought the increasing interest in the home field was also a reason for gratitude to God. He hoped that the moving spirit might take hold of our people, and that they would scatter out, and take the truth with them wherever they go.*GCDB March 11, 1891, page 70.3*



Elder G. B. Starr spoke of the fact that the World's Fair is located in our country, as a reason for gratitude to God; for through this instrumentality the truth may go to all parts of the world.*GCDB March 11, 1891, page 70.4*

Elder D. T. Bourdeau spoke of the early history of the work, when our papers and books were printed on a hand press, and said that some of them then expected that the truth would go to India, China, etc. And now that the work has grown to its present proportions, and the way is opening up for the truth to go to other nations, is a reason of heart-felt gratitude to God.*GCDB March 11, 1891, page 70.5*

Elder Underwood called attention to the clause in the resolution which recognizes the fact that it is the Spirit of God that is opening the way for the third angel's message to go, and said he had seen marked evidences of late that God's spirit is opening the way for the truth to go. The Lord is not only opening the way for the truth to go to foreign fields, but is opening the way all around us.*GCDB March 11, 1891, page 70.6*

Elder Kinney said, as this seemed to be a gratitude hour because the truth is to go to all nations, he wanted to express his gratitude that the way is opening for the truth to go to his people (the colored race). There has not been much done for them; but the way is opening, and he hoped to see much more done to reach and benefit that people.*GCDB March 11, 1891, page 70.7*

The Committee on Home Missions and Bible Work presented the following report:-*GCDB March 11, 1891, page 70.8*

Your Committee on Home Missions and Bible Work, would respectfully present the following partial report:-*GCDB March 11, 1891, page 70.9*

1. We recommend that the Bible work be encouraged as an important auxiliary to the carrying forward of the message.*GCDB March 11, 1891, page 70.10*

2. That greater care should be exercised in the selection of workers for this branch. They should be persons of mature judgment and sound Christian experience.*GCDB March 11, 1891, page 70.11*

3. We believe that a broader scope of instruction would result in greater success in this work, and advise that a three years' course be arranged, and, as far as possible, those contemplating entering upon this work should be expected to complete it, except that portion of the work outlined, with which they may be already familiar.*GCDB March 11, 1891, page 70.12*

4. In harmony with this, we recommend that our colleges arrange a two years' course with a view to qualifying persons for this line of work,

embracing such studies as English grammar, reading, ancient history, church history, Bible history, general Bible study, hygiene, including healthful cookery, nursing, and treatment of common diseases. *GCDB March 11, 1891, page 70.13*

5. We advise that in some of the larger cities, such as San Francisco, Chicago, New York, and London, there be maintained training schools for actual experimental Bible work, and that a corps of experienced workers should be kept there, who could direct and assist the new workers. We further advise that six months' time be spent in this drill before these persons are sent to open up new work, and that the Conferences in which these missions are located be invited to consider the value of such labor, and, as far as consistent, assist the workers in meeting their expenses during this time. *GCDB March 11, 1891, page 70.14*

6. We advise that persons for foreign fields be selected one year previous to the date they are expected to enter upon their work, and that the greater portion of that year be spent in definite preparation for the field, by the study of its history, language habits of its people, missionary work already accomplished or in operation, etc., etc. *GCDB March 11, 1891, page 70.15*

7. We recommend the arrangement of a correspondence course of instruction, embracing the same lines as those at the colleges, to enable persons unavoidably detained at home, or who contemplate taking up this work at some future time, to enter at once upon a course of preparation for this work. That this course be conducted by persons selected at one of the central colleges, under the supervision of the educational secretary. *GCDB March 11, 1891, page 70.16*

8. We would advise that a small sum of about \$5 per year, besides the cost of postage, be charged for the correspondence course, to cover the expense of lesson sheets, assistant secretary's wages, etc. *GCDB March 11, 1891, page 70.17*

9. We think that individuals and churches should be encouraged to assist in the education of persons who will devote themselves to the work, but who are unable to personally meet the expenses. *GCDB March 11, 1891, page 70.18*

Whereas, there are many aged persons of experience and good judgment, who might be a blessing to our churches and mission fields, by visiting and talking with the people; we therefore - *GCDB March 11, 1891, page 70.19*

Recommend, That the Conference Committees of our various Conferences, select such aged persons as can be of value in this line of work, and encourage them to labor in the churches and missions, by visiting and talking

with the people, where, in the judgment of the Committee, such work will be of advantage to the cause.*GCDB March 11, 1891, page 70.20*

R. M. KILGORE, ]  
S. N. HASKELL, ]  
W. H. ]  
WAKEHAM, ]  
L. C. CHADWICK, ] *Committee.*  
N. C. MCCLURE, ]  
D. T. JONES, ]  
G. B. STARR, ]

The unfinished business being disposed of, the rest of the meeting was spent in the consideration of the special demands of home fields. Elder A. T. Robinson, superintendent of District No. 1, presented the following facts in behalf of his district:-*GCDB March 11, 1891, page 71.1*

The South Lancaster Academy is now in its third year under the present management. The prospects at the opening three years ago, were somewhat discouraging, owing to unfortunate circumstances, and the time of opening was looked forward to with some misgivings.*GCDB March 11, 1891, page 71.2*

At the opening there were but eleven students boarding at the students' house, and there were eight teachers. Since then, there has been a constant increase in attendance. The entire enrollment for the first two terms was about eighty. The second year there were about 120. This year the primary department was separated from the Academy; but counting the primary school, the entire attendance is a little over 150. The seating capacity of the school chapel was almost entirely filled this term.*GCDB March 11, 1891, page 71.3*

The aim of the teachers has been to keep the school up to a high standard of efficiency, and good work has been done. The Academy has furnished some laborers for foreign fields, and there have been some remarkable conversions of individuals at the school who have given themselves to the work.*GCDB March 11, 1891, page 71.4*

Now, in order to hold out inducements for students to attend, it seems as though we must have more accommodations for them. The students are now scattered about in four different building, besides the Home.*GCDB March 11, 1891, page 71.5*

With some alterations, the Academy chapel could be made to seat 250. The present indications are that the attendance will increase; and the board has had seriously to consider the matter of how to provide for the increased

attendance.*GCDB March 11, 1891, page 71.6*

We earnestly ask this Conference to take the matter under advisement, and recommend to us what course should be pursued.*GCDB March 11, 1891, page 71.7*

Elder Kilgore, Supt. of Dist. No. 2, said District No. 2 is unlike any other District. It contains but one small Conference, the rest is all mission territory. I have made one tour through the District, visiting all the principal churches. The churches are so scattered that we cannot have any general meeting that could be attended by all. The wants of this field are many. I will speak first of the need of a school in the South. The public schools are poor there, and the wealthier class of people send their children away from home to be educated.*GCDB March 11, 1891, page 71.8*

1. We need something permanent in the South that will show to the people that we are going to do a permanent work.*GCDB March 11, 1891, page 71.9*

2. We want to educate laborers on Southern soil. There is a distrust of Northern people, and those who are sent to the North to be educated, on returning, meet with the same difficulty in their labors that Northern men do. Then those who come here to be educated often lose their burden for the South, and do not care to return.*GCDB March 11, 1891, page 71.10*

Laborers are needed who are adapted to the field.*GCDB March 11, 1891, page 71.11*

We have a fund of about \$2,000 to support the colporter work, and this field offers special inducements to that class of laborers.*GCDB March 11, 1891, page 71.12*

Experienced men and women are needed to enter the cities and towns, and locate among the little churches which greatly need their help.*GCDB March 11, 1891, page 71.13*

The special demands of the work among the colored people were presented by Brother Kinny, who said that there were between eight and nine millions of his people in the United States, waiting to hear the third angel's message. Owing to the prejudices which existed, it was evident that the work for the colored people would have to be carried on separate from that for the white population of the South.*GCDB March 11, 1891, page 71.14*

There are but two organized churches among the colored people, and some unorganized companies. Much can be done by the circulation of literature, but the greater part of the work, it seems, will have to be done by the living preacher. The speaker earnestly appealed for at least one white laborer of experience to devote his entire time to the work among this people.*GCDB*

## **THE WORK IN RUSSIA**

No Authorcode

WE give below the synopsis of an address delivered by Elder H. P. Holser, before the missionary society at Battle Creek, Wednesday evening, March 4. The facts which it contains will be of interest to the readers of the BULLETIN.*GCDB March 11, 1891, page 71.16*

Russia comprises one seventh of the habitable part of the globe. It covers twice as much territory as the United States, and the population is also twice as large.*GCDB March 11, 1891, page 71.17*

About ten years ago, Brother L. R. Conradi began his work among the Germans in South Dakota. While laboring in the village of Milltown, he became acquainted with many German Russians, who had left that country to escape being drafted into the army. Some of these accepted the views of our people, and immediately commenced to send publications to Russia. Their burden for those they had left behind was great. They were not content with merely sending reading-matter; but some of them returned to Russia, to tell the gospel as they had learned it, to their friends and relatives. They succeeded in bringing quite a number of Russian Germans into the truth.*GCDB March 11, 1891, page 71.18*

In 1886 Elder Conradi made his first visit to Russia. He was imprisoned in the Crimea. While there, one of the Lutheran priests proclaimed from the pulpit, "Now the heretics are in prison." This was the first that some had heard of our people. It stirred up inquiry, and one man in particular became interested to learn more, and he is now the elder of one of our churches in the Crimea. After forty days Elder Conradi was released; but he was obliged to leave the country.*GCDB March 11, 1891, page 72.1*

The next one of our laborers to enter Russia was Brother Conrad Laubhan, who had accepted our views in Kansas. He was followed in 1889 by Brother Neufield, who went at his own expense, because he felt a burden for the friends he had left there. He labored there for about a year, visiting from house to house and distributing reading-matter. When Elder Conradi first went to Germany to establish the Hamburg Mission, he met Brother Neufield, who was on his way home from Russia. On the way he experienced much difficulty. The Russian officials seemed determined not to let him cross the line; all his baggage was taken, and he has not yet been able to recover it. He had been laboring principally in the Caucasus, which is the region lying east of the Black Sea. He was the first one of our people, who had entered that district. Brother Laubhan also spent seven weeks in that vicinity, and as

the result of the labors of these two men, there are now 200 Sabbath-keepers in the Caucasus.*GCDB March 11, 1891, page 72.2*

Six months after the Hamburg Mission was established, Brother Jacob Klein went to Russia, and labored near Saratov, a town on the Volga River. It is a large city near the Asiatic border. He met with great opposition, and was soon imprisoned. At the time that he was arrested he was on his way south to visit some Sabbath-keepers. He happened to call at the home of a blacksmith, one of the brethren, and this man was exceedingly desirous that he visit a friend of his who lived in the country, and who was very anxious to receive more light on the Bible. In company with the blacksmith he started into the country to see this man, and it was while they were on this trip that the arrest was made. The blacksmith was arrested also. Soon the blacksmith's son came down to see what could be done to procure the release of his father and Brother Klein; but he was also taken and locked up in prison.*GCDB March 11, 1891, page 72.3*

After awhile these two were released, and Brother Klein was left alone. He was badly treated, and soon became quite sick. The charge preferred against him was that he was proselyting Russians from the Greek Church. In order to do this it would have been necessary for him to speak the Russian language. This he could not do. The officials felt certain that he could, and did their best to make him talk to them in that language; but of course to no avail. He was then released on bail, and the prospect of his being set at liberty is now quite encouraging.*GCDB March 11, 1891, page 72.4*

After the camp-meeting in Switzerland, it was decided that Brother Conradi should visit Russia, and do what he could to organize and instruct the brethren who had come into the message, but who had had so little personal labor. He started last autumn, and on his way to St. Petersburg stopped at Konigsberg, where we had learned there were some Sabbath-keepers. They are not connected with our people, but are the followers of Stangnowski, who has been proclaiming the Sabbath for some time. He also publishes a paper, and has written some books. Like all who are tinctured with fanaticism, he centers all his teachings in himself. He is the great one to whom all the prophecies point. His followers keep the Sabbath when it is convenient for them to do so, but if there is any danger or trouble about observing this commandment, they lay it aside.*GCDB March 11, 1891, page 72.5*

From Konigsberg Elder Conradi went to St. Petersburg. There he had an interview with the American Legation. They promised him that if he would not preach to the Russians, but confine his work to his own people, they would protect him, and see him safely through any difficulty that might arise. During his visit to the Legation he learned how his release had been procured when he was in prison in the Crimea. It so happened that the Minister of the Legation was a Michigan man, and was well acquainted with our

people.*GCDB March 11, 1891, page 72.6*

The charge brought against Elder Conradi was that he was teaching Jewish heresy. The minister assured the Russian officials that this was not so, for he was well acquainted with our people in America, and knew that we were not Jews, and did not believe in their doctrines. In this we can see the providence and watch-care that God has for his people. It was more than a mere chance that that minister was a Michigan man, and that he was acquainted with our brethren in this State.*GCDB March 11, 1891, page 72.7*

From St. Petersburg Elder Conradi went to Saratov, and visited the three companies in that vicinity. Leaving this point, and journeying for four days, he arrived in the Caucasus. On the way he passed through some Turkish villages, where nearly all the people are Mohammedans. In their customs and habits of life they differ widely from the Russians. They are persecuted for their faith, for the Russian government is tolerant to none, save the members of the Greek Church. They are compelled to join the army, which is against their religious belief. A prominent article of food served out to the soldiers is pork, and this is an article of diet for which the Mohammedans have a special antipathy. In fact it is against their religious belief to partake of it at all.*GCDB March 11, 1891, page 72.8*

In some of the German villages in Russia they hold the land in common. If one wishes to leave the colony he must ask permission to do so, and if one contracts debts, the others are all responsible for their payment. This law of holding everything in common has made it very difficult for our brethren to leave the villages to which they belong.*GCDB March 11, 1891, page 73.1*

At Eigenheim (Own Home) about one hundred German-Russians assembled for a general meeting. After the meeting at Eigenheim a large company of Sabbath-keepers was visited at their homes on the Don River. The elder of this church was a Jew. Before any one had labored with him, the Spirit of God worked upon his mind, and he desired to know something about Christ. To this end he visited the Lutheran minister; but strange to say he was coldly repulsed. He finally met with some Baptists, who imparted to him all the knowledge which they themselves had of the Scriptures. Later he was led to a knowledge of the third angel's message, which he accepted, and is now staunch in the faith.*GCDB March 11, 1891, page 73.2*

Leaving the Don River, Elder Conradi went to Odessa, and from there to the Crimea. He arrived at Sebastopol on a Friday, and found that our brethren lived twenty miles out in the country. He found a man who drove him out to where the Sabbath-keepers lived. But he did not know the house, and neither did Elder Conradi. They drove up to one, and as they approached they heard music and singing. It was the song of our brethren who were just concluding their Friday evening meeting. Their joy at seeing him was great indeed, as he

was not expected.*GCDB March 11, 1891, page 73.3*

From the Crimea Elder Conradi went to Constantinople, and then to Transylvania. At Klausenburg there are two who are keeping the Sabbath. The manner in which they were led to accept the light of the third angel's message is remarkable. At the time of the Reformation there were Sabbath-keepers in Transylvania. Wishing to learn about these, Brother Conradi visited the place, and while there inquiring about them, had an opportunity of presenting his views to these people, who readily accepted them.*GCDB March 11, 1891, page 73.4*

There are now four hundred Sabbath-keepers in Russia. Some may have the idea that the Russians, who are members of the Greek Church are very much like the Catholics. This is not so. They are very fond of reading their Bibles, and have a most profound reverence for the word of God. When they are traveling on the cars, or on the steamers, they may frequently be seen studying their Bibles. When we can carry the truth of God to that field, we shall find many who are hungering and thirsting for it.*GCDB March 11, 1891, page 73.5*

## INDIA

No Authorcode

AT seven o'clock last Friday evening, Elder Haskell spoke on "the Claims of India upon Us." From the many good things he said, the following are a few thoughts presented:-*GCDB March 11, 1891, page 73.6*

God has charge of the world, and he has an interest in all the nations of the earth. We limit God in our minds, unless we take in the *world*. *Daniel 4:17, 32*, shows that the "Most High ruleth in the kingdom of men." There is not a tribe of people in all the world, over which God does not have a watchcare. This is not a general oversight, but it is for the special purpose of saving such as may be led to believe on him.*GCDB March 11, 1891, page 73.7*

"God is the Judge: he putteth down one and setteth up another." *Psalms 75:7*. When a man gets in the way of God's work, or will not serve his purpose, he puts him down and sets up another in his place. The reply of Jesus to Pilate (*John 19:11*), was, "Thou couldest have no power at all against me except it were given thee from above." Since God has reserved to himself such power over the nations, and since his care is so great toward them, in order to save them that believe, with what interest should we turn our eyes to the benighted lands of heathendom, and devote our energies to carrying them the light of God's precious word.*GCDB March 11, 1891, page 73.8*

God "hath made of one blood all nations of men for to dwell on all the face of



the earth, and hath determined the times before appointed, and the bounds of their habitation." *Acts 17:26*. God purposed that man should dwell on "*all the face of the earth*." Man said (*Genesis 11:4*), "Let us build us a city and a tower, ... and let us make us a name, lest we be scattered abroad upon the face of the whole earth." But God confounded their language, and thus carried out his design, in spite of the will of man to the contrary. *GCDB March 11, 1891, page 73.9*

God's purpose in thus scattering them is shown in *Acts 17:27*; "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." God has disposed these nations in the best way it could have been done, for them to receive the gospel. The care God has expressed in his word for the nations, is the reason why I believe the message should go to India. *GCDB March 11, 1891, page 73.10*

The caste in India is one of the greatest hinderances to the work of the missionary. But it is hoped that the Zenana mission schools will do a great deal toward breaking down this caste. The Indians are great to memorize. And in these schools they are taught to memorize those portions of the word of God that speak especially against idolatry, while carefully weaving in a full explanation of the atonement through Christ. *GCDB March 11, 1891, page 74.1*

God is at work in India. It means more to embrace Christianity there, than it ever has in America to commence to keep the Sabbath. A leading editor in the caste became convinced of the truths of the gospel, and came to a missionary and asked to have the privilege of confessing Christ publicly. A meeting for the purpose was advertised; and at the appointed time, the house was filled with persons of his caste. As he told them the wonderful story of Jesus and his love, tears were seen in many eyes. But notwithstanding this, after he had thus publicly broken his caste, many attempts were made to take his life; and when these failed, they burned him in effigy; and ever after, no one, even of his own family, would ever speak to him, or in any way notice him. This is what it costs to accept Christ in India. Can we doubt that God is at work there, when men will accept him under such circumstances? *GCDB March 11, 1891, page 74.2*

The following account was written at our request by Miss M. E. Hartley, a missionary in Agra, India: - *GCDB March 11, 1891, page 74.3*

"Miss Blackwell, a fellow worker [medical missionary], and I were asked last year to visit the wife of the Rajah of Akri, who was ill.... Upon reaching the castle, ... the Rajah came to meet us, with his crowd of attendants.... *GCDB March 11, 1891, page 74.4*

"After we had ascertained the Rani's [the Rajah's wife's] condition, I told the

Rajah that we were servants of the one true God, and with his permission I would ask his blessing on the means we were about to use for the Rani's recovery. [It having been explained to him that they only hoped for the medicine to do any good as God should bless it.] He assented, and we knelt down, and for the first time the voice of prayer ascended in that castle. No English lady had ever found entrance there before.*GCDB March 11, 1891, page 74.5*

"At first it was with trembling I lifted my voice. I felt that I was indeed being called to 'speak before kings' for His name; but soon that feeling was lost in the consciousness of a mightier Presence. When I ceased, and we rose from our knees, I saw tears in the Rani's eyes. She was a sweet, gentle creature. She had one child, a little daughter, sitting near on her silver chair. The child came quite readily and sat on my lap, though it was her first sight of a white face; and we had a pleasant talk together.*GCDB March 11, 1891, page 74.6*

"I told the Rajah I should like to speak to the women in the castle, and go into the village and speak to the people there. He very readily said I could do whatever I wished.... One day on returning from the castle, we were greatly encouraged by a little incident. When we reached the bungalow, we found a man waiting for medicine. After administering it, he still lingered, so I asked the man who was with him if he wanted anything else. 'Yes,' he answered, 'yesterday when you read to us out of your book [the Bible], this man was here, and he heard you say something about if a man die, he would live again; and he wished to hear more about it.'*GCDB March 11, 1891, page 74.7*

"How gladly I brought my Bible, and retold the story of life to those two men. And when I had finished, he said, 'I never heard it before; no one knows it in my village.' It is words like these that wring one's heart, and fill one with a longing to spend and be spent a thousand times, if it were possible, in spreading this precious gospel."*GCDB March 11, 1891, page 74.8*

When I think of India and China, after hearing the people tell these stories - have seen the very ones sometimes in whom the wonderful power of God was manifested in their salvation - old as I am, I feel that I would gladly go to India to labor there until I laid down my life. Do you not think there are young people scattered throughout this country that would go as missionaries to these foreign lands?*GCDB March 11, 1891, page 74.9*

I believe the Lord has prepared the way, and is preparing individuals to go there. We as a people should so relate ourselves to God that we can feel the communion of his Spirit day by day, and have no other object than to serve our Creator, the God of heaven and earth, the Lord Jesus Christ, who died to redeem us.*GCDB March 11, 1891, page 74.10*

Do not narrow down your faith, brethren, to one little country. God takes in the whole world, and he wants us to do likewise. God has committed to his people the message that brought Christ from heaven to this earth. As we realize this, our worldly interests will recede, and God and our eternal interests will be all and in all to us.*GCDB March 11, 1891, page 74.11*

#### **BIBLE STUDY LETTER TO THE ROMANS. - NO. 4**

No Authorcode

BY ELDER E. J. WAGGONER.

THE basis of the lesson of the evening is the latter half of the third chapter of Romans, beginning with the 19th verse. "Now we know that whatsoever things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God."*GCDB March 11, 1891, page 74.12*

*Verses 21-23* contain in condensed form all that is treated of in the remaining verses of the chapter.*GCDB March 11, 1891, page 74.13*

The remainder of the chapter is an amplification of that which has gone before. In this chapter also occurs the climax of the thought of the epistle. In the first part of this chapter is emphasized the fact that God makes no distinction of persons; works alone are taken into account in the judgment. But while it is true that a tree is known by its fruits, it is also true that it is not within the province of men to judge of those fruits. God alone is judge. He looks upon the heart while man can judge only from appearances; therefore while the works of men may seem good to their fellows, to God, who sees what man cannot see, they are known to be corrupt.*GCDB March 11, 1891, page 75.1*

Again: the just shall live by faith. How much of a man's life must be just? - All, every moment; for the just shall live by faith. But by the deeds of the law shall no act be just. This is a hard saying, but one that must be believed, for it is what the Bible says.*GCDB March 11, 1891, page 75.2*

No deed that we can do can be just by the law only. By faith alone can a man or any act of his be just. The law judges a man by his works, and the law is so inconceivably great that no human act can rise to its height. There must therefore be a Mediator through whom justification shall come. And that justification properly belongs to him to whom it is granted by reason of his faith.*GCDB March 11, 1891, page 75.3*

The heart unrenewed is desperately wicked. Only evil can come from a wicked heart. To bring forth good deeds there must be a good heart, and only

a good man can have a good heart. But, as all have sinned and come short, therefore all the deeds of humanity are vitiated.*GCDB March 11, 1891, page 75.4*

The law itself is the standard of perfect righteousness, but Christ is the truth, the way, and the life. In Christ is the perfect righteousness of the law, and the grace to bestow the gift of his righteousness through faith. And of this the prophets themselves are witnesses, for they preached justification through Christ, by faith.*GCDB March 11, 1891, page 75.5*

When a man seeks to justify himself by his deeds, he only heaps imperfection upon imperfection, until, like Paul, he counts them all as loss, knowing that there is no righteousness but that which is of Christ by faith.*GCDB March 11, 1891, page 75.6*

There is but one thing in this world that a man needs, and that is justification, - and justification is a fact, not a theory. It is the gospel. That which does not tend to righteousness, is of no avail, and not worthy to be preached. Righteousness can only be attained through faith; consequently all things worthy to be preached, must tend to justification by faith.*GCDB March 11, 1891, page 75.7*

“For all have sinned, and come short of the glory of God.” It is well understood that no act of ours can make right that which is past, but it is just as true that we cannot be justified in any present act any more than we can render the past perfect. We need the righteousness of Christ to justify the present just as much as to make perfect the imperfect deeds of the past.*GCDB March 11, 1891, page 75.8*

In the case of the publican and the Pharisee, the one who put no trust in his own works went down to his own house justified, but he who desired to assume righteousness in himself failed of justification. Every one can have it who will ask for it, but each must come to the level of all other sinners, and there receive it with the rest, saying, “God be merciful to me a sinner.”*GCDB March 11, 1891, page 75.9*

“Being justified freely by his grace through the redemption that is in Christ Jesus.” What is “redemption”? It is repurchasing. Righteousness is an infinite gift, and bought with an infinite price. It is a free gift to us, but it has been paid for. The blood of Christ has paid for it. We are exhorted to consider his greatness that we may know that although the thing to be done is beyond our comprehension, the power which is to accomplish it is also beyond our knowledge.*GCDB March 11, 1891, page 75.10*

“To declare his righteousness” for the putting away of our sins. It is he that puts away our sins, and if we but yield ourselves to him, they will be remitted

utterly. Christ grants no indulgences, but his righteousness remits the sins that are past, keeps the heart free from sin in the present, so long as his righteousness fills that heart.*GCDB March 11, 1891, page 75.11*

Faith is the beginning of all wisdom; it lies at the foundation of all knowledge. The child would never learn anything, if it did not believe what it is told. Now, that being so in physical things, why can we not be as reasonable in spiritual things?*GCDB March 11, 1891, page 75.12*

Redemption comes through the creative power of Christ, and that is why I love to think that he is the creator of all things; for he who created the worlds out of nothing, and who upholds all things by the word of his power, can by that same word create in me a clean heart, and preserve that which he has created. To him is all power, and also all glory. *GCDB March 11, 1891, page 75.13*

It is God that worketh in you to will and to do of his own good pleasure.*GCDB March 11, 1891, page 75.14*

“Do we then make void the law through faith? God forbid; yea, we establish the law.”*GCDB March 11, 1891, page 75.15*

The committee of twenty-one on consolidation of publishing interests, will meet in the General Conference rooms at 5:30 this afternoon.*GCDB March 11, 1891, page 75.16*

Attention is called to the interesting synopses, in this number of the BULLETIN, of Elder Haskell’s discourse on India and Brother Holser’s account of the work in Russia, necessarily laid over from last week.*GCDB March 11, 1891, page 75.17*

**March 12, 1891**

**VOL. 4. - BATTLE CREEK, MICH., THURSDAY, - NO. 6**

**OUR WORK IN ENGLAND AND THE COLONIES**

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WEDNESDAY morning at 9 o'clock, Elder H. P. Holser requesting, on account of ill health, to be excused from speaking in regard to the work in Russia, the hour was occupied by Brother W. A. Spicer and Elder S. N. Haskell on the work in England and the British colonies. Of the progress of the work in England, Brother Spicer spoke as follows:-*GCDB March 12, 1891, page 76.1*

There have been but few laborers devoting their whole time to the work in Great Britain during the last eighteen months. During the greater part of the time but one ordained minister has been in the field. Yet advancement has been made. Last Conference 160 church members were reported. The present membership is 195. There has also been a spiritual growth among the churches generally, as our people have gained an experience in the truth from year to year. One of the evidences of this, which may be presented in figures, is in the amount of tithes paid during the last three years, the figures being respectively \$700, \$1,226, \$2,014.*GCDB March 12, 1891, page 76.2*

During the year, tent meetings and other public efforts have been made in Ireland by Brethren Hutchinson and Hope, and companies have been raised up in Banbridge and Tandragee and in Coleraine. At the latter place one of the Bible workers from London also labored to good advantage for a few weeks. The brethren there are laboring to bind off the work, and it is expected that two churches will be organized in Ireland this spring.*GCDB March 12, 1891, page 76.3*

Some elements of opposition which the work in England has experienced during the past year or two, have come to naught, and left our brethren even more firmly established in the truth, and with greater confidence in the work than ever before.*GCDB March 12, 1891, page 76.4*

In London the Bible work has been carried on with the same blessing of the Lord that has attended it in years past. The London church now numbers 81 members. Brother Arnold's work in London last spring and summer was a helpful auxiliary to the Bible work. Wherever he made deliveries of books, effort was made to secure appointments for the Bible readers, and with good success. Quite a number who were first reached in this way are now in the truth, and much is still being done in following up these interests.*GCDB March 12, 1891, page 76.5*

The church in London has recently organized committees to take financial and other responsibilities in connection with its work, and weekly mothers' meetings have been established. The church has been encouraged also to see more men taking hold of the truth, and the Lord has seemed to bless especially in opening the way for these brethren to retain their business positions, or to engage in business independently. *GCDB March 12, 1891, page 76.6*

The work of distributing our literature has continued with increased success. The canvassing work is an encouraging feature which will be especially considered when the special demands for Great Britain are presented. In Liverpool, Brother Drew has been selling more publications on the ships than ever before. Others are successfully engaged in selling the English paper, the *Present Truth*. Many in Britain have been reading, and the way is being widely opened for ministerial labor. *GCDB March 12, 1891, page 76.7*

The prospects for the future of the work in Great Britain are most encouraging, and our people there are of good courage in God. *GCDB March 12, 1891, page 76.8*

Of the work in the British colonies, Elder Haskell spoke as follows: *GCDB March 12, 1891, page 76.9*

The people of Australia and New Zealand are, in some respects, different from those of most other colonies. Many of those in India are men who have been connected with the army, or are holding some official position in the government, and the citizens are not of the laboring class. The European citizens of South Africa are largely men who have gone there in view of the diamond and gold fields. So they are not permanent citizens, and their interest is not so much to build up the country as to acquire what they can from the country, and then return to their homes. But the people of Australia are the enterprising class from England that have gone there to settle. *GCDB March 12, 1891, page 76.10*

Australia is a large country, and the people realize that it is a large country. They look forward to the time when it will all be settled, and many of them even think that, as important questions of arbitration between nations may be referred to the United States and England, they being two of the leading powers of the world, the balance of power will be left with the continent of Australia; and consequently, that they in time will be one of the most important countries in the world. In view of this, settlement is made in this country. The people have gone there to stay, and they contemplate building up the country. Naturally they look to those countries which have grown large and powerful, as models, and seek to be actuated by the same spirit of thrift and enterprise. It is in view of this that Americans especially are welcomed in the country, as well as all Europeans, because America has grown to be one

of the leading powers of earth.*GCDB March 12, 1891, page 78.1*

The aborigines are found principally in the northern and northwestern portion of the country. A railroad extends from Melbourne to Sydney, and so on to Brisbane, the capital of Queensland. There are towns of considerable size for at least 500 miles above Brisbane. Books have been sold in some of the most northern portions, which would be at least 1,000 miles north of Sydney. Sydney is the capital of New South Wales, which is a rival colony to Victoria. Victoria is the smallest of all the colonies, but very thickly populated. Melbourne is its capital, - the most American city in all the British colonies. A railroad extends from this place to Adelaide, the capital of South Australia, a distance of about 500 miles. The southern portion of this section is quite thickly settled, and there are settlements for quite a distance north. Chaffee Brothers have received grants of land from individuals and the colonies, and are now irrigating near the boundary between Victoria and South Australia.*GCDB March 12, 1891, page 78.2*

West Australia is more than 1,500 miles from Melbourne. Our work has been carried forward there, and there are those observing the Sabbath, scattered over a territory from the northern portion of Queensland to West Australia, a distance of at least 3,000 miles. This is now one Conference, and one district for canvassers.*GCDB March 12, 1891, page 78.3*

South of Australia is Tasmania. Hobart is its capital. Here Elder Israel went with Brother Baker, and as the result of their labors a church of about sixty members was organized. Brother Steed went to Bismark, some ten or fifteen miles back in the woods, where another church was organized, and a meeting-house was built. This was among the German Baptists. These two churches are now in a prosperous condition.*GCDB March 12, 1891, page 78.4*

The Adelaide church was first organized by Elder Corliss, when he was in Australia; also the Ballarat church and the church at Melbourne.*GCDB March 12, 1891, page 78.5*

Thus it can be seen that the cause in Australia has extended to a greater or less extent through the entire country that is settled by the Europeans.*GCDB March 12, 1891, page 78.6*

It has been the object of the brethren to form another headquarters of our work at Sydney. There are many advantages that will grow out of this. First, New South Wales and Queensland would make a large Conference, and Sydney, the capital, is a free port, while there is a high tariff to the other colonies. It would save the shipping of books to Melbourne, 500 miles further south. The number of church-members at Melbourne is now nearly 200. This includes those in the suburbs. The church at Ballarat, about sixty miles north,



on the road to South Australia, numbers nearly forty members. A small church has been organized in Sydney; one at Sandhurst, about sixty miles on another line from Melbourne. There is a company at Darlington, and another in Geelong, where the numbers at present are increasing, especially in the latter place.*GCDB March 12, 1891, page 78.7*

Adelaide is a beautiful city, about two miles square. A park nearly half a mile in width surrounds the city. Beyond this park are the suburbs. Our brethren are scattered through the various suburbs, and it appears to be a necessity that they have a meeting-house. But to accommodate them, it is necessary that the meeting-house be located in the city, as from the various suburbs they would be obliged to come through the city in order to get to another suburb, if a meeting-house were located in any particular suburb. Land, however, is very expensive in the city proper.*GCDB March 12, 1891, page 78.8*

Thus can be seen something of the size of the Conference and the situation of those who are keeping the Sabbath in that country. The country is settled to a greater or less extent between 500 and 1,000 miles from the sea-coast, beginning on the north-east coast, extending around to the western coast, Perth being the capital of West Australia.*GCDB March 12, 1891, page 78.9*

New Zealand is composed of the north and south islands. At Auckland a church of nearly 100 was brought into the truth, and a meeting-house built. Nearly one half of these are now engaged in some phase of the work.*GCDB March 12, 1891, page 78.10*

One hundred and sixty miles north, at Kaeo, is another small company. At Napier, on the west coast of New Zealand, is another church of nearly 100 members, with a meeting-house recently erected. These brethren are earnestly engaged in the work, their hearts being alive with the truths of the third angel's message. At Gisbon is another small company keeping the Sabbath. They are now contemplating building a meeting-house.*GCDB March 12, 1891, page 79.1*

At the southern portion of the North Island is Wellington, the capital of New Zealand, one of the windiest places in the world, - so much so that a tent cannot be pitched. Much labor has been put forth here, with little apparent results; although at the time of the biblical institute held at Melbourne, at which Brethren Daniells and Israel were in attendance, quite an inquiry was made about where they were. It was thus they found that the truths had taken hold of the people to a far greater extent than they had supposed. No preaching has been done upon the South Island until the present season.*GCDB March 12, 1891, page 79.2*

Brother Israel is at Blenheim at the present time, with a tent. The reason that

he went there was that an urgent call had been made from those who had been reading our publications. Our publications have been sold to a greater or less extent through the North Island, and at the present time are being quite extensively sold in the South Island. Wherever they have been sold an interest has been awakened in the truth, so that calls are coming in from all parts of the island, and individuals who have never heard a discourse are embracing the Sabbath. Our brethren often find those who are keeping the Sabbath as the result of reading simply, and when these ascertain that the former are Sabbath-keepers also, they are very much surprised to find it so.*GCDB March 12, 1891, page 79.3*

The seeds of truth are being sown all over the country and they are bearing fruit. A large proportion of those embracing the Sabbath are anxious to give themselves to the work in some way. I know of no better field for laborers in the world, than can be found in Australia and New Zealand. About one in five of those who have embraced the truth are either connected with the schools here in America, or are actively engaged in the work in New Zealand; about one in eight in Australia. This shows something of the nature of the material of those observing the Sabbath. Such a country, with people from the tropical climes, such as South America and India, should demand the attention of this Conference while we are looking for missionaries to enter these tropical countries.*GCDB March 12, 1891, page 79.4*

#### **GENERAL CONFERENCE PROCEEDINGS**

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#### **EIGHTH MEETING**

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THE Conference convened promptly at 10:30 A. M. A large number of visiting brethren and sisters were present. Prayer was offered by Elder Haskell.*GCDB March 12, 1891, page 79.5*

After the reading of the minutes, new delegates were called for. Elders J. P. Gardiner, of Nebraska, and C. W. Flaiz, of Minnesota, having arrived since the last meeting, took their seats in the Conference. Elder I. D. Van Horn stated that L. G. Moore, one of the delegates elect of the Michigan Conference, would not arrive until next week; whereupon Elder R. S. Webber, his alternate, was accepted as a delegate from the Michigan Conference.*GCDB March 12, 1891, page 79.6*

Standing committees were called upon to report, but as none were ready, the report of the Committee on Resolutions (BULLETIN p.66) was taken up. On motion to adopt, Elder Haskell spoke to the second resolution. He said it

seems appropriate to give expressions of sympathy. It is only the expression of the feelings of our Saviour at the grave of Lazarus. This spirit should come in more and more, as we near the end.*GCDB March 12, 1891, page 79.7*

Passing to the third resolution, Elder Lane expressed satisfaction that an agreement had been reached between the Michigan Conference, the General Conference, and the Battle Creek church. He thought it right that a portion of the tithes of the Battle Creek church should go to build up the general work.*GCDB March 12, 1891, page 79.8*

Elder Olsen said it seemed right that the general cause should receive some substantial returns from the institutions established in Battle Creek. Not only have the institutions here been built up by the denomination at large, but strong men have been selected from time to time and located here. The General Conference should always have an interest in the welfare of local Conferences, and the institutions established to carry forward the third angel's message. He expressed himself as in hearty sympathy with the resolution, and said that the Michigan Conference had practically done already what the General Conference asked at its last session.*GCDB March 12, 1891, page 79.9*

Elder I. D. Van Horn expressed himself as in perfect harmony with the resolution. He said also that all the brethren in Michigan were in harmony with this move. They believe that God will bless their efforts, and that they can carry on their work in the State without the tithes of the Battle Creek church. Michigan is loyal to the message, and is ready to do all she can do to help on the work in all its departments.*GCDB March 12, 1891, page 79.10*

Elder Corliss said there were a number of reasons why he felt an interest in this resolution. He had been a member of the Battle Creek church most of the time for more than twenty years. Michigan had always had an interest in pioneer work. She sent some of her best men to Iowa in the early history of the work there. Indiana, Ohio, and Illinois were also fostered by the Michigan Conference, when they were unable to help themselves; and he hoped that Michigan would still stand in the forefront in all efforts to advance the general work.*GCDB March 12, 1891, page 79.11*

Some technicalities in the wording of the preamble and resolutions concerning the tithes of the Battle Creek church, were pointed out, and this part of the report under consideration was referred back to the committee, to be worded in harmony with the resolution passed by the Michigan Conference. The remaining portion of the report was then adopted.*GCDB March 12, 1891, page 80.1*

The report of the Judiciary Committee (BULLETIN, p.67) was then taken up.*GCDB March 12, 1891, page 80.2*

Elder Waggoner moved, as a substitute for the report of the Judiciary Committee, that the request of the church on Pitcairn Island be granted. He gave as his reason for this, that the church on Pitcairn Island had not requested to come into the General Conference, but only to be taken under its watchcare.*GCDB March 12, 1891, page 80.3*

The Chair stated that he thought the church on Pitcairn intended more in their request than to be taken under the watchcare of the Conference.*GCDB March 12, 1891, page 80.4*

Elder W. C. White offered the following substitute for the report of the committee, and the amendment offered by Elder Waggoner:-*GCDB March 12, 1891, page 80.5*

In reference to the request of the church on Pitcairn Island to be taken under the watchcare of this Conference, your committee recommend, that this church, and other churches which are or may be organized in the islands of the Pacific, form the Seventh-day Adventist Polynesian Mission, which shall have representation in this Conference in the same manner as other mission fields.*GCDB March 12, 1891, page 80.6*

The substitute was accepted, and unanimously adopted by the Conference.*GCDB March 12, 1891, page 80.7*

L. C. Chadwick moved the adoption of the report of the Committee on Home Missions.*GCDB March 12, 1891, page 80.8*

Recommendation 1, was amended to read, "We recommend that the Bible reading work be encouraged as an important factor in carrying forward the gospel."*GCDB March 12, 1891, page 80.9*

On recommendation 2, the discussion brought out the fact that Bible workers should be persons of maturity of age and judgment, such as would carry weight and influence.*GCDB March 12, 1891, page 80.10*

Speaking to recommendations 3 and 4, Professor Prescott said they now have four courses in the College, and all that is included in these recommendations is already included in these different courses, and in view of this, questioned the wisdom of creating another course. He also said that the Committee on Education would quite likely recommend some changes in the courses of study already conducted in the College. They, however, have nothing covering hygiene, healthful cookery, nursing, etc., referred to in the latter part of Sec. 4.*GCDB March 12, 1891, page 80.11*

Recommendations 3, 4, 7, and 8 were referred to the Committee on Education.*GCDB March 12, 1891, page 80.12*

On recommendation No. 5, Elder Moon asked if these missions are to be established and supported by the General Conference.*GCDB March 12, 1891, page 80.13*

Elder Kilgore replied that the training schools were to be under the direction of the General Conference, but supported by the State Conference in which such school is located.*GCDB March 12, 1891, page 80.14*

L. C. Chadwick expressed himself in harmony with the resolution. He read a letter just received from an old worker who was urging the necessity of more thoroughly training our Bible workers before sending them into the field. The lady had just been called to take up some work that had been commenced by an inexperienced worker, and found that the character of the work already done was a hinderance rather than a help. We must give our candidates for the Bible work an opportunity to develop under experienced instructors, if we expect them to succeed.*GCDB March 12, 1891, page 80.15*

Elder Lane said he thought we had not paid the attention that we should to the education of Bible workers. The Bible workers reach a class that we cannot get to attend our meetings in tents and elsewhere. The older States become more stereotyped, and a simple announcement of a religious meeting does not attract much attention. But the Bible worker gets into the best of these homes, and interests them in the truth. Upon entering these homes to give Bible readings, they are asked questions that are not propounded to the minister in his preaching; hence the necessity of requiring our Bible workers to have a good general education, in order to make the proper impression upon persons of culture and education. He had just received a letter from one of their workers, saying that they were getting into the houses of the best people in the place. He also expressed himself heartily in favor of having trained nurses connected with our work.*GCDB March 12, 1891, page 80.16*

On recommendation No. 6, Elder W. C. White said he was in favor of striking it out entirely. He was in harmony with what the committee had in view in preparing the recommendation, but believed the recommendation would stand directly in the way of the object that they wished to have carried out. The better way is for us to read and study while at our regular work, and become interested in foreign mission work. We should encourage this line of study in all our institutions. Mission bands for the study of foreign missions, should be introduced into our tract societies and into the homes of all our people.*GCDB March 12, 1891, page 80.17*

Instruct and educate the young for foreign mission work, and tell them that they may be called upon, as soon as old enough, to enter those fields. We want to *educate* and *consecrate ourselves* to the work, and then stand ready to go wherever the Foreign Mission Board may call us.*GCDB March 12,*

1891, page 81.1

He referred also to the students' movement, stating that it was inter-denominational. It is for the purpose of creating a sentiment among the young in favor of foreign missions. Already 8,000 young people have joined the society, signing a pledge to go to any land to which they may be assigned by those in charge of the work. Of this number, 300 have already gone to foreign lands.*GCDB March 12, 1891, page 81.2*

After motion to adjourn, in order to get the matter before the Conference for action, the Committee on Education presented the following additional report:-*GCDB March 12, 1891, page 81.3*

The Committee on Education make the following recommendations:-*GCDB March 12, 1891, page 81.4*

#### **DISTRICT WORK**

No Authorcode

1. That within the next year a Bible school be held in each Conference District, at such time and place as shall be appointed by the officers of the Conference composing that District, in consultation with the General Conference Committee. Each of these schools shall continue from four to six weeks, and be devoted exclusively to Bible study.*GCDB March 12, 1891, page 81.5*
2. That at least two teachers be employed for each school.*GCDB March 12, 1891, page 81.6*
3. That the Conferences be earnestly requested to arrange for all their laborers to attend during the entire course, unless sickness or other reasonable cause shall prevent.*GCDB March 12, 1891, page 81.7*
4. That church elders and Sabbath-school officers be encouraged and urged to attend.*GCDB March 12, 1891, page 81.8*
5. That the sessions of the school be held three hours each day, six days in the week.*GCDB March 12, 1891, page 81.9*
6. That the regular enrollment be made, and that school discipline, as to order, attendance, punctuality, etc., be maintained; the expense of tuition, board, etc., to be determined by the local officers in the district.*GCDB March 12, 1891, page 81.10*
7. That in districts where there are a sufficient number of other nationalities to form a separate class, provision be made for instruction in their own

language.*GCDB March 12, 1891, page 81.11*

## **SUMMER NORMAL INSTITUTES**

No Authorcode

It is further recommended, that -*GCDB March 12, 1891, page 81.12*

1. An institute for the special benefit of Bible teachers, and those who may be called upon to fill positions as Bible teachers in our schools, or local institutes, be held this coming summer, at some convenient place.*GCDB March 12, 1891, page 81.13*

2. That it continue from four to six weeks.*GCDB March 12, 1891, page 81.14*

3. That the time of class work be the same as that recommended for the district schools.*GCDB March 12, 1891, page 81.15*

4. That at least two persons be employed to conduct the work, and more if possible; and that it be so conducted that the members of the class shall have exercise in teaching; in short, that as nearly normal work be done as possible.*GCDB March 12, 1891, page 81.16*

5. That the decision as to who shall attend, and where and when it shall be held, and other details, be left to the General Conference Committee and the educational secretary.*GCDB March 12, 1891, page 81.17*

## **COLLEGE WORK**

No Authorcode

It is further recommended, -*GCDB March 12, 1891, page 81.18*

1. That, instead of a ministerial school, such as has been held for the last two years, advanced Bible work be taken up in our educational institutions.*GCDB March 12, 1891, page 81.19*

2. That this line of work extend over a full year, that it be made a part of each course of study, being optional with an equivalent amount in other subjects.*GCDB March 12, 1891, page 81.20*

3. That if a sufficient number of ministers be present at any school for a short course in the winter, special Bible classes be provided for them, at the discretion of the managers of the school.*GCDB March 12, 1891, page 81.21*

W. W. PRESCOTT, ]

S. N. HASKELL,     ]  
G. W. CAVINESS,    ]  
R. C. PORTER,       ] *Committee.*  
L. H. CRISLER,       ]  
H. P. HOLSER,       ]  
O. A. JOHNSON,      ]

With motion pending to amend the report of Committee on Home Missions by striking out Section 6, the Conference adjourned.*GCDB March 12, 1891, page 81.22*

#### **INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

No Authorcode

#### **THIRD MEETING**

No Authorcode

THE third meeting of the International Tract Society was held Wednesday, March 11, at 3 P. M. Prayer was offered by Elder A. J. Breed. According to program the special order of business was the*GCDB March 12, 1891, page 81.23*

#### **REPORT OF THE CANVASSING WORK BY DISTRICT AGENTS**

No Authorcode

Following are the reports, by districts, in condensed form:-*GCDB March 12, 1891, page 81.24*

#### **NUMBER ONE, E. E. MILES, SUPERINTENDENT**

No Authorcode

Since reports from district number one have already been quite fully published, we will give but a brief statement of the work there.*GCDB March 12, 1891, page 81.25*

Time has demonstrated that our people in this district can sell books, and it is not uncommon to learn that those purchasing them have been led to accept the truth from reading these publications. Fourteen in one place are reported as having accepted the truth from reading books sold by the canvasser.*GCDB March 12, 1891, page 81.26*



During the past year we have had success in several States where but little had been done before.*GCDB March 12, 1891, page 81.27*

Orders to the amount of \$127,746.77 were taken by the canvassers in this district during the year 1890. The work is starting off well this year. We sold \$8,552.35 worth of books during January, which is a gain of more than \$2,000 over January, 1890. Only a few years ago it was thought that books could not be sold in the east, but these figures show what can be done.*GCDB March 12, 1891, page 81.28*

There are many French in our district, and we think that a work should be done for them.*GCDB March 12, 1891, page 81.29*

The work goes harder in the East than in the West, and we would suggest the plan of sending workers to the eastern States to prove them, before sending them to foreign lands.*GCDB March 12, 1891, page 81.30*

We have some who do an excellent grade of work, but their profits are hardly sufficient to keep them in the field. We would be glad if some one would present a plan by which these persons can be kept in the field.*GCDB March 12, 1891, page 82.1*

The leading men in the Conferences of our district have helped the work greatly by leaving our State agents free to devote their time to the work. We are recommending the plan of having our State agents visit our families of Sabbath-keepers, and become personally acquainted with them, and thus interest them in the work.*GCDB March 12, 1891, page 82.2*

We are planning for canvassers' institutes in all parts of our district, and are glad to report a spirit of sacrifice on the part of our brethren and sisters.*GCDB March 12, 1891, page 82.3*

## **NUMBER TWO, A. F. HARRISON, SUPERINTENDENT**

No Authorcode

During the year, we have attended one State meeting, one camp-meeting, and one general meeting of the whole district. Have held four local meetings for instruction of canvassers. We have at present twenty-eight canvassers, which is but a meager corps of workers for so large a territory. North Carolina, Alabama, and the Cumberland Mission Field are pleading for help. Georgia and Florida together have but three workers, and South Carolina has not a single canvasser. We have also a large French population in Louisiana. The establishment of a branch office in Atlanta, by the Review and Herald office, has been a great help to the canvassing work in the South. This destitute field, while thankful for what the General Conference has so liberally

done for it, earnestly asks for more help.*GCDB March 12, 1891, page 82.4*

### **NUMBER THREE, J. E. FROOM, SUPERINTENDENT**

No Authorcode

When I undertook the duties of district agent last April, the work was so badly crippled by the prevalence of *la grippe*, bad roads, and many canvassers having gone to school, so that to compare the work now with what it was then, would give an exaggerated idea of the progress of the canvassing work in the Lake District.*GCDB March 12, 1891, page 82.5*

But take the entire year just closed, and the reports are a decided improvement over the year 1889.*GCDB March 12, 1891, page 82.6*

The retail value of book sales reported in the district for the year ending Jan. 31, 1891, is \$86,585. This might have been increased had we not spent considerable time in getting matters on a good foundation for future work. But in this we can report excellent results.*GCDB March 12, 1891, page 82.7*

During the year I have attended one canvassers' institute in each of the following States; Michigan, Indiana, and Ohio, besides spending some time in June with the class of College canvassers, and attending the workers' meetings in Indiana and Illinois. In all, I have worked about three weeks in Michigan, three in Illinois, nine in Indiana, and ten in Ohio.*GCDB March 12, 1891, page 82.8*

I could not consistently visit Ontario till winter, and then, after counseling with Brother Morse, it was thought best to delay my visit there until next June, when he expects a large force of workers.*GCDB March 12, 1891, page 82.9*

I have not one word of discouragement to offer. We have the good will and hearty support of the respective Conference Committees. The district comprises a prosperous, rich, and well settled territory with no extremes of either climate or customs. Our energetic workers all make a livelihood.*GCDB March 12, 1891, page 82.10*

The success which we have had, I do not attribute to human skill, but to the blessing of God upon the efforts of a band of earnest workers, who have given up home-comforts, and are joyfully improving this favorable opportunity to labor in the cause.*GCDB March 12, 1891, page 82.11*

### **NUMBER FOUR, F. L. MEAD, SUPERINTENDENT**

No Authorcode

During the year \$66,953.50 worth of our books have been sold in this district. But for failure of crops in some parts of the district, more would have been done. At present the work is not being pushed very vigorously, as in at least two States very many of the canvassers are attending school. These will enter the field again in a few weeks. One or more canvassers' institutes have been held in each Conference, and one has been appointed in each of the four States in this district, to be held as soon as possible after the close of this General Conference.*GCDB March 12, 1891, page 82.12*

In the last two years \$8,000 worth of books have been sold in Manitoba, and many calls are made for a public laborer to go there. When we first entered that field, we did not know of a single Sabbath-keeper in the province, but there are to be found there thirty or forty who have received the truth in various ways, and call for further instruction. Some desire to enter the canvassing work. What is needed is some man who can act, for awhile at least, as minister, Bible worker, State agent, and canvasser in Manitoba. He needs a good company of canvassers to go with him to carry the work into other northern provinces.*GCDB March 12, 1891, page 82.13*

#### **NUMBER FIVE, W. R. SMITH, SUPERINTENDENT**

No Authorcode

My work in this district has not been organizing and opening new fields so much as helping to develop and systematize what had been started. In three States we found it necessary to appoint new State agents. The severe drought in Kansas, Indian Territory, and a part of Texas has hindered the work very much.*GCDB March 12, 1891, page 82.14*

Since the convention last spring there have been fourteen institutes held in this district, lasting from eight to fourteen days. I have attended ten of these.*GCDB March 12, 1891, page 82.15*

We think the institute work the best method of developing canvassers. Here we can mingle the experienced with the inexperienced, and besides teaching them how to canvass we try to have them realize the sacredness and importance attached to the work.*GCDB March 12, 1891, page 83.1*

Our book sales the last year amounted to over \$60,000, which is \$15,000 more than last year.*GCDB March 12, 1891, page 83.2*

There is one other thing that I wish to speak of, and that is the distance that some of our States are from the publishing house. Texas is about 1,000 miles away, and on account of books failing to reach us in time our agents have lost hundreds of dollars worth of orders. We hope some change will be made to avoid such delays; it is too far to ship books on short notice. Our

work will certainly continue to grow, and we will be glad when we can have a branch office in this district.*GCDB March 12, 1891, page 83.3*

#### **NUMBER SIX, G. H. DERRICK, SUPERINTENDENT**

No Authorcode

This district is composed of six States; Montana, Idaho, Oregon, Washington, California, and Nevada; two Territories, Utah and Arizona; and one province, British Columbia. It contains more than one sixth of the area, in square miles, of the United States, with only about one thirty-second of the population. It is fully as large as District 1, but has only one eleventh as many people.*GCDB March 12, 1891, page 83.4*

The sale of our denominational books is in the hands of four State tract societies. The California Society embraces California, Nevada, Utah, and Arizona. The North Pacific Society embraces the western half of Oregon and Washington, and the province of British Columbia. The Upper Columbia Society embraces the eastern half of the States of Oregon and Washington and all of Idaho. Montana is organized into a society of that name.*GCDB March 12, 1891, page 83.5*

In the entire district there are forty-two brethren and five sisters who may be called real canvassers, and who are successful in their work.*GCDB March 12, 1891, page 83.6*

Since April 1, 1890, there has been about \$42,350 worth of denominational books sold by subscription. The approximate amount sold by the different societies is as follows: California (including Nevada, Utah, and Arizona), \$29,000; North Pacific, \$7,250; Montana, \$3,100; Upper Columbia, \$3,000. This gives an average sale per agent employed, of \$900.91 for about eight months' work.*GCDB March 12, 1891, page 83.7*

Never has the canvassing work in this district been on a more substantial basis. The agents are full of courage, and the outlook for the future is very bright.*GCDB March 12, 1891, page 83.8*

#### **GREAT BRITAIN AND IRELAND - REPORT BY ELLERY ROBINSON**

No Authorcode

Seventeen canvassers are at present engaged in this field. With the exception of four workers, who are canvassing for health books, these agents are selling "Bible Readings."*GCDB March 12, 1891, page 83.9*

In the fall of 1889 the first canvassing company began work in the town of

Hull. Previous to this time Brother Arnold had worked successfully in London, but there had been no organized effort. In May, 1890, another company arrived in England, and were distributed about in different places in England. Two canvassers are working successfully in Londonderry, in the North of Ireland.*GCDB March 12, 1891, page 83.10*

The number of volumes sold up to Feb. 9, 1891, was 4,503, representing a value of \$7,500.*GCDB March 12, 1891, page 83.11*

Nothing has as yet been done for Scotland. Only nine of the many towns in England have been entered. Who among the canvassers in this country will count it a privilege to go and unite with the canvassers in Britain in carrying forward this work?*GCDB March 12, 1891, page 83.12*

#### **SCANDINAVIA - REPORT BY J. M. ERICKSON**

No Authorcode

Our canvassers in Denmark have more difficulties than in either Norway or Sweden on account of the strict laws against foreign publications, so the amount sold is not so large, although faithful labor has been put forth.*GCDB March 12, 1891, page 83.13*

The canvassing work in Scandinavia is proving to be a success. Our canvassers are supporting themselves, and besides this, are helping to support the cause by their gifts. Several hundred kroner have come into the treasury of the Swedish Conference through the donations of the canvassers, and I presume this is also true of Norway and Denmark.*GCDB March 12, 1891, page 83.14*

Our canvassers in Sweden do not confine themselves to one book, as you do here; but they take most of the books we have with them. It is much easier to canvass as you do in this country. Here the canvasser takes only one book. But in Sweden they all take a large satchel full of books. They will perhaps have some copies of the "Household Manual," some of the "Life of Christ," some of "Thoughts," some of the "Prophecies of Jesus," and a bundle of tracts and pamphlets.*GCDB March 12, 1891, page 83.15*

One reason for this is that they take but few orders, as most of the books are sold for cash. Another reason is that if the person canvassed does not like one book, he is shown another. A great many times they sell several books to the same person, and sometimes one book of each kind.*GCDB March 12, 1891, page 83.16*

I hope, however, that the plan you have here of handling but one book at a time may be tried there, as I am sure more thorough work can be done, and

certainly is less wearing on the canvasser. The canvassing work is onward, and the more our canvassers sell, the more they can sell. The report for last year shows that in Sweden 21,961 kroner, or about \$15,369 worth of books was sold. The amount sold in *GCDB March 12, 1891, page 84.1*

Many have already accepted the truth by reading our publications, and what we now need in Sweden and all Scandinavia is men, books, and money, and especially an out-pouring of the Holy Spirit. *GCDB March 12, 1891, page 84.2*

## **EUROPE - REPORT BY H. P. HOLSER**

No Authorcode

This branch of our work was begun, as carried on in America, about four years ago. Our first subscription book, the "Life of Christ," was issued in 1887, and a class was then trained by Brother Conradi to work on this book; they began in Basel, which city contains 70,000 inhabitants, and succeeded in selling 600 books. *GCDB March 12, 1891, page 84.3*

Soon, several workers entered French Switzerland, and met with excellent success, some taking as high as sixty orders per week. A year's successful labor aroused the ministers to opposition through the press and from the pulpit. This has greatly hindered our work, until now it is very difficult for our colporters to labor in this part of the field. About six have been at work during the past year. *GCDB March 12, 1891, page 84.4*

In France, two have labored a portion of the year. Here, a very few books can be sold. Our workers succeed best with tracts and pamphlets, of which they sell from \$3 to \$6 worth per week. *GCDB March 12, 1891, page 84.5*

In Italy, one laborer has been engaged the past year. During the spring and summer, he labored in Turin, the former capital of the kingdom; and during the autumn and winter, he has worked in the Waldensian valleys. Italy is a poor country. Only by faithful labor can much be accomplished there. *GCDB March 12, 1891, page 84.6*

Our best field for labor at present is Germany. Here we have from twelve to fifteen colporters. Each takes from ten to thirty orders per week for such books as "From Eden to Eden." Many pamphlets are sold. We find that covers on the tracts, and a few illustrations, greatly increase the sale. *GCDB March 12, 1891, page 84.7*

Long time for delivery does not work well in Germany and Switzerland. In some instances, nearly half the orders are lost, and on the average about 25 per cent. Some of our colporters have adopted the plan of delivering their books at the time, or soon after the order is taken. In northern Germany, our

books have been placed in the hands of some people of good standing. One colporter sold "Life of Christ" to the sister of the empress.*GCDB March 12, 1891, page 84.8*

In Russia, at times, three colporters have been at work. They can, with great economy, nearly support themselves, but they need help for their families. As people live in Russia, it costs about \$60 per year to live. Our colporters there have so far worked without legal permission, which would be hard to obtain on account of the nature of our books, and the prejudice that exists.*GCDB March 12, 1891, page 84.9*

The prospects of the work in Holland are brightening. Until the present year, we had little or no success in selling our books in this field. Last July, however, a young man of promise, after a course of study at the Hamburg Mission, and some practical work with a company in Germany, returned to Holland, and has met with fair success in selling "Thoughts."*GCDB March 12, 1891, page 84.10*

The retail value of the publications sold during the year is about \$10,000.*GCDB March 12, 1891, page 84.11*

#### **SOUTH AFRICA - REPORT BY C. L. BOYD**

No Authorcode

The company which landed in Cape Town in July, 1887, included two canvassers, who soon began to sell "Thoughts." Others from time to time connected with the work, and have, with the blessing of God, succeeded in placing many of our publications in the hands of the people. Books have been sold in and about Cape Town, Wellington, Pearl, Durban, East London, Johannesburg, Pretoria, and many other points in town and country in South Africa.*GCDB March 12, 1891, page 84.12*

Since the arrival of Brother E. M. Morrison, in the latter part of December, special effort has been made to put the canvassing work on a systematic basis. Five new recruits joined the corps of canvassers at the general meeting then held. The present force in the field numbers thirteen. The reports which have come to hand of the first efforts of the canvassers since the general meeting are highly encouraging.*GCDB March 12, 1891, page 84.13*

The report of book-sales made by canvassers in the eight months closing the last of June, 1890, showed that about \$6,000 worth of books, at wholesale value, had been sold. The instructions and labors of Brother Morrison have give a new impetus to the canvassing work, and we may expect to hear reports of greatly increased success in this important branch of the cause in

South Africa.*GCDB March 12, 1891, page 84.14*

The Committee on Resolutions presented the following report:-*GCDB March 12, 1891, page 84.15*

1. *Resolved*, That we express our gratitude to God for his blessing which has attended the work of the society in the past, and that we will show our gratitude to him by more fully consecrating ourselves to his service, and entering the "regions beyond," which are continually opening before us.*GCDB March 12, 1891, page 84.16*

2. *Resolved*, That we appreciate the work accomplished by the International Tract Society during the past eighteen months, and that we heartily endorse the plans that have brought about such good results.*GCDB March 12, 1891, page 84.17*

3. *Resolved*, That while we humbly submit to God's overruling providence, we hereby express our sorrow for the great loss occasioned by the death of our dear Sister Maria L. Huntley, who so long and so faithfully served the society in its work of saving souls.*GCDB March 12, 1891, page 84.18*

4. *Resolved*, That in harmony with resolution passed by the canvassing convention we recommend that State tract societies release the exclusive control of territory for the bound health subscription books, with the exception of the following; "Christian Temperance and Bible Hygiene," "Sunbeams of Health and Temperance," and "Household Monitor."*GCDB March 12, 1891, page 85.1*

5. *Resolved*, That the employment of assistant State agents by our tract societies is expedient.*GCDB March 12, 1891, page 85.2*

6. *Resolved*, That the International Tract Society prepare articles to be published in the *Home Missionary*, in which shall be given, -*GCDB March 12, 1891, page 85.3*

(1) A brief but comprehensive statement of the field, giving particulars of each destitute State, province, or country, regarding the population, nationality, number of our people, and the opportunities for carrying forward the canvassing work;*GCDB March 12, 1891, page 85.4*

(2) An earnest appeal for workers to enter these fields, setting forth in a clear and concise manner the reasons why they should do so.*GCDB March 12, 1891, page 85.5*

Whereas, The theory and practice of the subscription book business as now developed is sufficiently extensive and exhaustive to fairly cover the field; and, -*GCDB March 12, 1891, page 85.6*



Whereas, A manual in which the science would be exhaustively considered would be of great value, convenience, and benefit, to the business; therefore, -*GCDB March 12, 1891, page 85.7*

7. *Resolved*, That the International Tract Society publish such a manual; that its general plan and scope should be such as to adapt it, so far as practicable, to the needs of the individual canvassers under all conditions and circumstances.*GCDB March 12, 1891, page 85.8*

8. *Resolved*, That we approve of the action of the publishing houses in giving our people a discount of 25 per cent on the retail price of "Patriarchs and Prophets," for the first six months after its issue, and we recommend that the same liberal plan be adopted with subscription books brought out in the future.*GCDB March 12, 1891, page 85.9*

9. *Resolved*, That we recommend each State tract society which has not already done so, to purchase a library to the amount of from twenty-five to fifty dollars, of books treating on foreign and home mission work, to be controlled by the State secretaries, and loaned to State tract society officers and ministers.*GCDB March 12, 1891, page 85.10*

Whereas, The church organized by our Lord Jesus Christ is designed by the Master to be of itself a missionary society; and, -*GCDB March 12, 1891, page 85.11*

Whereas, The nearer we come to God's plan of work the more effective our work will be; therefore, -*GCDB March 12, 1891, page 85.12*

10. *Resolved*, That we recommend the discontinuance of our local tract societies as such, and count each church a missionary society and each church member a member of such society, the missionary work of the church to be conducted under the same officers as at present.*GCDB March 12, 1891, page 85.13*

M. C. WILCOX, ]

C. ELDRIDGE, ] *Committee.*

W. S. HYATT, ]

The meeting adjourned.*GCDB March 12, 1891, page 85.14*

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 5**

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BY ELDER E. J. WAGGONER.

THE principles laid down in preceding lessons cause us to wonder that any should ever suppose that the doctrine of justification by faith is going to lower the law of God. Justification carries the law on the face of it. The only danger is in not getting it. It establishes the law in the heart. Justification is the law incarnate in Christ, put into the man, so it is incarnate in the man.*GCDB March 12, 1891, page 85.15*

The third chapter presents the principle of justification by faith. In the fourth chapter the principle is illustrated by the case of Abraham. So far as Abraham had any righteousness, he could glory in that; but as an actual fact, he had nothing to glory in. He was justified by faith alone. *Chap. 4:1-3*. If a man could do a deed meriting the approval of Heaven, he could boast to that extent. But no flesh will ever be able to glory in God's presence.<sup>1</sup> *Corinthians 1:27-29; Jeremiah 9:23, 24. GCDB March 12, 1891, page 85.16*

If a man can work righteousness, then when God gives the reward of righteousness, the man simply receives what he has earned. But eternal life is the "gift of God." Eternal life is the reward of righteousness, and since it is the gift of God it can be so only because the righteousness is the gift of God. *Verse 4. GCDB March 12, 1891, page 85.17*

Abraham's faith was counted to him for righteousness. *Verse 5*. The forgiveness of sins is not simply a book transaction, a wiping out of past accounts. It has a vital relation to the man himself. It is not a temporary work. Christ gives his righteousness, takes away the sin, and leaves his righteousness there, and that makes a radical change in the man.*GCDB March 12, 1891, page 85.18*

No man can do any works that would stand in the judgment for a moment. Whether he is a professed Christian or an atheist makes no difference in this point. There is no believer in Christ who would dare go before the judgment with the deeds of any day, demanding an equivalent, and risking his case on the works. *Verses 6-8* describe the blessedness of the man to whom God imputes righteousness without works. Blessed is the man to whom the Lord, when he is working in the cause of God, will not impute sin in that work.*GCDB March 12, 1891, page 85.19*

First, righteousness was imputed to Abraham because he believed, and then he received the sign of circumcision, as the seal of the righteousness of faith which he had. *Verses 9-11*. Those who make a high profession, must not stand in profession, but must walk in the steps of the faith which Abraham had. *Verse 12*. The idea obtains that in the Jewish age God did draw a distinction between peoples. But God never has been and never can be a respecter of persons. It was the bigotry and self-righteousness of the Jews which led them to hold themselves aloof from the Gentiles. They were set to be the light of the world, to be the salt of the earth. They refused to do the

work, and became as salt without savor, themselves needing to be salted. The salt must permeate the mass which it is to preserve. The same principle applies to-day. *GCDB March 12, 1891, page 85.20*

The promise to Abraham was one, though it was repeated a number of times. It was that in him all the nations of the world should be blessed, - that he should be heir of the world. *Verse 13; Genesis 12:1-3*. The gospel brings to view an inheritance. It brings salvation from death; it brings life; and the fact that life is given implies a place to live in. So we can say, as comprising everything the gospel brings, that it gives to men an eternal inheritance. The doctrine of the saints' inheritance is the doctrine of justification by faith; and if we do not preach justification by faith in preaching the saints' inheritance, we are not preaching the gospel. The inheritance promised is the same as that promised to the fathers (*2 Peter 3:4; Acts 7:5*), and this does not relate to this present world. *GCDB March 12, 1891, page 85.21*

This inheritance is not through the law, but through the righteousness of faith. But it will only be for those who are righteous, that is, conformable to the law. Yet "if they which are of the law be heirs, faith is made void, and the promise made of none effect." *Verse 14. GCDB March 12, 1891, page 86.1*

Not only can we not work out the inheritance ourselves, but just in so far as we attempt it we are putting ourselves further from the inheritance; "because the law worketh wrath." *Verse 15*. If the inheritance is by works, it is not by promise. Yet it is for the righteous only, and righteousness is obedience to the law. In other words, we have perfect obedience to the law which doesn't spring from obedience. *Chap. 3:21*. This is a paradox. *GCDB March 12, 1891, page 86.2*

The whole gospel is contrary to human reason; it is infinitely above reason. Yet it is reasonable with God. Christ has promised the inheritance, and his promises are yea and amen. He will give not simply the inheritance, but the righteousness which is to merit the inheritance. And so life, righteousness, and the inheritance are all gifts of God. *GCDB March 12, 1891, page 86.3*

**March 13, 1891**

**VOL. 4. - BATTLE CREEK, MICH., FRIDAY, - NO. 7**

**OUR WORK IN CENTRAL EUROPE**

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THURSDAY morning at nine o'clock, Elder H. P. Holser addressed the Conference on the work in Central Europe, as follows:-*GCDB March 13, 1891, page 87.1*

Considered from several standpoints, Europe is the most important field on the earth. It contains the leading nations of the civilized world, of which the civilized colonies are but children. True, some of the children feel of more importance and wiser than the parents; but they are children, nevertheless. The mother countries contain the largest number of professed Christians, the largest number of universities, and the largest number of men of high standing in the various branches of science and art. Our message is to go to every tongue, kindred, and people, and especially to those that are in Babylon. Great Babylon is more prominent in Europe than any other nation, hence, shall we not look for a great work yet to be accomplished in this field?*GCDB March 13, 1891, page 87.2*

The eyes of the world are on Europe. Her political and social moves are watched with closer scrutiny and deeper interest than any other portion of the globe. A feeling exists that something unusual will take place. What it will be, but few venture to predict, yet the majority feel that something extraordinary will occur, and every new event is watched to see if it does not contain the germ of the long expected crisis.*GCDB March 13, 1891, page 87.3*

The condition of Europe to-day is just what we might expect, from the study of the prophecies which describe the condition of the world in the last days. Never were there so many monopolies and trusts for increasing wealth; never were there so many rich men; never so many laborers crying for more hire; and never were men's hearts so literally failing them for fear of what is coming on the earth.*GCDB March 13, 1891, page 87.4*

The leaders in social disturbances in this country are foreigners. There are many thousands more in Europe than in this country. At the present, they have there caused little difficulty, because they are more rigidly kept under by closer laws regulating society; but the day is coming when they will break away from these laws, and we may expect that the scenes which follow, will be correspondingly worse.*GCDB March 13, 1891, page 87.5*

The state of Europe to-day, in many respects, resembles its condition prior to

the great Reformation; and we may yet expect to see some of the scenes of those critical times re-enacted. At present the winds of strife are held, giving an opportunity to seal the servants of God. There are many honest souls in the various churches that are feeling about for something better than the dry husks of formalism. When the truth is brought to such, they receive it with joy, and devote their strength to its advancement. There is greater readiness to embrace the truth when it is brought to the knowledge of the people in Europe, than in America.*GCDB March 13, 1891, page 87.6*

Besides the political condition, we have a significant sign of the times in religious movements. Agitation of the Sunday question seems to be in the air everywhere. In France, Switzerland, and Germany, this subject is agitated by men of influence. The highest legislative body in Switzerland, and even the Emperor of Germany, have interested themselves in behalf of more general Sunday observance, - not that they wish to introduce the American Sunday, but to have every one keep the day as it is kept in Europe.*GCDB March 13, 1891, page 87.7*

In comparison with the actual condition of Europe, our work is but in its beginning. Political conditions for the final work are far developed. Our work is in its infancy. We have but a few laborers in the field.*GCDB March 13, 1891, page 87.8*

## **SWITZERLAND**

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In Switzerland is Elder Erzenberger, a faithful laborer and counselor, who preaches in the French and German. More than half his time is taken up in labor for the churches. Our churches in Europe require more ministerial labor than in this country; but they are growing, and we hope will require less in the future. In addition to church work, Brother Erzenberger has done considerable outside work, which has resulted in a number of additions to the faith.*GCDB March 13, 1891, page 88.1*

Besides Brother Erzenberger's work, two, and some of the time, three, have labored at Geneva. Regular mission work has been carried on at this place, since the spring of 1889. It is a very important point. The majority of tourists through Europe visit this city and other places surrounding the charming Lake Lemman. Bible readings and Sabbath meetings have brought a small church into existence. Our publications, English, French, and German, are kept in eight magnificent hotels, many of them more magnificent than the palace of a prince. Our publications are also kept in the hotels of Lausanne, on the north banks of the lake. Switzerland is the park of the world, and the world comes here to enjoy its glories and grandeur. We may rejoice that the truth is planted here, and has become self-sustaining.*GCDB March 13, 1891, page*

Our publishing house is fortunately located. Basel was a noted literary center in the time of the Reformation, and was then a leading publishing city. This reputation it has well maintained, and it is to-day noted as a center for missionary work and evangelical literature. The Basel Mission has missionaries in all parts of the world, and annually expends more in their support than we do in all our foreign mission work. Thus Basel has a world-wide influence, and far and near is looked upon with favor. While Zurich is known as a center for socialists, and Geneva has largely exchanged Calvinism for infidelity, Basel is famed for its missionary zeal.*GCDB March 13, 1891, page 88.3*

Besides our publications in the French and German, Bible readings are in preparation in Spanish, Polish, Bohemian, and Hungarian. We have, in some of these languages, been especially favored in securing good translators.*GCDB March 13, 1891, page 88.4*

Our Basel office is next to the largest among the twenty-eight printing-houses in this city, and the most complete of all. It has a good reputation in the city and abroad. Many commercial travelers from Germany, France, and Austria, visit us. We usually take much more time with them than our business would require. We have learned, from various sources, that by this means our house is well known abroad. Our credit is good.*GCDB March 13, 1891, page 88.5*

Many in the city of Basel believe that we have the truth, and at present, Elder Erzenberger is making a public effort to bring the truth before such.*GCDB March 13, 1891, page 88.6*

## **FRANCE**

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In this field, we have but one minister, Elder J. D. Comte, much of whose time is required by the churches. During the year, he labored some time in Algeria among the French and Spanish. He is at present in this field on a second visit.*GCDB March 13, 1891, page 88.7*

## **GERMANY**

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Our work in Germany is encouraging. A number of large cities have been canvassed during the year. Among these are Barmen, Elberfeld, Cologne, Wiesbaden, Frankfort, Halle, Magdeburg, and Kiel. Some of these cities are

important centers. Kiel and Halle are university cities. At the latter, eighty-five copies of "From Eden to Eden" were placed in the hands of students. Frankfort is the old imperial city, and Wiesbaden a famous health resort, visited by such persons as the empresses of Austria and Russia, and many other dignitaries of Europe. Brother Perk is at present located here, and holds Bible readings in addition to doing colporter work.*GCDB March 13, 1891, page 88.8*

Brother Bottcher has held meetings at Barmen and vicinity, which have resulted in a number of additions to the faith, and in greatly strengthening the old Sabbath-keepers in this vicinity.*GCDB March 13, 1891, page 88.9*

The Hamburg Mission has been doing an important work for that city and for the field at large. The Bible work done in the city leads to constant additions to the church which now numbers over fifty. These are themselves more than ordinarily active in the missionary work. At present there are two German Bible workers, and one laboring for the Scandinavians.*GCDB March 13, 1891, page 88.10*

But the most important work of this mission, is the education of laborers of various tongues. Three such schools have been held, the last just being closed. It was attended by some thirty, two of whom were from Holland, one from Switzerland, five from Russia, one from Transylvania, one from Copenhagen, and the remainder from Germany. Some of these are preparing to act as colporters, some for Bible work, and others for secretaries. We have been gratified to see some capable, substantial people embrace the truth, most of whom are burdened to enter the work.*GCDB March 13, 1891, page 88.11*

By far the greater portion of our aggressive work in the field has been that of the colporters. Two have been at work in France, seven in Switzerland, twelve in Germany, three in Russia, one in Holland, and one in Italy, in the Waldensian valleys. The workers there report during the past five weeks, 17,518 pages sold, 8,758 given away, three subscriptions to "Les Signes," received in cash \$21, held twenty-one Bible readings attended by 103 persons.*GCDB March 13, 1891, page 88.12*

Our publications have more effect on the public mind in Europe than in this country. In some cities, most of the ministers have been stirred up to devote much time to opposing our work.*GCDB March 13, 1891, page 89.1*

Thus far, those that have been properly instructed, nobly fulfill their financial obligations in the work. They pay their tithes, donate for the Sabbath-school and missionary work, and are as liberal in Christmas offerings as in this country, although their opportunities are far beneath those here. On the question of health and temperance, our people have reached quite as high a

standard as in this country. This means a greater victory for the brethren here.*GCDB March 13, 1891, page 89.2*

## **RUSSIA**

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The work in Russia is the most encouraging of all. Although favored with the least labor, and hemmed in by the greatest obstacles, our members increase in that field more rapidly than in any other. Our membership there has reached 429, fifty of whom are Russians. These people are sadly in need of labor. They seem anxious to learn, and willing to do what they are taught. They show much love for the truth, and sacrifice much to embrace it, and also do much for its advancement.*GCDB March 13, 1891, page 89.3*

Our hope for this field is, to get young men and women to Hamburg, and there educate them for all branches of the work. At present, there are four such at the Hamburg Mission. Our work in that field must be carried on in the face of danger. The greatest precaution is necessary. A foreigner will find it almost impossible to labor there for outsiders. General meetings of our own people can be quietly held in country places with very little danger. At such gatherings, they can be instructed and developed in the message.*GCDB March 13, 1891, page 89.4*

The work among the Russians has been remarkable. We have twenty-four Bible-readings of four pages each in this tongue, printed on tissue paper. These are sent into Russia in sealed envelopes, which is the only way this work can be done. If sent as printed matter, they would never cross the frontier. It is not safe for our people in Russia to have Russian tracts in their homes or about their persons. They send us addresses to Germany, and our secretaries there mail the readings. Thus the government has no means of convicting any one of having circulated the readings. Our imprint is left off, so that the publishers may not be known.*GCDB March 13, 1891, page 89.5*

By this means, an interest has been awakened among the Russians, and a number have embraced the truth. Others have been brought in by correspondence from Germany, and by a Russian preacher. He was converted from the Russian Church by the Baptists, and became a preacher. As such, he was banished for making proselytes from the Russian Church. While in banishment, he labored with his hands for his bread, and was daily subject to being sent to Siberia. Under these trying circumstances, the truth came to him with an additional cross. He embraced it and began to work for its advancement. His work soon added more Russians to our ranks.*GCDB March 13, 1891, page 89.6*

When Brother Conradi was in Russia last autumn, this minister was ordained



at midnight, as elder of our first Russian church. He was instructed in the church ordinances and business as far as possible, during the general meeting in Russia. It was then decided that he go to Kief where some twenty Russians had embraced the faith through this man's correspondence and reading-matter sent them. It was a three days' journey, and he had not permission to leave the narrow limits of the colony to which he was banished. He took his life in his hands, made the journey, organized the church and returned in safety. At the general meeting, it was proposed to pay the expenses of this journey, but he objected, saying that hitherto he had earned his own way, and preferred to do so still. Such devotion in one from the fallen Greek Church, should lead us who enjoy freedom and a sure support, to seriously reflect. Such devotion is never left without results. The Lord is at work in Russia. *GCDB March 13, 1891, page 89.7*

In an unexpected manner, an opening has been made in Transylvania, and the way is preparing to circulate our publications in that field in the Hungarian tongue. Here the remnant of quite an extensive body of Sabbath-keepers was found. They received light on the Sabbath at the time of the Reformation, and withstood much persecution. They have been literally worn out, so that but a very few can now be found. They have quite an extensive literature. In Russia, there are also two companies of Russian Sabbath-keepers, which have existed about 400 years. But little is known to us of their history. *GCDB March 13, 1891, page 89.8*

## TURKEY

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Our work has finally entered the domains of the Sick Man of the East. Some two years since, Brother Anthony, a Greek, who had received the truth in this country, went to Constantinople, and, while earning his living at shoe-making, has labored to spread the truth evenings and Sundays. He holds Bible readings in his room. A few have embraced the truth. One of these, an Armenian, who had been drawn there from Adana, by the influence of Brother Anthony, accepted the truth, and is now at Basel, preparing for usefulness in Turkey and Armenia. He is a graduate in the classical course in the college established at Aintab by American missionaries, and is master of the Turkish and Armenian languages. He has been translating Bible readings, and printing them on the cyclostyle, and is sending them regularly to nine cities in Asia Minor. *GCDB March 13, 1891, page 89.9*

Thus, besides making advancement in fields already occupied, the truth has at least entered two new fields, and in both instances, the Lord has opened the way. We have also sent quite an amount of reading-matter into Austria. *GCDB March 13, 1891, page 90.1*

Our needs may in general, be summed up under three heads:-*GCDB March 13, 1891, page 90.2*

1. More laborers. Three years' work of colporters in Germany has awakened much interest. Brother Bottcher, the only field laborer in Germany, has been able to follow up only a small portion of these interests. Brother Comte is our only preacher in France.*GCDB March 13, 1891, page 90.3*

2. We need means to support the workers now in the field, and to educate others. Good work in this line has been begun, and a moderate outlay of means each year will soon bring the work in Germany where it will be self-supporting.*GCDB March 13, 1891, page 90.4*

3. Our depository and school in Hamburg is gaining an influence, and we believe that it will soon become an important center to which to draw students from Germany, Holland, Austria, Bohemia, Poland, and Russia. Already outsiders have been attracted to the school, because the impression has gone out that the truth of the word of God is taught there. Our experience thus far, has led the brethren in Hamburg to look forward to the establishment of a school building and depository of our own, and this question we wish to lay upon the hearts of our brethren here, while they are planning for schools in other parts of the field.*GCDB March 13, 1891, page 90.5*

4. French school at Geneva, or at some point in France.*GCDB March 13, 1891, page 90.6*

The work moves forward in Europe, and we have every evidence that God is opening the way for the truth in all parts of this field.*GCDB March 13, 1891, page 90.7*

## **GENERAL CONFERENCE PROCEEDINGS**

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### **NINTH MEETING**

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THE ninth meeting of the Conference was opened at 10:30 A. M., March 12. Prayer was offered by Elder S. H. Lane.*GCDB March 13, 1891, page 90.8*

Elder J. W. Watt, of Montana, and Elder H. Shultz, representing the German work, presented credentials, and took their seats in the Conference.*GCDB March 13, 1891, page 90.9*

The following welcome greeting from the church at Sheridan, Ill., was received this morning and read by the president:-*GCDB March 13, 1891, page 90.10*

**SHERIDAN, ILL., MARCH 11, 1891**

No Authorcode

To the General Conference of Seventh-day Adventists now assembled, and to the editors of the "Daily Bulletin," Greeting:-*GCDB March 13, 1891, page 90.11*

We, the members of the S. D. A. church of Sheridan, Ill., at the prayer meeting last evening, raised our hearts and voices to God in gratitude and praise for the tokens conveyed to us through the DAILY BULLETIN, of the outpouring of God's Spirit in a marked degree on his people now assembled, and, feeling sorry that we cannot be present to share with you in these rich blessings, want to thank you for the full reports you are making through this paper, and especially do we desire to have the report of Bible Study as full as time and space will allow, that we may be able, as far as possible, to keep pace with the advancing light.*GCDB March 13, 1891, page 90.12*

We pray that God's blessing may attend and his Spirit guide in all you do. Your brother for the church, WM. T. HIBBEN,*Clerk.GCDB March 13, 1891, page 90.13*

The Chair called on the committee of twenty-one on consolidation of publishing interests appointed at the last session of the Conference, for a report. The chairman of the committee asked for further time to perfect their report, which was granted.*GCDB March 13, 1891, page 90.14*

Unfinished business was then taken up. The previous meeting adjourned while considering the report of the Committee on Home Missions. (BULLETIN, p.70.)*GCDB March 13, 1891, page 90.15*

Recommendation No. 6 was further considered.*GCDB March 13, 1891, page 90.16*

Brother Chadwick said he thought Elder Haskell had some thoughts on this point, and he should like to hear from him.*GCDB March 13, 1891, page 90.17*

Elder Haskell said that this article did not contemplate excluding from the foreign work those that had not been selected and given a special training for it. But there are those who have their minds on certain countries. The Spirit of God has been stirring them up to work, and their minds are directed to

certain fields. Such individuals should begin to study and pray and work with the view of entering these fields.*GCDB March 13, 1891, page 90.18*

Elder Porter said that while he was in favor of striking out this part of the report, yet he thought it would be well for different ones to make a special study of particular fields, that they might be prepared to enter such fields.*GCDB March 13, 1891, page 90.19*

Brother Chadwick said he was opposed to striking this recommendation from the list. If it is not stated correctly, the committee would now have the benefit of this discussion, so that if it was referred back to them, they could state it more in harmony with the general sentiments expressed in this discussion.*GCDB March 13, 1891, page 90.20*

Prof. Prescott said he thought there was danger of falling into the habit of legislating too much. He thought it would be better not to prescribe too definitely just how a work should be done, but leave questions open, so that those connected with them could feel free to manage the work to the best advantage. The question on amending the report by striking out Section 6, was put and carried, and the section was accordingly stricken out.*GCDB March 13, 1891, page 90.21*

The resolution at the close of the report was then discussed.*GCDB March 13, 1891, page 90.22*

Elder Haskell was called upon to speak to this point in the report. He said, I have seen old people of sound Christian experience and ripe judgment, who could do much to establish people in the truth. We cannot do much to raise the spirituality of our churches unless we have drank at the living fountain ourselves. We cannot give others that which we do not ourselves possess. There are some who have been connected with this cause since the beginning, and their experience would do much to strengthen the churches, and to inspire confidence in the truth and work of God for these last days.*GCDB March 13, 1891, page 90.23*

Elder Lane said, There are many towns and cities where we can do but little with tent work; but if a few who are true fathers and mothers in Israel would go to such places and visit, and distribute literature, and give Bible readings, churches would soon be raised up, and then they could go on to other places. There is something charming about the experience of those who were connected with this work thirty or forty years ago; and it does our people who are young in the faith good to come in contact with such persons. It gives confidence in the fact that God has been leading in the work.*GCDB March 13, 1891, page 91.1*

Elder Kilgore referred to the early history of the work in East Tennessee.

There is at one place a good church organized, with a substantial meeting-house, all of which can be traced to the influence of one family who settled there several years ago, and went quietly to work to get the truth before the people. He believes that many other families might do the same thing in new fields, if they would consecrate themselves fully to the work of the Master, and go out into new fields where their work is needed so badly. *GCDB March 13, 1891, page 91.2*

Elder G. B. Starr said, there are many old people who are ready and anxious to do this kind of work. Referring to an effort recently made in Chicago to enlist persons in this kind of work, he said that several who had enlisted are doing good work. One sister sixty-eight years old obtained over 1,500 names of the best people in the city to the petition against religious legislation. One brother over seventy years of age, has been employed to visit families of Sabbath-keepers in the city. The results of his work are also very satisfactory. *GCDB March 13, 1891, page 91.3*

Elder Reese said he thought no better plan could be devised for carrying forward the work in the South. The people there do not take so kindly to those who come to stay only a short time. If families would locate permanently in the South, they could have an influence with the people in favor of the truth. *GCDB March 13, 1891, page 91.4*

Elder Healey said he was in sympathy with all that had been said, but he did not think it went far enough. The resolution relates only to this kind of work in our churches and missions. He thought it ought to extend further than this. He would like to see it include the moving of families into new fields and the districting of the country for carrying out this plan of work. *GCDB March 13, 1891, page 91.5*

Elder Boyd said he hoped it would not be confined to churches and missions in this country. Good families could settle in different places in Africa, and do a work which ministers, canvassers, or Bible workers could not do. *GCDB March 13, 1891, page 91.6*

Elder Holser said a good brother went from Kansas to Russia, and commenced work by visiting and talking with the people. He sowed the seeds of truth all through the Caucasus; afterward a few weeks' work by a minister resulted in bringing out more than two hundred Sabbath-keepers. *GCDB March 13, 1891, page 91.7*

Elder McClure said their experience with this class of workers in California had been very satisfactory. While they could not bring out churches and organize Sabbath-schools, they could prepare the way, and others could follow on and gather in the fruit. *GCDB March 13, 1891, page 91.8*

The question was called for, and the report, as amended, was adopted.*GCDB March 13, 1891, page 91.9*

The Committee on Resolutions reported on the resolutions concerning the tithes of the Battle Creek church (BULLETIN p.67), referred back to them at the last meeting, recommending the following as a substitute for the second paragraph of the preamble to the first of said resolutions, together with the resolution:-*GCDB March 13, 1891, page 91.10*

Whereas, The Michigan Conference at its annual session, Oct. 22, 1890, expressed a desire that the Battle Creek Church remain a part of the Michigan Conference, but proposed (the church also concurring), in lieu of the transfer, that the Battle Creek church pay to the General Conference 75 per cent of the tithe which would otherwise be paid by said church, to the Michigan Conference; therefore, -*GCDB March 13, 1891, page 91.11*

Resolved, That we accept the proposition of the Michigan Conference and the Battle Creek church in this matter, and express our thanks for the much needed means thus brought into our treasury; and further, -*GCDB March 13, 1891, page 91.12*

[Substitute for second resolution:-]*GCDB March 13, 1891, page 91.13*

Resolved, That we recommend that all Conferences and churches which are, or may become, similarly situated, act upon the same principle, that some of the financial strength derived by our public institutions from the general cause, may be returned to the same.*GCDB March 13, 1891, page 91.14*

The report of the Committee on Education (BULLETIN p.81,) was next taken up. On a motion to adopt, the chairman of the committee, Prof. Prescott, made some general statements concerning the report. The ministers' school has been held for two years, but it was now thought best that the work should be carried to the districts, that more might get the benefit of the Bible study. The idea is that the superintendents of districts and presidents of Conferences should plan to make these schools or institutes a part of the work for the district, and arrange for all their laborers to attend. These institutes, if held, should be made of importance enough to justify all in leaving their work to attend them. The idea in having church elders to attend, is that they may become qualified to labor for and build up the churches, and thus save the time of ministers, usually employed in such work, and give the ministers opportunity to work in new fields.*GCDB March 13, 1891, page 91.15*

Elder Miles asked if canvassers would be included in the list of Conference laborers who would be required to attend.*GCDB March 13, 1891, page 92.1*

Prof. Prescott replied that he did not think it was intended to include the canvassers.*GCDB March 13, 1891, page 92.2*

The chairman of the committee said this committee would like to insert the word "General" before the word "Conference," in the first line of the first section, making it read, "General Conference Districts." There being no objection, the word was inserted.*GCDB March 13, 1891, page 92.3*

The second division of the report, "Summer Normal Institutes," was then considered.*GCDB March 13, 1891, page 92.4*

Prof. Prescott said that this was not designed to call together a large number, but only a select few who are to be engaged in teaching the Bible. He would be glad to have all the teachers present, but did not see how such a plan could be made practical. The present plan would probably call together from fifteen to twenty teachers.*GCDB March 13, 1891, page 92.5*

The third division of the report, relating to "College Work," was lastly considered.*GCDB March 13, 1891, page 92.6*

Prof. Prescott explained the general import of this part of the report, and said he thought this ought to lead to a change to some extent in the general character of our work. Instead of sermonizing and exhorting, he thought it would lead to more systematic Bible study and Bible teaching, which he believed would be for the interests of our work.*GCDB March 13, 1891, page 92.7*

The report was adopted.*GCDB March 13, 1891, page 92.8*

Elder Lane, in behalf of the New York Conference, extended an invitation to the Conference and the educational secretary to hold their institute the coming summer in the Adirondack Mountains of New York.*GCDB March 13, 1891, page 92.9*

The Committee on Resolutions presented the following:-*GCDB March 13, 1891, page 92.10*

The Committee on Resolutions wish to present, for the consideration of this body, the following propositions concerning religious liberty work:-*GCDB March 13, 1891, page 92.11*

1. Religious liberty work must necessarily combine both religion and liberty. Religious liberty work without religion is a misnomer; such a thing is impossible.*GCDB March 13, 1891, page 92.12*

2. There is no liberty in any religion except the religion of the Lord Jesus Christ. It is only the truth as it is in Jesus that makes men free. "Where the

Spirit of the Lord is, there is liberty.”*GCDB March 13, 1891, page 92.13*

3. The papacy stands as the synonym of religious despotism; it is the direct opposite of religious liberty.*GCDB March 13, 1891, page 92.14*

4. But the papacy is simply the full development of the “mystery of iniquity.”*GCDB March 13, 1891, page 92.15*

5. And the mystery of iniquity has no existence except in individual human hearts; the apostasy that developed into the “man of sin” was simply the aggregation of individual apostasies; the “man of sin” is simply a combination of many men of sin; the union of the church and the state was due to the fact that its individual members were united in heart to the world and its methods; when the majority of the members of the church became guilty of adultery by friendship with the world, - *i.e.*, “the lust of the flesh, the lust of the eyes, and the pride of life,” - the church itself was inevitably involved in adulterous union with the world.*GCDB March 13, 1891, page 92.16*

6. This “mystery of iniquity” in the individual heart, which is the essence of the papacy, can be uprooted only by the “mystery of God,” which is the gospel.*GCDB March 13, 1891, page 92.17*

7. But “the word of truth,” which is the gospel of our salvation (*Ephesians 1:13*), is supported in this earth only by the church of God. *1 Timothy 3:15*.*GCDB March 13, 1891, page 92.18*

8. Therefore the only religious liberty work that can properly be called such, is the preaching of the whole gospel of Christ; and the church of Christ - the pillar and stay of the truth, which alone makes men free - is the only proper organization for carrying on religious liberty work; and further, -*GCDB March 13, 1891, page 92.19*

9. There is no work that Christ wants done on this earth, that cannot be done by his church, acting in the capacity of a church. What the head directs, it is the province of the body to perform.*GCDB March 13, 1891, page 92.20*

10. Therefore if there is work that Christ wants done, which the church feels that it cannot do, that is evidence that the body is not in connection with the head, and that it should seek such connection, that it may be imbued with the power from on high, which alone can carry forward the work of God on earth.*GCDB March 13, 1891, page 92.21*

W. W. PRESCOTT, ]  
U. SMITH, ]  
A. T. ROBINSON, ] *Committee.*  
H. A. ST. JOHN, ]



E. J. WAGGONER. ]

Conference then adjourned.*GCDB March 13, 1891, page 92.22*

## **PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

No Authorcode

### **SECOND MEETING**

No Authorcode

THE second meeting of the International Sabbath-school Association was held Thursday, March 12, at 3 P. M. Prayer was offered by Elder E. J. Waggoner. The time was occupied, for the most part, in listening to -*GCDB March 13, 1891, page 92.23*

### **REPORTS FROM THE FIELD**

No Authorcode

The reports from those in charge of the work in the various districts are herewith presented in condensed form.*GCDB March 13, 1891, page 92.24*

#### **NUMBER ONE, A. E. PLACE, SUPERINTENDENT**

No Authorcode

This district corresponds to General Conference Dist. No. 1. The total membership of the district, according to report of Sept. 30, 1890, was 3,809. Of this number, the same report shows only 1,882 who are members of our churches, while the church membership in the same territory is 4,188. This may seem like a very bad showing. It shows this, that there is work yet to be done in this district. We think, however, that this showing can be partly accounted for by the following facts:- 1. Many of our church members are badly scattered. 2. Failures to give full reports of the schools already organized, and - 3. The failure in carrying out the plan of organizing family and State schools.*GCDB March 13, 1891, page 93.1*

Our average attendance for quarter ending September 30, was 2,688, or a trifle over 68 per cent.*GCDB March 13, 1891, page 93.2*

The amount donated to the missions the same quarter was \$407.10.*GCDB March 13, 1891, page 93.3*

We have not been able to hold any general meeting for the whole district. But

each association has held its annual meeting.*GCDB March 13, 1891, page 93.4*

Elder O. O. Farnsworth, the assistant superintendent, attended the Maine camp-meeting in the interests of the Sabbath-school work. He has also attended the meetings of his own association, and I understand has done good work.*GCDB March 13, 1891, page 93.5*

Charles Taylor has also done excellent work in the Atlantic association. He was elected president of that association at its last annual meeting.*GCDB March 13, 1891, page 93.6*

I have attended three meetings of that association; two at Washington, and one at Brooklyn. We also spent one week on the camp-ground at Newburgh, W. Va. At that meeting, as at all camp meetings, there were circumstances which materially hindered our work in the public congregation; but we endeavored to labor faithfully with individuals, and especially for the youth and children.*GCDB March 13, 1891, page 93.7*

I am satisfied that we need not expect, for the present at least, to do very efficient work at our camp meetings in the line of general instruction. These seasons, however, present precious opportunities to labor for the young in spiritual things, and this we feel is the great thing needful in all our meetings.*GCDB March 13, 1891, page 93.8*

In my own State, New York, there was considerable interest manifested at our annual meeting. Since that time we have held two institutes, one in the east and the other in the western part of the State, which were seasons of profit, though, we are sorry to say, the last one was not largely attended.*GCDB March 13, 1891, page 93.9*

The lack of men and women who are properly fitted for the work, and the press of other matters resting upon those who are now bearing responsibilities in the associations, are difficulties in the way of the success that we feel ought to attend this branch of the cause of God.*GCDB March 13, 1891, page 93.10*

I have felt these points keenly, and cannot see how the work can ever reach that degree of success and utility it ought to reach, till there is a change made. I came to this meeting with an anxious desire that, if possible, plans may be laid which will brighten the prospect in District No. 1.*GCDB March 13, 1891, page 93.11*

Our Sabbath-school membership should largely exceed our church membership, but to organize in this way requires organizers, who can not only have the time, but the instruction necessary to set these matters before

all in such a way that their importance will be *felt*. By this I do not mean simply the mechanical forms of school work, but the spiritual part as well.*GCDB March 13, 1891, page 93.12*

We feel that our schools have already proven themselves to be a missionary power, so far as money donations are concerned. But this is not enough. They should be schools for the education of missionary workers to follow their money to those distant fields, as well as to work in our own land. We urge that some one in each association shall be chosen, who will prepare for this special work.*GCDB March 13, 1891, page 93.13*

I plead for some specialists in this department, and believe that the time and the work demand it. Could we have one such person in each association, we believe that but a short time would be necessary to prove the utility of the plan. I hope this matter will receive attention at this meeting.*GCDB March 13, 1891, page 93.14*

Taking all our circumstances into consideration, I think I can truly say that we have had a successful year. New interest has been awakened in the study of the lessons; and the reports show a good interest also in donating to the various missionary enterprises.*GCDB March 13, 1891, page 93.15*

Some work has been done in organizing family schools. And the idea of organizing State schools is being well received, and we hope to be able to carry it forward.*GCDB March 13, 1891, page 93.16*

During the year ending September 30, we added one association, thirty-seven schools and 626 members. The increase of donations over last year is \$86.33. The total donations to missions for the year are, \$1,831.25.*GCDB March 13, 1891, page 93.17*

## **NUMBER TWO - R. M. KILGORE, SUPERINTENDENT**

No Authorcode

District No. 2 includes nine of the Southern States. The Tennessee River Conference is the only Conference organized in the district. This has its Sabbath-school Association. All the rest of the territory in the district is included in the Southern Sabbath-school Association, which has thirty-four schools, with a membership of 405.*GCDB March 13, 1891, page 93.18*

Efforts are being made by the officers in charge of this work, to organize family schools, which have already increased the membership of the Association. On account of the scattered condition of the schools in this district, it is next to impossible, without incurring great expense, for the officers to visit the schools, and hold general meetings in their interest. We

have, however, been enabled to hold two general meetings in the district, in which the interests of the Sabbath-schools were considered. One of these was at the time of the camp-meeting at Guthrie, Ky.; the other at Atlanta, Ga., at which time the District Association was organized.*GCDB March 13, 1891, page 93.19*

From reports recently received, we are very glad to say that the interest, at present, in the Sabbath-school work, is as good as might be expected. The instruction which many of these individuals and schools have had, is very meagre; and it is a matter of much gratification that they are working as well as they are. We cannot expect great returns and efficient work from the schools in this district, where we have so few laborers.*GCDB March 13, 1891, page 94.1*

### **NUMBER THREE - REPORT BY J. H. DURLAND**

No Authorcode

This district is composed of four associations; viz., Michigan, Ohio, Indiana, and Illinois. The total membership of the schools in this district, as reported for the quarter ending Sept. 30, 1890, is 7,749, with an average attendance of 5,416.*GCDB March 13, 1891, page 94.2*

Last spring I attended the State meetings in Michigan, Ohio, and Indiana in the interests of the Sabbath-school work. At this time I was connected with the Michigan association as president, and had held two meetings in the State before the regular State meetings. At all these meetings instruction was given which was appreciated by the representatives from the different schools in those parts of the State.*GCDB March 13, 1891, page 94.3*

I also attended six camp-meetings in this district during the summer. At all of these meetings much time was given to this branch of the work. During each camp-meeting, the Sabbath-school officers had charge of the young people's and children's meetings, which were held twice each day. We were very thankful to God for the degree of interest that was manifested on the part of the young. In all of these meetings some of the young people and children gave their hearts to God for the first time, and many of the backslidden made a new start to serve the Lord.*GCDB March 13, 1891, page 94.4*

At the camp-meetings of Ohio, Indiana, and Illinois, the annual meetings of these State associations convened. The reports from the local schools were encouraging in many respects. Yet all felt the need of putting forth greater efforts, that better results might be seen at the close of another year. There has been a good interest manifested in the support of the different missions. This has been especially true in regard to the missionary ship.*GCDB March 13, 1891, page 94.5*

A comparison of the quarterly reports for Sep. 30, 1889, and 1890, shows that there has been an increase of donations in some associations, and a falling off in others. There may be reasons for this with which we are not fully acquainted. The increase in Michigan was \$255.57; Ohio, \$76.15; Indiana, \$18.80. The decrease in Illinois, \$7.79. *GCDB March 13, 1891, page 94.6*

The increase of membership has been encouraging on the whole, yet we think a more thoroughly organized effort would bring more satisfactory results. The increase in Michigan was 562; Ohio, 6; Indiana, 55; Illinois, 50. The increase in attendance in Michigan was 284; Indiana, 99; Illinois, 47. There was a decrease in Ohio of 101. *GCDB March 13, 1891, page 94.7*

While there are many encouraging things indicating progress the past year and a half, we feel that there is room for much improvement. We need more consecrated workers, who can give their entire time to the advancement of the Sabbath-school work. Could provisions be made by the State Conferences for the presidents of their associations, or other individuals, to give their whole time to this work in connection with church work, we should soon see an increase in our membership and attendance, that would be more satisfactory. *GCDB March 13, 1891, page 94.8*

Our schools need more consecrated teachers. The labor just spoken of would assist in developing such persons to engage in the work. *GCDB March 13, 1891, page 94.9*

Our schools should be encouraged to put forth greater efforts for the conversion of souls. We have succeeded in working up an interest on the finance question which is truly gratifying. But this without the converting power of God in our schools, will defeat the object of the Sabbath-school. *GCDB March 13, 1891, page 94.10*

We trust this body will be guided in the plans for the coming year, that we may be able to do better work than has been done in the past. *GCDB March 13, 1891, page 94.11*

#### **NUMBER FOUR, J. M. WILLOUGHBY, SUPERINTENDENT**

No Authorcode

District No. 4 corresponds to General Conference District No. 4, and has 436 schools, with 9,428 members. Seventy-six new schools have been organized, with a membership of 600. *GCDB March 13, 1891, page 94.12*

Fifteen conventions have been held in which the following topics were considered:- *GCDB March 13, 1891, page 94.13*

1. The relation the Sabbath-school and church sustain to each other.*GCDB March 13, 1891, page 94.14*

2. The relation parents sustain to the school.*GCDB March 13, 1891, page 94.15*

3. The importance of the lessons, and how to study them to get the greatest good from them.*GCDB March 13, 1891, page 94.16*

4. The duties and responsibilities of officers and teachers.*GCDB March 13, 1891, page 94.17*

One hundred and thirty-one meetings, in all, have been held in the interest of the Sabbath-school work.*GCDB March 13, 1891, page 94.18*

Much interest was manifested in these meetings, and we think the schools represented will be profited by the instruction given.*GCDB March 13, 1891, page 94.19*

There are many indications that our brethren and sisters are enlarging their ideas of this branch of God's cause.*GCDB March 13, 1891, page 94.20*

The call for money to build a missionary ship met a cheerful response by nearly every school in the district. The amount donated by the district was \$2,128.51. Liberal donations have also been made to the South American Mission and for the expenses of the ship "Pitcairn."*GCDB March 13, 1891, page 94.21*

The class contributions for the year were \$5,101.34.*GCDB March 13, 1891, page 95.1*

In the State reports it appears that there are only 472 copies of the *Sabbath-school Worker* taken, but we feel sure a full report has not been given. According to the quarterly returns, there are 194 schools without a copy. An earnest effort is being made to increase the circulation of this worthy journal.*GCDB March 13, 1891, page 95.2*

Our Little Friend has been received with gratitude by the little ones in the schools where it has been introduced.*GCDB March 13, 1891, page 95.3*

The plan of having the senior and intermediate divisions study lessons upon the same portion of the Scriptures, has materially increased the interest in the exercises of the school.*GCDB March 13, 1891, page 95.4*

Careful attention should be given to the Sabbath-school work, proper plans and methods be adopted, and consecrated men and women selected to teach and train our boys and girls in the truth and for the kingdom of

God.*GCDB March 13, 1891, page 95.5*

We feel to thank God for the prosperity that has attended the work in District No. 4.*GCDB March 13, 1891, page 95.6*

#### **NUMBER FIVE, - SUPERINTENDENT**

No Authorcode

Since Elder E. H. Gates was sent on the "Pitcairn" as a missionary to the islands of the Pacific, no one has been appointed to take the general oversight in District No. 5. Elder Loughborough made some remarks with reference to the work in the district, stating, however, that as he had been connected with the work in this district but a short time, his opportunities for gaining facts with reference to the Sabbath-school work had been limited.*GCDB March 13, 1891, page 95.7*

#### **NUMBER SIX, R. S. OWEN, SUPERINTENDENT**

No Authorcode

There are three State associations in this district, 210 schools, and a membership of 6,931. The donations to the missions during the year were \$4,621.03.*GCDB March 13, 1891, page 95.8*

The first State camp-meeting in the district was held in Milton, in the Upper Columbia Conference. During the workers' meeting, those who were especially interested in Sabbath-school work, were gathered together, to the number of four or five; and with the aid of the officers of the State association, special instructions were given each day of the workers' meeting.*GCDB March 13, 1891, page 95.9*

By this interchange of ideas these workers were prepared to give instruction in the general camp-meeting on some branch of the Sabbath-school work which had been previously assigned. This we found to be better than for one person to give all the instruction in the camp-meeting, and it gave the workers opportunity to put in practice the information they had received. Thus they were fitted to go out into the Conference and become efficient help in the work.*GCDB March 13, 1891, page 95.10*

In the Northern Pacific camp-meeting we followed a similar course. In each of our local camp-meetings in California, as well as the State meeting, special attention has been given to the Sabbath-school work. The secretary has devoted her entire time to the work during the year. 1,900 letters have been written, and 34 schools added, one of which was our State school.*GCDB March 13, 1891, page 95.11*

One year ago last fall, in the California Conference State meeting, we brought up in the form of a resolution, the matter of employing some person to visit the schools, devoting his entire time to this work, requesting the Conference to consider the advisability of employing such a one. Our request was granted, and Brother C. L. Taylor visited about two thirds of the schools. All of the schools visited stated that they had received great benefit, and they urged that a worker might again go over the same ground, taking more time, so as to be able to spend a Sabbath with each school.*GCDB March 13, 1891, page 95.12*

The Conference, being so well satisfied with the result, has given us the power to employ some one to engage permanently in this work. The advantage of this kind of work over the work done in conventions and State meetings is, that the instructor is on the ground, where he is brought face to face with the schools, and can thus adapt his instructions to the circumstances. Again: in this way he is brought into such close contact with the school to whom he is giving the instruction that he is able to tell whether they understand it or not; and they, in turn, feel much freer to ask questions and raise objections than they would in a general meeting.*GCDB March 13, 1891, page 95.13*

One year ago we made the first effort to organize a State school. During the year sixty-five persons have been connected with the school. The present membership is forty. Some have left our Conference, and some have since become members of schools in various places. The membership of this school will always be fluctuating. During the year this school has contributed \$96.06. When we consider that the greater part of this came from isolated ones, who would have given nothing, it is certainly an item in favor of the State school. Perhaps it would be interesting to others to know how we proceeded to effect an organization of this school. On this point Sister Clara Couey, our State secretary, has kindly furnished the following:-*GCDB March 13, 1891, page 95.14*

“We obtained names with which to work in several different ways:-*GCDB March 13, 1891, page 95.15*

“1. From the *Signs of the Times* mailing list.*GCDB March 13, 1891, page 95.16*

“2. By enlisting the co-operation of our Sabbath-school officers, we obtained the names of all the isolated Sabbath-keepers of whom our schools had any knowledge.*GCDB March 13, 1891, page 95.17*

“3. By canvassing the camp-ground at our general camp-meeting for the names of isolated persons.*GCDB March 13, 1891, page 96.1*



"4. Sometimes I have names given me by our ministers and workers.*GCDB March 13, 1891, page 96.2*

"At first I do not write to the individual concerning the State school. I write a short letter, saying that we feel anxious that all of our people should have Sabbath-school privileges, and that we have plans by which all, even the most isolated, can become members. In order that we might know just what plan to propose to them, we asked them to write, answering several questions. The questions we ask are about as follows:-*GCDB March 13, 1891, page 96.3*

"1. Name and age of each member of the family.*GCDB March 13, 1891, page 96.4*

"2. How many in the family are members of any Seventh-day Adventist church?*GCDB March 13, 1891, page 96.5*

"3. Name of the nearest Sabbath-school and distance to the same.*GCDB March 13, 1891, page 96.6*

"4. Is there a Sunday-school in the neighborhood?*GCDB March 13, 1891, page 96.7*

"5. Are there other Sabbath-keepers living near you? If so, how many?*GCDB March 13, 1891, page 96.8*

"When we have received an answer to this letter, then we know just how to write to them. To some we write in regard to family schools, and to others we write concerning the State school, soliciting their membership.*GCDB March 13, 1891, page 96.9*

"This places us in regular correspondence with the isolated ones, because, of course, it is necessary to send the blank reports every quarter and to receive reports from them. With some of the isolated ones I have had to be persevering in writing until I could get them interested; but I find it pays not to be discouraged if I do not hear from my first letter."*GCDB March 13, 1891, page 96.10*

Many interesting cases might be given, showing the great good accomplished by the State school organization. The general interest in the Sabbath-school work in this district seems to be very good.*GCDB March 13, 1891, page 96.11*

#### **CORRESPONDING SECRETARY'S REPORT**

No Authorcode

BY VESTA J. OLSEN.

THE work of the corresponding secretary since the last General Conference, was performed by Sister Jessie F. Waggoner till Sept. 28, 1890, when, on account of other duties, she tendered her resignation, which was accepted by the Executive Committee. She labored successfully in different ways, - held between twenty and thirty children's meetings, and took charge of the primary division at camp-meetings, gave seven public talks on Sabbath-school work, besides writing an address for the Scandinavian camp-meeting. She has also written The Manual for those conducting children's meetings, besides doing a large amount of editorial work on the *Sabbath-school Worker*. *GCDB March 13, 1891, page 96.12*

Besides this, much private instruction has been given, considerable Sabbath-school literature has been distributed to our own people and others, and quite a number of young people's and children's meetings have been held. She has also obtained Bible stencils from which good pictures and maps may be made at trifling cost by those not accustomed to drawing. *GCDB March 13, 1891, page 96.13*

Together we have written 1,580 letters. Correspondence with workers at home and abroad is the only work the present secretary has attempted. *GCDB March 13, 1891, page 96.14*

While at Chautauqua, Sister Waggoner became acquainted with a prominent Sunday-school worker of Brooklyn, N. Y. They had several visits, and exchanged Sabbath-school literature. After returning to Oakland, Cal., Sister Waggoner received a letter from this lady, requesting that as they could not bring her from Oakland to Brooklyn to deliver an address before a Primary Teacher's Institute of The Brooklyn Sunday-school Union, that she should write one to be read at that time. This she did, and thus the attention of others was called to our work. *GCDB March 13, 1891, page 96.15*

Letters were afterward received from the treasurer of the National Temperance Society and Publication house of New York. The writer, referring to the address just mentioned, stated that "it was *slowly, distinctively, and impressively* read, that it made a profound impression on all who heard it," and requested a copy of the statistics furnished in the address. This winter a letter was received from another Sunday-school worker in Vermont. She said that we were publishing a lesson help which had been highly recommended to her by the above mentioned Sunday-school worker of Brooklyn, and she wished sample copies as she was seeking suggestions for primary work. Would it not seem from the above that our Sabbath-school literature is valuable for missionary purposes, and that the best workers in other denominations appreciate its worth? *GCDB March 13, 1891, page 96.16*

## THE "SABBATH-SCHOOL" WORKER

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We are confident that this journal is second to none as a help in Sabbath-school work. We feel sorry that so many of our officers and teachers are slow to learn its merits as shown in the facts mentioned in the president's address. Our State secretaries, in letters written us, regret that so few are subscribers, and feel very anxious that the list should increase. Those who have had it, and are most deeply interested in the work, appreciate the help it gives.*GCDB March 13, 1891, page 96.17*

One secretary writes: "I am anxious that this paper shall be in the home of every teacher and officer of the Sabbath-school and in those of many others who will soon have to take the places of the teachers and officers of to-day. I am *sure* it does good work wherever it goes. One lady said to me not long since: 'No matter what I am doing when the *Worker* comes, I drop everything and look it over, and as soon as I have time (and I get that time very soon), I read it all through.' I need not add that she is a successful Sabbath-school teacher." Another in writing of encouraging cases resulting from the instruction of the *Worker*, adds: "I find that a track of light follows it wherever it goes."*GCDB March 13, 1891, page 96.18*

## STATE SCHOOLS

No Authorcode

Knowing that some associations had tried the plan suggested in the *Worker* of organizing such schools, we wrote to them to know the results. We have succeeded in hearing from nearly all in regard to this, and other points which we trust will be of general interest. One secretary wrote as follows in regard to the State school:-*GCDB March 13, 1891, page 97.1*

"It seems to me we should keep most prominent the spiritual condition of the isolated Sabbath-keepers. The secretary should not let the work drop with merely writing to them and sending a lesson book and blank. It seems to me that they should find out all about them, their spiritual condition, whether they have our publications, and if they are in harmony with all points of faith. In fact she should have a real watchcare over them. Of course care should be exercised in finding out these things, which every secretary will understand.*GCDB March 13, 1891, page 97.2*

"The superintendent of the State school should be one who feels just as much of a burden for his school as though he had charge of an organized school at home." This school during the year of its existence has had a membership of only from four to eight. The donations for the year amounted

to \$21.78, which the secretary writes they would probably not have had, if it had not been for their State school.*GCDB March 13, 1891, page 97.3*

The report just read from District No. 6 shows what can be done by faithful effort on the part of those having the work in hand. We believe every association may reap similar results from their efforts, if made in the same spirit, and if the work is faithfully done.*GCDB March 13, 1891, page 97.4*

## **FAMILY SCHOOLS**

No Authorcode

It will be remembered that prominence was given to this subject at the last meeting of the International Association, and the methods of conducting them were set forth in an address at that meeting, and afterward printed in the *Worker*. Many associations have since tried the plan, and in every instance report that it has been a success. We might give many instances as reported to us, full of interest to all who love the work, and showing what can be done in this direction.*GCDB March 13, 1891, page 97.5*

We must cite two or three. One secretary writes that of those whom she organized a year ago, all but one have become larger than family schools by others being added to their numbers; but adds in her report that she is not sorry, because they can now have better ones.*GCDB March 13, 1891, page 97.6*

Another secretary writes of a family school that began with three members and was the means of ten embracing the truth, of which number five had been baptized. One lady with an infidel husband had two little boys whom she found to be so full of their father's ideas that she could not interest them. But the secretary continued writing to her, feeling that she could not have her give up without making further trial. So the lady persevered, succeeded in winning the interest of her own children, and also that of some of the boys of her neighbors, and at the last report, the membership had increased to nine.*GCDB March 13, 1891, page 97.7*

The boys who have come in outside of the family declare they will not go to Sunday-school any more, as they learn so much more at the Sabbath-school. Since the boys like the school, the parents do, and the interest of the entire neighborhood is being enlisted in the enterprise, and in the precious truth as well. The lady who conducts this school says she has no tact for teaching, and neither she nor her boys can sing, but her trust is in God. Her example ought to encourage others who think they have no talent.*GCDB March 13, 1891, page 97.8*

Another family school now numbers sixteen as its membership; and they

write that they have sometimes as many as ten visitors. Their donation to missions is large, though they are poor people; and they are all becoming deeply interested in missionary work. The secretary who furnishes these examples of what can be done in family schools, says that of course the *Sabbath-school Worker* should be credited with a large share of these results, with God's blessing. We trust these examples may lead our secretaries and workers to more diligent efforts in pushing forward this good work. *GCDB March 13, 1891, page 97.9*

## FOREIGN ASSOCIATIONS

### No Authorcode

We have received some interesting letters from our foreign associations. Brother Francis Hope writes for England that the interest is good in the work there. During the year ending June 30, 1890, \$73.48 was donated to missions, which is twenty-five cents for each member, or thirty-eight cents for the actual attendance. Brother Hope writes that many interesting conventions are held in London, and representatives attend these from all parts of the world. The best workers in this and other countries are present, and a valuable opportunity is presented of becoming acquainted with the best methods of work in use among other denominations. *GCDB March 13, 1891, page 97.10*

There are now four schools in Ireland, the largest having twenty-three members. This school has introduced the song book, "Joyful Greetings" in the national school, and also in the Ragged School, and the Infant's Sunday-school. It is said that this has had a good influence. *GCDB March 13, 1891, page 97.11*

Some time ago we heard from Australia and New Zealand, and shall probably have more recent news from these associations from Elder Haskell. Elder Conradi wrote an interesting letter concerning the work in Germany and Russia, and in it requested us to wait to gain further information from Elder Holser, who would represent those countries at this meeting. We shall hope to gain full particulars in regard to the work in Africa from Elder Boyd. *GCDB March 13, 1891, page 98.1*

A letter from South America informs us that the work is prospering there, and that though their numbers are few, still the missionary spirit is present, and \$6.72 was sent for the ship "Pitcairn." *GCDB March 13, 1891, page 98.2*

We have also had good words from Elder L. Johnson and Sister Heilesen for Scandinavia. These workers write that as a general thing the brethren in those countries take a lively interest in the Sabbath-school work, and that it would be encouraging to us to see the interest they manifest. It is difficult for

them to get helpers who can give the necessary time to become acquainted with the work even though they may be consecrated and earnest. Some have but a limited education, and have to work hard about eighteen hours a day for six days in the week. There are very few who have had the privileges that Sabbath-school workers have in this country, and those who could be a real help, Brother Johnson writes, are so occupied with other work that they can give but little time to this. To our question as to how we could help them in the work, he writes as follows:-*GCDB March 13, 1891, page 98.3*

"If I should ask for help, you will pardon me for asking for great things. I have been encouraged to do that when I come to my heavenly Father, and will therefore try it here, and while I do this, will exercise as much faith in receiving as it is possible to do. Please send us three persons to labor all their time in behalf of the Sabbath-school, and support them with means. One to go to Sweden, one for Norway, and one for Denmark. I do not say they must be men. Sisters who have the love of our Saviour in their hearts, and that have gained a good experience in the work would be thankfully received.*GCDB March 13, 1891, page 98.4*

"I am sure if you could do this, it would be a great help, and that they would not lack for work. It would be a sacrifice to them, but can also assure you that they would be blessed in their work. We have persons that could be used, but they have not the experience that our workers in America have, and we are not able to support them. The Lord has given us a good chance to do good here if we only had the ability. What we can do is so little compared with what we see could be done, that sometimes it looks as if what we do is next to nothing.*GCDB March 13, 1891, page 98.5*

"About one week ago I was at Orebro. A sister that is canvassing there begun a Sabbath-school with the children when I was there a year ago; and now she has over sixty little children that come from Sabbath to Sabbath to learn the truth of the Bible."*GCDB March 13, 1891, page 98.6*

Brother J. F. Hanson has charge of the work in Denmark, E. G. Olsen in Norway, and Brother O. Johnson in Sweden, while Elder L. Johnson has the oversight of the whole. While it would seem they were well supplied with workers, Sister Heilesen writes that there is no one that can give his time to the work; but having so many other interests, the Sabbath-school can claim but little attention.*GCDB March 13, 1891, page 98.7*

We have been able to give you only a very little of these very interesting letters, on account of making this report so lengthy. We feel sure that the workers in these distant lands, who would so gladly be with us to day, and who are looking to us for help and counsel, will have our hearty sympathy, and earnest prayers. Laboring often under difficulties we do not have to meet, they need more than others, the help that God alone can give.*GCDB*

## OUR STATE SECRETARIES

No Authorcode

We have been much interested in the letters written by the secretaries of our different associations in this country. Often they are carrying other burdens and responsibilities, and we have been pleased to see the spirit of consecration and devotion to the work manifested. We trust it may not be tiresome to you to take a glance at the work they are trying to do. They would be glad to be with us to-day, and are deserving of more than passing notice. We have written to them asking after the condition of the work, and especially what they thought should be done to create a missionary spirit in our young people and children, giving them something to do that would be helpful in keeping up their interest in the truth of God, and inspiring them with a desire to give it to others. Their replies have been something as follows:-*GCDB March 13, 1891, page 98.9*

"I do not feel that I can say much about this, but will be free to give you my opinion. Until we can do something to arouse the older ones to use the means and helps already provided for this purpose, there is little use to provide more. It seems to me I am not mistaken in thinking the young people and children do not have the care and interest in many of our small churches they ought to have, and for this reason, many of them grow careless and indifferent. I just wish in every school there was some one adapted to teach the primary and intermediate classes; or those who would make this a real subject of study and prayer and learn how to do it more efficiently."*GCDB March 13, 1891, page 98.10*

Another says, "I truly feel that there needs to be a work done for the larger schools, not only among the youth, but the parents also. It needs a closer acquaintance with God, and a desire to labor for him." Another writes, "I should say first, get more of the missionary spirit ourselves, and get them more engaged in the work at home. I believe the work will have to commence with the leaders in the work, and if our *ministers* when they visit us would, instead of cutting the Sabbath-school short, omitting the review many times, and sometimes even staying out till the school is over, come in and take an active part in the school, talking to the children and young people about their lessons, and explain them as many of us teachers cannot do, I believe the Sabbath-school would gain, and the teachers and officers of the school visited would have more courage to work."*GCDB March 13, 1891, page 99.1*

The same writer also suggests that when it is possible, the minister should say *something to the children* of his congregation, weaving into the discourse something, perhaps, they have studied in their lessons in the school. Would

this not be heeding the injunction, "Feed my lambs"? Another secretary says, "This subject of helping our young people is one I have longed to get some help on. So many of our Sabbath-school scholars are bright, full of life, and if something could be done to get their minds turned in the line of missionary work, it would be a blessing both to the young and the cause. Many about the age of fifteen are losing their interest and going in the ways of the world, and I would be glad if something could be done for them. I believe greater care should be taken in the selection of teachers. What we most need is laborers to work in this branch of the cause of God. It seems we are almost destitute of workers." *GCDB March 13, 1891, page 99.2*

Another in writing says: "I think our meetings held in the interests of the Sabbath-school work did much good, and that the work is moving forward; but there is yet much to be done. I have discovered more of an interest at our institute among the young people than I had really supposed there was; but the fault seems to be with the parents and teachers. If only they could sense their sacred, solemn responsibility in dealing with precious souls, I think we would not have such a lack of laborers. I would like to see something done for the education of our teachers and officers. The *Worker* is an excellent help, and circular letters do some good; but to my mind, more personal labor is needed to get them to realize what their work really is; that is, its sacredness and importance, and that they are not simply to labor with their scholars on the Sabbath. So many young souls are starving for the bread of life, and no one stands ready to break it to them." *GCDB March 13, 1891, page 99.3*

"I don't know how it is in other States; but here the president of our association has other work, and so the Sabbath-school work claims only a share of his time and attention, while it seems to me his time could be most profitably spent in laboring with, and visiting as many schools as possible during the year, giving drills, holding institutes, etc., and thus the same attention be given this work that is given to the canvassing, and other branches. But please don't think I am complaining. The Sabbath-school work is prospering, but of course there is room for improvement." *GCDB March 13, 1891, page 99.4*

Still another writes in much the same way, and says: "Only about *two-fifths* of our church-members are members of the Sabbath-school. What can be done to impress them with the importance of the work? Only the Spirit of the Lord is able to do this. There are so many that do not attend the Sabbath-school, that have children, and I fear that many times home influences tend to drive them from the truth rather than draw them near. The president of our association, I believe, is faithful in this work as far as he has time; but so many other duties are placed upon him, he has little time left to devote to Sabbath-school work." *GCDB March 13, 1891, page 99.5*



"I wish we might have some individual appointed by the association, to devote his entire time to this work. Am sure that in the end it would be profitable. If our brethren and sisters could see that an effort was being put forth in this line, it might inspire them with more zeal for missionary work, and it would encourage our young people to do something for the Master. I do believe if the young are not brought into the Sabbath-school and educated spiritually, many will be lost." *GCDB March 13, 1891, page 99.6*

We have had the pleasure of hearing from one president of a Sabbath-school association, and are glad to say that he is giving his time to this good work. His testimony is so similar to that given by the secretaries, and his experience so illustrates the truth of what they have written, that we give an extract from his letter. He says:-*GCDB March 13, 1891, page 99.7*

"When you speak of the young people in our Sabbath-school, and ask: What are we going to do to get them into the work? it seems to me you have struck a subject which demands more earnest consideration at the present time than almost any other part of Sabbath-school work. For a long time I have been putting to my own mind a question something like this: What can be done to bring the converting power of the Spirit of God into the Sabbath-school? If we can only get them converted from the worldliness which encompasses so many, - yes, a large majority of them, then they will as naturally fall into line in the work in God's cause as the sparks fly upward." *GCDB March 13, 1891, page 99.8*

"I firmly believe in the idea that the Sabbath-school may be a most powerful agency in bringing the young to Christ; indeed it *ought* to be *the* most effective agency among Seventh-day Adventists. But go where you will, the Sabbath-school is not doing the work, and why is it? We cannot expect the young to take a good stand while the parents are living a careless, haphazard life. It has astonished me to see how listless our Sabbath-school officers are. I have noticed where the officers are wide-awake, and make the Sabbath-school a subject, not only of prayer, but of careful planning, and thus bring it up to a high standard both spiritually and intellectually, the scholars, old and young, take a careful, reverent part in the exercises. O! if we can only get our people, the adults, to get a more exalted idea of the greatness and grandeur of the work of the Sabbath-school, we need not fear as to the results. Carelessness and irreverence on the part of the leaders is to-day doing more harm than many imagine." *GCDB March 13, 1891, page 100.1*

It may seem to some that the work of the secretary is simply to write, and that it does not require much wisdom or help from God to do efficient work. The experience of one secretary may be of interest. She writes: "You ask me to tell you how I obtained success in my work. I hardly know how to answer it. I just wrote letters, and asked God to teach me what to write, and the Lord did

the rest. The schools were organized and prospered almost before I knew it, and the work seemed so easily done. It certainly has not been accomplished by any of my wisdom; for I have learned never to write a letter without asking for wisdom to write it.*GCDB March 13, 1891, page 100.2*

"Once in awhile I used to do it, - spend much time and thought, and think that was just the right kind of letter for that particular case. Then I'd think, Now I'll pray the Lord to bless it, and would lay it before him and ask for his blessing. More than once I have risen from my knees, torn up the letter and wrote one entirely different, - perhaps write things I had never before thought of writing, when God had enlightened my understanding. We had about thirteen schools at the beginning of last year and about fifty at its close.*GCDB March 13, 1891, page 100.3*

"Most of the new ones were family schools. They have created a deeper desire for Bible study, awakened a greater interest in missionary work, have donated more to missions, have set their members to work for their neighbors, and have planted seeds in the hearts of the children that will make missionaries of them. The more I work, the stronger grows my faith that God is willing to work in a wonderful way for the Sabbath-schools, as soon as the laborers get where they may be channel's for God's Holy Spirit.*GCDB March 13, 1891, page 100.4*

"In years past our special efforts have been for the primary department; but since camp-meeting we have concentrated all our forces, or at least a few of us have, for the conversion of the youth. We saw that many were drifting and unless we held them now, in another year they might be lost to us forever. Then too, they will soonest develop into laborers of any class. We thought the wee ones were not in such immediate danger. We have told the schools to put their strongest force at this point; to select the very best and most consecrated teachers for the youth's class."*GCDB March 13, 1891, page 100.5*

We have but few suggestions to make in regard to future work, leaving this to those of more experience. We feel sure that some of the urgent needs of the work have been presented in the extracts of letters read in your hearing. It seems that the Spirit of God has been impressing the minds of different workers that in each State there should be a person who could give his whole time to the Sabbath-schools, and in laboring for the young, where the association is sufficiently large to furnish work in this direction. We heartily second the suggestion made for such a laborer, in the address of the president of the International Association.*GCDB March 13, 1891, page 100.6*

It also seems advisable that the president and secretary of an association should advise together in regard to the work, and that they should labor in harmony for the best interests of their association. In some places the work

has been hindered on account of a lack of this. The secretary does not feel free to act without advise and encouragement from the president, and each needs the help and counsel of the other.*GCDB March 13, 1891, page 100.7*

We would also ask if some line of work cannot be devised by which our children and young people will have something to draw their interest from worldly pleasures to those that will purify, and ennoble the mind, and train them for workers in God's cause. The young must have something to occupy the thoughts, and if good is not provided, evil will take its place. We know of some who are looking to this meeting for a solution of the problem, and are anxiously longing for help in this direction.*GCDB March 13, 1891, page 100.8*

In conclusion, dear brethren and sisters, we ask you to glance at our army of 33,475 Sabbath-school scholars. They are not in a solid body, but little companies here and there, some in the mountains, and others in valleys, some in forests, and some on the prairies, some in foreign lands, and some in islands of the sea, - from each and all there comes a call for help.*GCDB March 13, 1891, page 100.9*

Some, perhaps, do not feel their need of help, which makes their unconscious call a louder one. Others are looking this way pleadingly, praying that God's blessing may be with us, and that through you light may come to them. None can deny that there is great need of work to be done to place all these schools where their work will be accepted of God.*GCDB March 13, 1891, page 100.10*

Will you not, as servants of Christ, when you go to these schools, interest yourself in their welfare, and heed the command of your Master, "Feed my lambs"? While you seek the lost and straying *sheep*, do not fail to bring in the *little lambs also*, thus following the example of your Lord. We are thankful for the humble faithful workers we have, and pray that their number may be increased a thousand fold.*GCDB March 13, 1891, page 101.1*

#### **FINANCIAL STATEMENT OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

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#### **RESOURCES**

Due from all sources	\$4,342 82
Inventory	178 73
Cash on hand	1,051 28
Total,	\$5,572 83

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## LIABILITIES

Due South American Mission fund	\$3,979 57
“ State Sabbath-school Associations	19 62
“ State tract and missionary societies	114 68
“ on other accounts	103 25
Present surplus	1,355 71
Total	\$5,572 83
Surplus Sept. 30, 1889	\$1,497 29
Net loss fifteen months to Dec. 31, 1891	141 58
Present worth	\$1,355 71

No Authorcode

The Committee on Nominations reported as follows:-*GCDB March 13, 1891, page 101.2*

Your committee appointed to nominate officers for the International Sabbath-school Association, would respectfully submit the following:-*GCDB March 13, 1891, page 101.3*

President. - J. H. Durland. *Vice-President.* - C. H. Jones. *Recording Secretary.* - F. M. Wilcox. *Corresponding Secretary.* - Mrs. Vesta J. Olson. *GCDB March 13, 1891, page 101.4*

Treasurer. - Pacific Press. *GCDB March 13, 1891, page 101.5*

*Executive Committee.* - J. H. Durland, C. H. Jones, O. A. Olsen, E. J. Waggoner, W. C. White, E. B. Miller, Roderick S. Owen, C. L. Taylor, Baxter Howe. *GCDB March 13, 1891, page 101.6*

M. C. WILCOX, ]  
A. T. ROBINSON, ] *Committee.*  
L. C. CHADWICK, ]

The Committee on Resolutions presented the following report:-*GCDB March 13, 1891, page 101.7*

Whereas, The increase of membership of nearly 5,000; the increase of contributions and donations to missions, and the special revival work among the young at our camp-meetings, lead us to believe that the blessing of God has attended the Sabbath-school work since our last meeting; therefore,

*-GCDB March 13, 1891, page 101.8*

1. *Resolved*, That we express our deep gratitude to God for his blessings, and mercy, and the prosperity that has attended the efforts in different parts of the field, and that we hereby pledge ourselves more earnestly to engage in the work, and to a deeper consecration during the year before us.*GCDB March 13, 1891, page 101.9*

2. *Resolved*, That we extend thanks to the General Conference for its liberal provisions for district laborers in the several districts.*GCDB March 13, 1891, page 101.10*

Whereas, This association has met with the loss of one of its esteemed workers in the death of Brother John L. Martin, the president of the Quebec Sabbath-school association; therefore, *-GCDB March 13, 1891, page 101.11*

3. *Resolved*, That we express our appreciation of his faithful services, in the Sabbath-school work, and a sense of the great loss which we sustain in his being removed from us in the midst of his labors; and that we extend to his sorrowing family our tender sympathy in their bereavement, and commend them to the comfort of Him who, having the keys of death, is soon to open the portals of the tomb, call forth his faithful servants and reward them with immortality.*GCDB March 13, 1891, page 101.12*

#### **STATE SCHOOLS**

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Whereas, Several State associations have successfully organized State Sabbath-schools, which have been the means of bringing the isolated Sabbath-keepers in connection with our work, and encouraging them in the Christian life; therefore, *-GCDB March 13, 1891, page 101.13*

4. *Resolved*, That we recommend that each of our State associations that has not already done so, organize a State school, and put forth earnest efforts to secure the enrollment of every isolated Sabbath-keeper in its territory.*GCDB March 13, 1891, page 101.14*

#### **THE WORKER**

No Authorcode

Whereas, There has been a call for a periodical wholly devoted to the interests of the Sabbath-school work, which has been responded to by the publishing of a monthly journal, known as the *Sabbath-school Worker*; therefore, *-GCDB March 13, 1891, page 101.15*

5. *Resolved*, That we ask all our State officers to put forth greater efforts in the circulation of this journal, that every officer and teacher may have the benefit of the instruction it contains.*GCDB March 13, 1891, page 101.16*

## **CLASS DIVISIONS**

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Whereas, The division of our Sabbath-schools into many departments, necessitating the use of many different lines of lessons is found to tend to confusion, especially in smaller schools; therefore, -*GCDB March 13, 1891, page 101.17*

6. *Resolved*, That we recommend that as speedily as practicable, the departments and lessons in our schools be reduced to three; viz., primary, intermediate, and senior.*GCDB March 13, 1891, page 101.18*

The meeting adjourned.*GCDB March 13, 1891, page 101.19*

## **BIBLE STUDY LETTER TO THE ROMANS. - NO. 6**

No Authorcode

BY ELDER E. J. WAGGONER.

IN the fourth chapter of the book of Romans we have faith in a concrete form. The narrative of the lives of Abraham and Sarai in connection with the birth of Isaac, furnish a practical example of justification by faith.*GCDB March 13, 1891, page 101.20*

Abraham was not justified by works; but he believed God, and it was counted unto him for righteousness. Abraham received the seal of circumcision. Why? To cause him to believe? No, but because he had believed. It was a seal of the righteousness which he had by believing. The promise to Abraham and to his seed was that he should be heir of the world. This promised inheritance was to be for an "everlasting possession." *Genesis 17:8*. Therefore it was a covenant of righteousness, sealed by a seal of righteousness, and the inheritance was to be a righteous inheritance, which none but the righteous can gain. *2 Peter 3:13*.*GCDB March 13, 1891, page 102.1*

The promise to Abraham depended upon one thing - his having a son. Twenty-five years elapsed from the time the promise was made until it was fulfilled. "Abraham staggered not at the promise of God," but Sarai did, and "Abraham hearkened unto the voice of Sarai." She undertook to help the Lord to carry out his plan. But Hagar was a slave, and her child could be nothing but a slave, born after the flesh.*GCDB March 13, 1891, page 102.2*

The seed promised Abraham were to be free men, not slaves, therefore nothing was gained by this plan of Sarai's. The time came when Sarai realized that the only thing for her to do was to believe that God was able to carry out his promise without her help. Then, "through faith" she "received strength to conceive seed." The birth of Isaac was a miracle. From a human standpoint it was utterly impossible for Abraham and Sarai to become the parents of a child. She conceived by the power of God.*GCDB March 13, 1891, page 102.3*

Abraham and Sarai did nothing to gain the promise, except to believe; and yet the child of the promise was their own child. So with Christians. Nothing can be done to gain the righteousness of Christ, save only to believe the promises. It is wrong to put forth efforts to secure the righteousness of Christ. We are told to believe the promises. God has promised to make us righteous, and the only way to obtain that righteousness is to believe that God is able to impute it.*GCDB March 13, 1891, page 102.4*

When men are content to believe God, and submit themselves to him, there is power in his promises to work out their righteousness for them, without any power of their own. How are men made righteous, or partakers of the divine nature? - "Whereby are given unto us exceeding great and precious promises: that *by these* ye might be partakers of the divine nature." The power lies in the promise of God. How can we make the promises effectual to us? - By believing them. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confess your sins, believe that God forgives them as he has promised; and the promise is yours, your sins are forgiven.*GCDB March 13, 1891, page 102.5*

The promises of God may be likened to "promissory notes." How many may have these notes? "Whosoever will." They are good for a certain amount of blessing. That amount can never be drawn in full, because God is able "to do exceeding abundantly above all we ask or think." Men take a promissory note to the bank and, get the gold on it. Christians take the promises of God to him, and cash them for a blessing.*GCDB March 13, 1891, page 102.6*

How can God give us righteousness, when we are so sinful? We cannot understand how, nor do we need to inquire. It is just as great a miracle for God to make an unrighteous man righteous, as it was for him to create the world. If a man calls a thing which is not, as though it were, he tells a falsehood; but when God calls a thing which is not as though it were, the very fact of his calling it makes it so. God not only makes our hearts righteous, when there is no righteousness there, but he does more than that, he makes our hearts righteous, when there is nothing there but unrighteousness.*GCDB March 13, 1891, page 102.7*

A man is just as much an infidel who does not believe that God can speak

righteousness into his heart as a man who, by the theory of evolution, does away with the Mosaic record of creation. No limit can be put upon the power of God. If there were a huge mountain, which was to set itself up against the power of God, he could take *nothing* and break that mountain all to pieces. *GCDB March 13, 1891, page 102.8*

“We, brethren, as Isaac was, are the children of promise.” We get to be the children of God in the same way as Isaac was born, - by believing, as Abraham and Sarai believed. The promise is to him “that worketh not, but believeth on him, who justifieth the ungodly.” *GCDB March 13, 1891, page 102.9*

There was much implied in the willingness of Abraham to sacrifice his son Isaac. Through no other son could the promise of the inheritance come. Christ could not come into the world except through Isaac. Cut off Isaac, and what hope of a Saviour? None; Abraham to all appearances would cut off all hope of his own salvation. *GCDB March 13, 1891, page 102.10*

Wonderful is the faith here exhibited. Abraham believed that God could raise Isaac up again, and yet, the very one (Christ) through whose power he believed Isaac would be raised up, had not come, and could not come except through Isaac. Nevertheless God had promised, and Abraham believed, although he was called upon to do that very thing which to human sight would cut off all hope of even having the promise fulfilled. *GCDB March 13, 1891, page 102.11*

The promise itself was immutable, and that immutable promise was confirmed by an immutable oath. Therefore God is under obligation to fulfill his promises to all who claim them. The very throne and existence of God are pledged to this, and not to do it would be for God to deny himself. *GCDB March 13, 1891, page 102.12*

By and by, God will come and say, “Gather my saints together unto me; those that have made a covenant with me by sacrifice.” Christ is the sacrifice here referred to. It is through him we come. He is the surety of the covenant. *GCDB March 13, 1891, page 102.13*



**March 15, 1891**

**VOL. 4. - BATTLE CREEK, MICH., SUNDAY, - NO. 8**

**RELIGIOUS LIBERTY**

No Authorcode

BY ELDER A. T. JONES.

ABOUT two weeks ago, while speaking upon this subject, I dwelt more particularly upon what religious liberty is. At this time I will mention some of the dangers which threaten religious liberty, - and I don't know but what that will be the subject all the way through, - closing, however, with the present condition of things in this country, as respects the making the image to the beast, and the taking away of all liberty. *GCDB March 15, 1891, page 103.1*

We must bear in mind that "religious liberty" is going to become more and more a popular cry, as time goes on. "Religious Liberty" will be a popular cry among those who don't know the first principles of religious liberty. We must understand what these principles are, and be on our guard that we be not deceived by the deceptive cry of "religious liberty" in the mouths of those who do not know what it is. *GCDB March 15, 1891, page 103.2*

It was stated in our other talk on this subject that religious liberty is in the gospel of Jesus Christ only. In the breast of every man in this world, there is either religious liberty, or a religious despotism. There is the root of it all. I will just call your attention to the principle that underlies this thought. Jesus Christ says, "If ye believe my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." That is religious freedom. It is the truth *as it is in Christ*, that makes people free indeed. Whom the Son makes thus free, is free indeed. That is religious liberty, and outside of it there is none. People talk about it, but outside of the truth as it is in Christ, they know nothing about it. *GCDB March 15, 1891, page 103.3*

On the other hand, the man who is not made free by the truth as it is in Christ, is a bond-servant, a slave. "Whosoever committeth sin is the servant [the bond-servant] of sin." Paul says the same thing in other words: "The law is spiritual, but I am carnal, sold under sin," - he is a slave, sold into captivity to sin. Thus he is in bondage. *GCDB March 15, 1891, page 103.4*

Now mark: every one who is there, sets up a despotism in his own heart. You know that a religious despotism is the enforcement by law, of religious rules and observances upon men. You know also, that the man who is in bondage to sin, passes resolutions and enacts laws by which he proposes to compel himself to do good. He resolves to do better, - he has not done right, and now

he passes an act that he will not do it again. He is trying to compel himself, by laws of his own making, to be good. Well, that is despotism, is it not? There is, therefore, a religious despotism in the heart of every man who has not been born again. When he is born again, he is free indeed, made so by the truth as it is in Christ Jesus. He is then set free from these resolutions and laws of his own enacting. He is subject to the law of God, and to the Spirit of God working in him that which is good, both to will and to do of God's good pleasure. He is not in bondage then; he is perfectly free.*GCDB March 15, 1891, page 103.5*

Now this despotism in the heart works out in two ways: one of which is monkery. That is, a man passes a law that he will be good. He breaks that law, and then he punishes himself because he broke it. For of what use is a law without a penalty. This, when fully carried out is monkery, penance, a part of "the mystery of iniquity" - the Roman Catholic doctrine exactly. And the first step toward it, contains all there is in it.*GCDB March 15, 1891, page 103.6*

Another way in which this despotism is developed is, the man does not punish himself, but men together, in the collective capacity of the State, pass laws to compel themselves and all others to do the good which as individuals they will not do. Every man who is not made free in Christ, has this law - this despotism - in him, while religious liberty is alone to be found in the truth as it is in Christ.*GCDB March 15, 1891, page 103.7*

Now, as to the present subject, Cardinal Gibbons has lately come out in aid of "religious liberty"! Don't forget it. I will read from the *New York Sun* of March 8:-*GCDB March 15, 1891, page 104.1*

Cardinal Gibbons preached to-day on the text, "Jerusalem which is above is free. It is our mother." His topic was "Civil and Religious Liberty." He said, "A man enjoys religious liberty" (mark it now!) "when he possesses the free right to worship God according to the dictates of a *right* conscience."*GCDB March 15, 1891, page 104.2*

Do you see it? The conscience must be *right*. Who will keep it right? - Oh, the Catholic Church! That is "religious liberty," is it? You know that that is the despotism of the mystery of iniquity itself. Then don't you see that we must be careful what we say about religious liberty, and how we take up with those who talk about it. Again I read, and further:-*GCDB March 15, 1891, page 104.3*

A man enjoys religious liberty when he possesses the free right of worshipping God [not of worshipping whom he pleases and what he pleases, but of worshipping God], according to the dictates of a *right* conscience, and of practicing a form of religion most in accordance with his *duties* to God.*GCDB*

*March 15, 1891, page 104.4*

What are his duties to God? Who shall tell? The Catholic Church of course. Do you see it? We need not go further. That is not religious liberty, and you know it. It is despotism.*GCDB March 15, 1891, page 104.5*

Now I will read from another author:-*GCDB March 15, 1891, page 104.6*

Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of conscience, which is the voice of God, in man and above the reach and control of human authority. There is a law above all human laws. It is written not on parchment and tables of stone, but on the heart of man by the finger of God. It is that law which commands with the categorical imperative, and which filled the philosopher Kant with ever-growing reverence and awe. "We must obey God more than man." He and he alone is the author and lord of conscience, and no power on earth has a right to interpose itself between them. "Every man stands or falls to his own lord." Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy or infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others.*GCDB March 15, 1891, page 104.7*

I will read another passage from the same author before I ask any questions:-*GCDB March 15, 1891, page 104.8*

Freedom of religion is one of the greatest gifts of God to man, without distinction of race and color. He is the author and lord of conscience, and no power on earth has a right to stand between God and conscience. A violation of this divine law written in the heart is an assault upon the majesty of God and the image of God in man. Granting the freedom of conscience, we must, by logical necessity, also grant the freedom of its manifestation and exercise in public worship. To concede the first and to deny the second, after the manner of despotic governments, is to imprison the conscience.*GCDB March 15, 1891, page 104.9*

Now that sounds like religious liberty, doesn't it? It is so, - if he only meant it: but he doesn't mean it. That same writer also advocates Sunday laws, laws against blasphemy, and that the State should teach religion in the public schools. But what does he know about religious liberty? He knows the *name* of it, and *some* of the principles of it, - but what does he know of *it*, in fact?*GCDB March 15, 1891, page 104.10*

Another point: Not long ago, in an important teachers' convention, a speech was made, which was sent to the *Sentinel* to be published in the interests of religious liberty. I want to read you a few passages from this speech:-*GCDB*

*March 15, 1891, page 104.11*

The State derives its fundamental principles from the *religious* consciousness of man. Both justice and grace ["grace" - mark that!] are active principles in the State!*GCDB March 15, 1891, page 104.12*

Yes, the State can save the people; it can dispense the grace of God! So the Blair bill guarantees an eternal good to the man who will keep Sunday - not in a secular way, but in a way that pertains to the world to come.*GCDB March 15, 1891, page 104.13*

Further:-*GCDB March 15, 1891, page 104.14*

This conviction of the common brotherhood of man ... reaches down into man's *religious consciousness*, and draws its nourishment from thence.... The state consciousness *can never sever* its connection with the *religious* consciousness."*GCDB March 15, 1891, page 104.15*

What is that but a union of church and state - a union of the state and religion! Is not that what it is? Therefore, is not that what this speech teaches ought to be? "The divine principles of justice and grace are the foundation ideas of the state as well as of the church."*GCDB March 15, 1891, page 104.16*

Then, if they are carried into effect, what is that but a union of church and state? And yet the *Sentinel* has been, and is yet, blamed, to some extent, for not printing that speech in the interest of religious liberty! And why would not the *Sentinel* print it? - The *Sentinel* is not run in the interest of church and state, that's why.*GCDB March 15, 1891, page 104.17*

But I read farther:-*GCDB March 15, 1891, page 104.18*

The divine principles of justice and grace are the foundation ideas of the state as well as of the church, but the functions of the two [mark it now!], as different forms of institutional life, are as distinct as the *two great branches of a tree*.*GCDB March 15, 1891, page 104.19*

Yes, and Crafts says the religious Sabbath and the civil Sabbath are the two arms of the body - the two branches of the tree. That is the doctrine precisely upon which the church and state was founded when Constantine and the bishops made their bargain. The State was to have its place and the church was to have its place; but only as the two branches of a tree or the two arms of the body.*GCDB March 15, 1891, page 104.20*

Again:-*GCDB March 15, 1891, page 104.21*

Essential to good membership in all these institutions, both secular and

religious, are intelligence and morality.... But the church and the state, our modern thought has declared to be two separate branchings from that common trunk.... The one as church undertakes to prevent and cure *sin*. The other as state, undertakes to prevent and cure *crime*. If either should realize the full purpose of its being, the vocation of the other would be gone.*GCDB March 15, 1891, page 104.22*

That is to say, If the State should realize the full purpose of its being, the vocation of the church would be gone. Why, yes! If the State is the conservator and the dispenser of the grace of God, of course the vocation of the church would be gone; and if the church should realize the full purpose of its being, the vocation of the State would be gone! Don't you see, then, that the union of church and state is inherent in this theory? Again:-*GCDB March 15, 1891, page 105.1*

But until that Utopia shall be attained, these institutions must work for different immediate ends, and by different methods, toward the one ultimate end common to both, which is *the perfection of man*.... It seems to me that the education of the child in the theory and practice of religion is of supreme importance for its own well-being. The American State, recognizing this to be true, relieves the church of all burdens of taxations, and affords it protection free of expense.*GCDB March 15, 1891, page 105.2*

The real idea, then, of this speech, is that the State must relieve the church of all burdens of taxation, so as to help teach the people to be religious. What is that but a union of church and state! Further he says:-*GCDB March 15, 1891, page 105.3*

The school can do much to point the way to a *spiritual* interpretation of nature and of the world of man, but it cannot perform the functions of the church.*GCDB March 15, 1891, page 105.4*

Here is another important part of his argument:-*GCDB March 15, 1891, page 105.5*

If the doctrines taught by the church were one and the same, there would be some ground for the demand that the schools should be suffered to teach the cardinal doctrines of the church.*GCDB March 15, 1891, page 105.6*

That is, if there was only one denomination in the country, then the State could teach the principles of the church, - then there would be some grounds for teaching it!*GCDB March 15, 1891, page 105.7*

Is that true? Would there be any? You know there would not be; for that would be as veritable a union of church and state as ever was.*GCDB March 15, 1891, page 105.8*

Here it is again:-*GCDB March 15, 1891, page 105.9*

By common consent, the school and the church might join in the effort to perpetuate a common religious belief.*GCDB March 15, 1891, page 105.10*

Yet once more I read:-*GCDB March 15, 1891, page 105.11*

Nor is it (the State) to teach religion in the sense of religious dogma; but it is to prepare the mind for the study of religious doctrine, and to re-enforce the rational religious teaching of home or church, and so lend a hand in the religious education of the child. A child that leaves the school, bearing with him the spirit of reverence for what is worthy of reverence, is not far from the kingdom of heaven.*GCDB March 15, 1891, page 105.12*

There is considerable more to the same purpose in this speech, but that is enough to show you what that man's ideas of religious liberty are. He spoke for "Religious Liberty," and, as I have said, that speech was sent to the *Sentinel* to be published in the interests of religious liberty; but I repeat, the *Sentinel* is not run in the interests of church and state; therefore, we could not see our way clear to print it, and we have been blamed for it, but we are willing to bear the blame.*GCDB March 15, 1891, page 105.13*

You can see by these things, then, that there is a good deal more to the question of religious liberty than simply talking about religious liberty; and there is just this much more to it, brethren, that, outside of the third angel's message, there is no religious liberty in this world at this time. And this will be more clearly seen the farther we go on. Therefore, if we would know the real principles of religious liberty - know them properly, and hold them all the time - we must get them from the third angel's message; we must get them from God in the way he is giving them to the world at this time, and put them where they belong. We must keep ourselves in such connection with the third angel's message, and with God in it, that we shall be able to know all the time (gathering them from him) and know for ourselves, the principles of religious liberty; and then tell them to those who know them not.*GCDB March 15, 1891, page 105.14*

Now there are some people outside of the Seventh-day Adventist church who understand the principles of religious liberty so far as they know them; but they don't understand them far enough. And it is the purpose of the third angel's message, to hold before the world and everybody in it, the true principles of religious liberty. Then our place, as I have said, must be to receive these principles from the third angel's message; that is, from God. That is the source of all our knowledge upon this subject. Is not this so? We who are here to-day, where did we get our ideas of religious liberty? The truth is that, were it not for the third angel's message, every soul of us would be in favor of religious legislation. Every soul of us, because we are just the

kind of people who, without the blessing and influence of the Spirit of God, would be in that very business.*GCDB March 15, 1891, page 105.15*

This is plain enough from another consideration. When it is so difficult for God to keep us in the way of right, through the power that he employs through the Spirit of prophecy, and every other means, where would we be if we were left to ourselves? Where would we go, but in the wrong paths? Don't you see, then, that it is to the third angel's message entirely, that we owe every idea that we have of religious liberty?*GCDB March 15, 1891, page 105.16*

There is another danger which all of us are liable to fall into, and that is, that when the third angel's message has given us these principles so clearly, we may get puffed up in our minds and say that we are the ones who discovered these principles. That is treason against the Almighty. Let God have the praise and the glory for all the light that he has given us. Let no mind be estranged from the third angel's message and from the people to whom God has given it - and through them, to the world. Let us stand firm in our allegiance to God, and give him the praise for what he has done.*GCDB March 15, 1891, page 105.17*

Shall we draw off now, and claim that we have discovered these things, and that other people have them too? If they have, then they have the third angel's message as well as we have. I know they have *some idea* of religious liberty, but I say they don't have it as the truth is in Jesus Christ. God has given it to us as it is in Jesus, and holds it upon our hearts and minds through the Spirit of prophecy, so that we have it in its truth and purity, that we may give it to those who have it not.*GCDB March 15, 1891, page 106.1*

Then let us not, having received this light, boast as though we had not received it. "What have we" (I might say in the words of Paul to the Corinthians), "that we have not received?" And if we have received it, why should we glory, as though we had not received it? No, no! Let us glory only in Him who gave it. Let us glory in Christ and the cross of Christ, through which religious liberty has come to us to be spread abroad throughout the world.*GCDB March 15, 1891, page 106.2*

I think now, that I will talk of things as they stand to-day. A good many things have occurred since our last General Conference, tending in the direction of the image of the beast. You know of a number of these things (I hope you know them all), but there are some things which I think perhaps all do not know, and some of these I will mention. Of course you know of the Constitutional Amendment, the Sunday bill, the University bill (which will again be introduced in Congress), - you know of these things, but they pertain to only one branch of our government. There are two others, - the Executive and the Judicial.*GCDB March 15, 1891, page 106.3*

The Legislative branch is pretty well connected with these movements that are being carried forward; but there is the Judicial, which, in the past year has done more to make the image of the beast, it is safe to say, than all the legislation of Congress in all past years. That is, the Supreme Court of the United States, - I mean, so far as the national power itself is concerned. Of course, in the States, their powers have been sufficient for that all the time. I will refer, for instance, to the Idaho test-oath, the legality of which was passed upon by the Supreme Court last spring, by which they confirmed the legality of it - the righteousness of it. That "test-oath," in the first place, compels a Mormon, or anybody else, if challenged, to take an oath of which the following is the material part:-*GCDB March 15, 1891, page 106.4*

I am not a member of any order, organization or association which teaches, advises, counsels, or encourages its members, devotees, or any other person to commit the crime of bigamy or polygamy, *or any other crime defined by law* as a duty arising or resulting from membership in such order, organization, or association or which practices bigamy, polygamy, or plural or celestial marriage as a doctrinal right of such organization; that *I do not and will not, publicly or privately, or in any manner whatever,* teach, advise, counsel, or encourage any person to commit the crime of bigamy or polygamy, *or any other crime defined by law* either as a religious duty or otherwise.*GCDB March 15, 1891, page 106.5*

If Tennessee had that test-oath without the Mormon part of it, but should put Sunday in there instead, then Tennessee could not only forbid anybody to work on Sunday, but could forbid anybody to teach others not to keep Sunday. This oath compels people to say they will not "publicly or privately teach or advise any person to commit any crime defined by law, either as a religious duty or otherwise." That makes the State supreme in religious as well as civil things. Whatever the State may say is a crime, you must not teach publicly or privately. Any State therefore which declares working on Sunday to be a crime, that State may also prohibit any teaching in public or in private, that no work on Sunday is right.*GCDB March 15, 1891, page 106.6*

Any State may disfranchise every person who teaches in public or in private that it is right to work on Sunday, or that it is wrong to keep Sunday. In other words: As matters stand to-day throughout this Union where there are Sunday laws, every Seventh-day Adventist, every Seventh-day Baptist, and every Jew, may be disfranchised unless he will agree to stop all such teaching either publicly or privately - "privately," bear mind, would prohibit us from teaching our own children. And from it there would be no appeal, because this decision of the Supreme Court has established the rightfulness of the doctrine, and by it has made every State in this Union supreme in religious as well as civil matters.*GCDB March 15, 1891, page 106.7*

But there is another point which concerns us not less than this, and which



goes much farther toward the making of the image to the beast; that is, the decision by which the Mormon church property was confiscated.*GCDB March 15, 1891, page 106.8*

In 1862 Congress passed a law declaring that no church corporation in any Territory should hold more than \$50,000 worth of real estate. The Mormon church was a corporation, and by donations, investments, etc., in the year 1887 had accumulated real estate to the amount of about \$2,000,000, and personal property to about \$1,000,000. This was a violation of the law, which limits the amount to \$50,000. Therefore their charter was annulled. What became of the money? By every principle of justice and right, and every principle of the United States Government, it should have gone back to those who gave the money. But it didn't do that: it went to the United States Government, as the *father of the people*.*GCDB March 15, 1891, page 106.9*

There are a few preliminary remarks to be made here. One of them is, that out of such people as made the Declaration of Independence and the Constitution of the United States, the image of the beast never could have been made in this world. There had to be an entire change of principle. Mark this: The Declaration of Independence says:-*GCDB March 15, 1891, page 107.1*

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, *deriving their just powers from the consent of the governed*; that whenever any form of government becomes destructive of these ends, *it is the right of the people to alter or to abolish it*, and to institute a *new government*, laying its foundation on such principles, and organizing its powers in such form, as *to them* shall seem most likely to effect their safety and happiness.*GCDB March 15, 1891, page 107.2*

This statement that governments derive their just powers from the consent of the governed, and that it is the right of the people to alter or abolish, to make or unmake, the government, is a declaration that the government is but the creature of the governed; that the State is the creature of the people; that the people themselves are supreme, and the source of all the powers of government. It is the doctrine that the people are capable of governing themselves, and were so at that time. They chose to govern themselves, and therefore established a government of the people, by the people, and for the people. And as long as that principle and that spirit should prevail in the United States, so long there would be religious liberty, and so long the image of the beast would not be made.*GCDB March 15, 1891, page 107.3*

But when men lose the power to govern themselves, then everything is

reversed. Instead of the people being the father of the government, the government becomes the father of the people. The people become children; they are incapable of doing for themselves, and the government has to do for them. They say, "I can't make enough money, the government must give me some. The government must feed me, and give money to pay my mortgages, etc." *GCDB March 15, 1891, page 107.4*

That is the argument of Socialists, Farmers' Alliances, Nationalists, *and of the United States Supreme Court* The argument of the Supreme Court that the government is the father of the people, and ought to take this money of the Mormons, and use it for the interests of the people. And just as soon as that doctrine shall be applied by the States, they can take the money of the Seventh-day Adventists under the same decision, as soon as the issue is reached. Therefore the foundation for making an image to the beast is fully laid, and only awaits the issue. That is how the matter stands to-day. *GCDB March 15, 1891, page 107.5*

The arguments of the Supreme Court, in rendering this decision, justifies that principle. I have here the official decision of the Court, and will read the last paragraph. And mark as I read, that it is a doctrine of the Supreme Court of the United States, that Congress or a State, can annul a charter whether that charter has been violated or not, if it chooses to do so, as the father of the people, in the interests of the people as its children:- *GCDB March 15, 1891, page 107.6*

It was not necessary to resort to the condition imposed by the act of 1862, limiting the amount of real estate which any corporation or association for religious or charitable purposes was authorized to acquire or hold; although it is apparent from the findings of the court that this condition was violated by the corporation before the passage of the act of 1887. *Congress, for good and sufficient reasons of its own, independent of that limitation, and of any violation of it, had a full and perfect right to repeal its charter and abrogate its corporate existence, which of course depended upon its charter.* *GCDB March 15, 1891, page 107.7*

Then, just as soon as the doctrines of the Seventh-day Adventists have reached the right point - as soon as the nation has made Sunday the great day to be observed, and the doctrines of the Seventh-day Adventists become antagonistic to that in the eyes of the nation, then the nation can repeal all charters under its jurisdiction whether they have been violated or not. And the States applying the doctrine can do the same thing with all the charters which they may have granted, whether violated or not. This is in one word the doctrine of Absolutism in the State. *GCDB March 15, 1891, page 107.8*

We cannot depend upon our State machinery. We cannot depend even upon our right to vote against these things. For there is another trick: Only the

other day somebody sent me a clipping (and I am glad of it), which contained a statement by the *New York Press*, that in Rhode Island in a certain district, there are a good many Seventh-day Baptists, who, generally speaking, are Republicans and vote the Republican ticket. Those who had the management of politics appointed the election *on the Sabbath*, so that these Sabbath-keeping Republicans would be shut out - virtually disfranchised - and the Democratic candidate elected, and it was done! The Republican nominee seeing how matters were arranged, simply withdrew from the canvass, thereby refusing to sanction such a trick.*GCDB March 15, 1891, page 107.9*

So you see we cannot depend upon the State, we cannot depend upon the nation, we cannot depend even upon our right to vote, for elections can be appointed to be held on the Sabbath, thus disfranchising Seventh-day Adventists as well as Seventh-day Baptists. Brethren, our dependence is on God only, and the quicker we find this out, and the more firmly we hold to it, the better it will be for us and for all the people of this world.*GCDB March 15, 1891, page 107.10*

Now I read the argument of the court justifying the confiscation of this property:-*GCDB March 15, 1891, page 107.11*

When a business corporation, instituted for the purpose of gain or private interest, is dissolved, the modern doctrine is that its property, after the payment of its debts, equitably belongs to its stockholders. [That is all straight enough.] But this doctrine has never been extended to public corporations. As to this, the *ancient* and established rule prevails.*GCDB March 15, 1891, page 107.12*

Why do they not take the *modern* rule in this case? They take the modern rule for private corporations, - why can't they take the modern rule for public corporations? Oh, that wouldn't take the money of the Mormon church; that wouldn't confiscate their property.*GCDB March 15, 1891, page 108.1*

As to this, the ancient and established rule prevails, viz., that when a corporation is dissolved, its personal property, like that of a man dying without heirs, becomes subject to the disposal of the sovereign authority.*GCDB March 15, 1891, page 108.2*

That is all well enough, - but who is the "sovereign authority" in this country? The Constitution says it is the people. The Declaration of Independence says it is the people. But the Supreme Court of the United States says it is *the Legislature*! Then we come to the doctrine that Congress is absolute, and government by the people is gone! I read again:-*GCDB March 15, 1891, page 108.3*

The principles of the law of charity [that is, the principles upon which they have confiscated this property], are not confined to any particular people. They are found embedded in the civil law of Rome.*GCDB March 15, 1891, page 108.4*

Yes; and Rome was paternal altogether. The emperor was the father of the people. He fed them, and gave them money, and whatever else they pleased; and he took from them what *he* pleased. Now I come directly to the principle upon which this decision is based:-*GCDB March 15, 1891, page 108.5*

The manner in which the due administration and application of charitable estates is secured, depends upon the judicial institutions and machinery of the particular government to which they are subject.*GCDB March 15, 1891, page 108.6*

That is all well enough. But see now what kind of government they make of the United States:-*GCDB March 15, 1891, page 108.7*

In England, the court of chancery is the ordinary tribunal to which this class of cases is delegated, and there are comparatively few which it is not competent to administer.... There are some cases, however, which are beyond its jurisdiction; as where, by statute, a gift to certain uses is declared void, and the property *goes to the king*.*GCDB March 15, 1891, page 108.8*

But there is no king in this government. Ah! but the Supreme Court makes one. The decision goes right on thus:-*GCDB March 15, 1891, page 108.9*

In such cases the king as *parens patriae* - parent of the country or father of the people - under his sign manual, disposes of the fund to such uses, analogous to those intended, as seems to him expedient and wise.*GCDB March 15, 1891, page 108.10*

Now see the contradiction here. Let me read the former passage again:-*GCDB March 15, 1891, page 108.11*

The manner in which the due administration and application of charitable estates is secured, depends upon the judicial institutions and machinery of the particular government to which they are subject.*GCDB March 15, 1891, page 108.12*

First they find this Mormon corporation and property under a Republican form of government. Then they go to England - a government which has a king - for their law, and make the principle of a kingly government the rule in this country where the people are the government, and every individual is a king!*GCDB March 15, 1891, page 108.13*

Therefore in this country when a corporation whether public or private is dissolved, the money must return to the people who gave it; because here there is no king, and aside from the people there is nothing that corresponds to a king. And even *in* the people all that corresponds to a king is in the individual; for each individual himself is a sovereign, - a king, in his own right. This is American doctrine; but it is utterly subverted by this decision of the Supreme Court, and the doctrine of a kingly government is established in its stead.*GCDB March 15, 1891, page 108.14*

The Court then proceeds to quote a number of decisions, Roman, Spanish, and English, to sustain the principles which it has adopted from Rome and England. Of course such decisions can be found, and any quantity desired; because such only was the nature of those governments. Those governments were the reverse of our own.*GCDB March 15, 1891, page 108.15*

I have not time to dwell upon all these instances, but they show what the theory is which they seek to establish. These authorities are all cited for the purpose of showing that -*GCDB March 15, 1891, page 108.16*

The authority thus exercised, arises in part from the ordinary power of the court of chancery over trust, and in part from the right of the government or sovereign as *parens patriae*.... If it should be conceded that a case like the present transcends the ordinary jurisdiction of the court of chancery, and requires for its determination the interposition of the *parens patriae* of the State, it may then be contended that, in this country, there is no royal person to act as *parens patriae*, and to give direction for the application of charities which cannot be administered by the court. It is true we have no such chief magistrate. But here the legislature is the *parens patriae*.*GCDB March 15, 1891, page 108.17*

The legislature is the father of the people. Therefore by this decision the principle of absolutism in government is established, and government by the people is swept away. When that stage has been reached on the part of the government, how long will it take to make the image of the beast? The court proceeds thus:-*GCDB March 15, 1891, page 108.18*

Unless restrained by constitutional limitations, the legislature possesses all the powers in this regard which the sovereign possesses in England.*GCDB March 15, 1891, page 108.19*

Now hear how they prove this:-*GCDB March 15, 1891, page 108.20*

Chief Justice Marshall, in the Dartmouth College case, says "the duties, as well as powers of government, devolve upon *the people*."*GCDB March 15, 1891, page 108.21*

That is true enough; but the Court makes these powers devolve upon *the Legislature*, and leaves the *people* out. *GCDB March 15, 1891, page 108.22*

Now to show that the strictures which I have made on this decision are supported by respectable authority, I will read what the Chief Justice of the United States Supreme Court has said on the same subject. The Chief Justice, Justice Lamar, and Justice Field dissented from the opinion of the court. The Chief Justice writing the dissenting opinion, and the other two Justices concurring. These are the words of the Chief Justice: *GCDB March 15, 1891, page 109.1*

In my opinion, Congress is restrained, not merely by the limitations expressed in the Constitution, but also by the absence of any grant of power, express or implied, in that instrument. And no such power as that involved in the act of Congress under consideration is conferred by the Constitution, nor is any clause pointed out as its legitimate source. *I regard it of vital consequence, that absolute power should never be conceded as belonging, under our system of government, to any one of its departments.* The legislative power of Congress is delegated and not inherent, and is therefore limited. *GCDB March 15, 1891, page 109.2*

I agree that the power to make needful rules and regulations for the Territories necessarily comprehends the power to suppress crime; and it is immaterial even though that crime assumes the form of a religious belief or creed. Congress has the power to extirpate polygamy in any of the Territories, by the enactment of a criminal code directed to that end; *but it is not authorized* under the cover of that power *to seize and confiscate the property of persons*, individuals, or corporations, without office found, because they may have been guilty of criminal practices. *GCDB March 15, 1891, page 109.3*

The doctrine of *cy-pres* is one of construction, and not of administration. By it a fund devoted to a particular charity is applied to a cognate purpose, and if the purpose for which this property was accumulated was such as has been depicted, it cannot be brought within the rule of application to a purpose as nearly as possible resembling that denounced. *Nor is there here any counterpart in Congressional power to the exercise of the royal prerogative* in the disposition of a charity. If this property was accumulated for purposes declared illegal, that does not justify its *arbitrary disposition* by *judicial legislation*. In my judgment, its diversion under this act of Congress is in contravention of specific limitations in the Constitution: unauthorized, expressly or by implication, by any of its provisions; and *in disregard of the fundamental principle* that the legislative power of the United States as exercised by the agents of the people of the republic is delegated and not inherent. *GCDB March 15, 1891, page 109.4*

Then, you see that the powers of our government, so far as the law can make it, are gone! Congress is supreme; it is absolute; it is the father of the people, - and how opportune for the Farmers' Alliance and similar organizations to come in and say, "The government is our father, and our father must give us some money; our crops are poor, - you must lend us money on our wheat, and help us so that we can have our own way. You are our father, - why shouldn't you help your children!" *GCDB March 15, 1891, page 109.5*

I have stated that Rome was a paternal government, the emperor being the father of the people. Before the emperor came, the people lost the power of governing themselves, and they depended on the State for what they wanted. Some of them had not much land, and they said to the rich, "We have not land enough, and you have more than you need. Now divide up," - and it was done! But it was not land that they wanted. It was money that they wanted, and they couldn't get money out of the land without work. *GCDB March 15, 1891, page 109.6*

When the commissioners divided the land, some of the people got good pieces of land, and some got land that was not so good. Then there was enmity and strife, and the commissioners became unpopular, and the distribution of land was checked. But the greatest trouble arose when it was found that in most cases, it was not land that the people wanted, but money. And, though the land was virtually given them, and was well improved, they could not get money out of it without work. It had to be personal work too; for to hire slaves was contrary to the law by which they had received the land, and no freeman would work for a slave's wages. *GCDB March 15, 1891, page 109.7*

Some could not compete with others in their business, and the only alternative was, to do the best they could in working the land. Money came only by hard labor. Many wished themselves back in the busy and bustling town, - and they did go back. They sold their land and went back into the city, and then they would sell their votes. Then the land would be divided among them again, and then, by their extravagance and laziness, their land would go from them again, and they would go back into the city and sell their votes. *GCDB March 15, 1891, page 109.8*

Then dividing the land became an old story. What next? Why, "the government must support us without the land!" The government established granaries and sold the grain at a few cents a bushel, and a man could sell his vote for money enough to buy grain to last him a good while! Soon out of this came an imperial power. The Emperor then became the father of the people. When they wanted the money, they got it. I will read you two instances of that:- *GCDB March 15, 1891, page 109.9*

Augustus, as often as large sums of money came into his possession by means of *confiscation* [do you see it?], would lend it free of interest for a fixed term, to such as could give security for double of what was borrowed.*GCDB March 15, 1891, page 109.10*

Senator Stanford has not gone quite as far as that. His bill proposes to loan money - not free of interest - but at 2 per cent for thirty years. Then, perhaps, like the Central Pacific Railroad Company, they may get it extended to a hundred on a second mortgage. Senator Stanford knows how this works.*GCDB March 15, 1891, page 109.11*

Now as long as the Roman Empire was making conquests, and gathering wealth from every people, and bringing money into the State treasury, the emperor had money to give to his own subjects; but when the conquests ceased, then where was the money to come from? Government cannot make money - unless it makes it out of paper. If it makes it out of paper, then the more paper that goes into circulation, the less it is worth; and when your money is gone, you can't get more without paying for it! Then what? Why, here is the way the emperor Tiberius managed it:-*GCDB March 15, 1891, page 109.12*

After the example of Augustus, and to satisfy the clamors of the people, he loaned money without interest for three years, to all who wanted to borrow.*GCDB March 15, 1891, page 110.1*

That was good, wasn't it? Isn't that precisely what the Farmers' Alliance asks the government to do to-day? And why? Oh, "The government has become the father of the people, and we want our father to help us along." Why can't they be manly, and work their way through as our fathers did who made the Declaration of Independence? Why can't they cultivate that spirit of manly self-dependence that will keep a man above State charity, so that he will not become a public pauper, asking the State to help him along and feed him? But that is just where the people are going, and when that point is reached, - mark it, - government by the people is gone. The power of the people is merged in the government, and the people are reduced to a state of dependence upon the government. And the Supreme Court is preparing to keep them there! But where did Tiberius get the money?*GCDB March 15, 1891, page 110.2*

He first compelled all money-lenders to advance two-thirds of their capital on land; and the debtors to pay off at once the same proportion of their debts.*GCDB March 15, 1891, page 110.3*

But this was not enough to supply all the money that was wanted. What then?*GCDB March 15, 1891, page 110.4*



This was found insufficient to meet all the demands, and he loaned from the public treasury about \$5,000,000. In order to obtain money to meet this and other demands upon the parental purse, he turned his mind to sheer robbery. It is certain that Cneius Lentulus, the augur, a man of vast estate, was so terrified by his threats and importunities, that he was obliged to make him his heir.... Several persons, likewise of the first distinction in Gaul, Spain, Syria, and Greece, had their estates confiscated upon such despicably trifling and shameless pretensions, that against some of them no other charge was preferred than that they held large sums of ready money as part of their property. - *The Two Republics, pp.83,89,90.GCDB March 15, 1891, page 110.5*

That is how they got money then, - and so it is now. Farmers want money. They see there is gold and silver in the treasury, and they say the government must let the people have it. But when the money is gone, - then what? Why, "make greenbacks and send them forth." But the government cannot issue a promise to pay, unless it has something to pay with, without lessening the value of its paper; and the farmers would then say of it, "this isn't worth anything, - we want real money. Jay Gould and many others have real money piled up. We want a share, - and they must divide up." Brother Loughborough told you, a short time since, in explaining the prophecies, how the treasure which has been heaped together will yet have to be disgorged.*GCDB March 15, 1891, page 110.6*

Brethren, the elements are working to-day in fulfillment of these prophecies, and God's message to his people instructs us to put our money where Farmers' Alliances and similar organizations cannot get it; that we should put it in a secure place; that we should lay it up where thieves cannot break through and steal; and where the violators of liberty cannot get at it. And this message is not only to Seventh-day Adventists, but to all the people, that they may become Seventh-day Adventists. It is to go to all that they may have the light, and put their money where it will be safe.*GCDB March 15, 1891, page 110.7*

Why, brethren, everything is going to pieces everything is going to pieces, *but the third angel's message*. That is binding the people together. That is making us one, and is sealing us unto God. And oh, let no mind be estranged from it, - from the integrity of it! Let every mind be held fast to the truth of it, asking God for the spirit of wisdom and revelation in the knowledge of it, that we may know just what to do at this time; that we may take these things and consider them and see what all things are coming to. God has told us what is coming, and what our duty is. And oh, that we may listen to his message, and heed while we listen!*GCDB March 15, 1891, page 110.8*

**GENERAL CONFERENCE PROCEEDINGS**

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## TENTH MEETING

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NOTWITHSTANDING that the weather was inclement, a large number of visitors were in attendance at the opening of the tenth meeting at 10:30 A. M., Friday. Prayer was offered by Elder R. A. Underwood.*GCDB March 15, 1891, page 110.9*

No committees being ready to report, the Chair called up the report of the Committee on Resolutions (BULLETIN, page 92). After a motion had been made to adopt, the entire report was read by the secretary.*GCDB March 15, 1891, page 110.10*

On the request of a number of the delegates that this report should not be acted upon till after the report of religious liberty had been presented to the Conference, the report under consideration was made the special order for Wednesday, March 18, at 10:30 A. M.*GCDB March 15, 1891, page 110.11*

There being no further business before the Conference, it was decided to hear the report of religious liberty work, and omit the afternoon session of the Conference.*GCDB March 15, 1891, page 110.12*

REPORT OF RELIGIOUS LIBERTY WORK FOR THE YEAR 1890.*GCDB March 15, 1891, page 110.13*

BY C. ELDRIDGE.

IN reporting the labor of the Association for the past year, we shall say very little of the time immediately following the last annual meeting, as that time was largely consumed in laying plans and making preparations for the campaign of the winter.*GCDB March 15, 1891, page 110.14*

In order that the members of the Association everywhere might be aroused to a sense of duty, an eight-page paper was prepared, setting forth the situation of affairs, and recommending plans to be followed during the campaign that was just opening. Copies of this paper were sent to every part of the United States.*GCDB March 15, 1891, page 111.1*

On the evening of December 25, the Secretary of the Association (Prof. W. H. McKee) and J. O. Corliss left Battle Creek for Washington, D. C., to begin an active campaign in that city, against religious legislation. They had not long to wait after their arrival, before avenues of labor were presented. On the sixth of January, Mr. Breckinridge, of Kentucky, presented in the House

his famous Sunday bill for the District of Columbia. The representatives of the Association thereupon set on foot plans for a mass-meeting, at which features of the bill could be discussed by both its supporters and its opponents.*GCDB March 15, 1891, page 111.2*

In order to produce the greatest possible interest in the meeting, invitation postal cards, 800 in number, were sent to the lawyers and ministers of the city, and to the prominent members of the W. C. T. U. Circulars were also printed and scattered largely, and the efficient force of workers granted for the occasion, made house-to-house visits, and distributed 30,000 copies of the *American Sentinel*, besides a large quantity of appropriate reading-matter. A popular lawyer was asked to preside, which he consented to do, and a most enthusiastic meeting was held. This meeting did very much to introduce the Association to the people of that city, because of the favorable reports of the gathering which were published in the daily papers.*GCDB March 15, 1891, page 111.3*

Immediately following this meeting, the American Sabbath Union held a convention for the purpose of encouraging sentiment in favor of the Breckinridge Sunday bill. But the representatives of the National Religious Liberty Association were on hand, and did most effective work in the dissemination of truth, which resulted in largely neutralizing the desired effect of the efforts of the supporters of the Sunday bill.*GCDB March 15, 1891, page 111.4*

Immediately after this convention, the National Religious Liberty workers made another house-to-house canvass, carrying petitions against Sunday legislation, and secured about 8,000 signatures, which were exhibited, February 18, at a hearing before the committee having charge of the Breckinridge bill. Upon this occasion, a great victory was scored in behalf of the principles of the Association. The secretary of the association prepared a very able paper, setting forth the unconstitutionality of religious legislation, and the evil effects which have always followed in its train, which paper was submitted to the committee upon that occasion.*GCDB March 15, 1891, page 111.5*

In support of the Breckinridge bill, there appeared Dr. Elliott, of "Abiding Sabbath" fame; another Dr. Elliott, pastor of the Episcopal church of Washington, D. C., W. F. Crafts, field secretary of the American Sabbath Union; and Mrs. Catlin, secretary of the W. C. T. U. in Washington, D. C. Against the bill appeared the editor of the *American Sentinel*, the secretary and the corresponding secretary of the Association. Very strong efforts were made by the supporters of the bill to belittle the influence of the representatives of this Association, which failed in every instance, and their efforts only seemed to lower themselves and their cause in the estimation of the committee. After the hearing, members of the Congressional Committee

grasped the hands of the representatives of this Association, and congratulated them on the strength of their position.*GCDB March 15, 1891, page 111.6*

In the meantime, a request was sent to the members of the Association throughout the United States, to correspond with the members of Congress sent from their respective districts, and thereby learn their standing upon the Blair Sunday-rest bill and the Educational Amendment. In this way, it was readily ascertained on whom the Association could depend, in case of attempted religious legislation. Such correspondence also opened the way for the members of the Association to place appropriate reading-matter in the hands of the various members of Congress, whether favorable to religious legislation or otherwise.*GCDB March 15, 1891, page 111.7*

During the time this correspondence was going forward, petitions were being forwarded in large quantities from every part of the United States to Washington, and about the middle of March these, representing 250,000 signatures against religious legislation, were presented in both Houses of Congress.*GCDB March 15, 1891, page 111.8*

The efforts thus put forth at the National Capitol were productive of great good. Those who listened to the arguments against the Breckinridge Sunday-rest bill afterward declared themselves unreservedly against such measures; and, as the result, the bill itself died in the hands of the committee. This bill, meeting with no favor in the Lower House, had the effect of putting a quietus upon the Blair bills at the other end of the Capitol; hence nothing more was done toward pushing these measures during the entire session of Congress, and in a little time all talk concerning them had ceased.*GCDB March 15, 1891, page 111.9*

The representatives of the Association attended the convention of the "National Reformers" held in Washington in the beginning of April, but the effective work previously done in that city by the Association, had so satisfied the people upon the subject of religious legislation, that there was not the first ripple of enthusiasm manifested at this convention.*GCDB March 15, 1891, page 111.10*

Mr. Corliss, having been engaged to act as Corresponding Secretary of the Association, was then recalled to headquarters, and the Secretary was left in Washington to watch the course of events there, where he has remained until the present time. The Corresponding Secretary visited the States of Ohio and Indiana in the interests of the Association, remaining one week in each State. He then spent one month in the principal cities of New Hampshire, lecturing in most cases to good audiences. All of these lectures were favorably reported in the leading papers of the State.*GCDB March 15, 1891, page 112.1*

During the year, about fifty different articles have been sent out from the central office, to be published in all the States of the Union. Most of these have appeared in about 500 of the principal papers of the Union, and have been the means of educating, to some extent, a large number of people in the principles of the Association.*GCDB March 15, 1891, page 112.2*

One prominent line of work which has occupied the attention of the association during the entire year, has been in the interest of what is now widely known as the King case, in Tennessee. During the annual meeting of 1889, word was received that Mr. King had been arrested, and was soon to have a trial in the circuit court of his county. Col. T. E. Richardson, an eminent lawyer of Obion county, was engaged, and argued the case, which was decided adversely, subjecting Mr. King to a fine of \$75 and costs. The case was then appealed to the Supreme Court, by order of the Association, and the judges affirmed the decision of the court below.*GCDB March 15, 1891, page 112.3*

At this juncture, it was decided, if possible, to take this case to the Supreme Court of the United States, and test the constitutionality of the Sunday law under which he was convicted. For this purpose, an eminent lawyer of Detroit, Mich., Hon. Don. M. Dickinson, formerly postmaster-general under President Cleveland, was retained as associate counsel in the case. Upon refusal to pay his fine, under advice of counsel, Mr. King was placed in jail. His case was then appealed to the United States District Court, on a writ of *habeas corpus*, which was granted, admitting Mr. King to bail, pending the appeal. The case was tried in January last, before Judge Hammond, who has not yet handed down his decision, though it may now be expected any day, as he told Mr. King's counsel that he would give it to the world some time in March.*GCDB March 15, 1891, page 112.4*

This is the present status of the case, but should an adverse decision be rendered, the Association expects to push the matter to a final decision in the Court of last resort. The case has all along excited much comment in the principal papers of the country, and its result is awaited with much interest in every part of the land. One paper (the Kalamazoo The Church Officers' Gazette, November 21, 1890) in speaking of the case, says: "Our sympathies are with Mr. King, for the reason that there is not a word in the Bible authorizing the first day of the week to be held sacred, while the command is imperative that the seventh day (Saturday) shall be a day of rest." This shows the nature of the work which the Association has been doing, through its defense of this noted case in Tennessee.*GCDB March 15, 1891, page 112.5*

During the discussion of the site of the World's Fair in Chicago, the question of opening the Exposition on Sunday has been agitating religious circles throughout the country, but especially the clergy of Chicago. The association, deeming this an excellent opportunity to do good work in behalf of true

principles, sent the assistant secretary, about the first of October last, to that city to engage in the work there. They also associated with him Mr. Allen Moon, of Minnesota. The work done there, through these representatives of the association, has been most highly gratifying to the Executive Committee. They succeeded in interesting the editors of a number of the dailies on the subject, until one of the papers (the *Evening Post*) opened a department in which every one who wished, could vote his preference on the subject of the Sunday closing of the Fair.*GCDB March 15, 1891, page 112.6*

A circular letter was then sent to the leading workers of the association in the various States, urging them to subscribe for that paper for one month, which would give them an opportunity, as readers of the paper, to write short articles in behalf of religious liberty. This plan was very successful, and in looking over the articles in that department, it was found that the majority of them were written by members of the National Religious Liberty Association.*GCDB March 15, 1891, page 112.7*

Our workers in Chicago also formed the acquaintance with some of the ministers of the city, and were granted permission to attend their ministers' meetings, where these questions were discussed; and when one was assigned the duty of preparing a paper for the next meeting, our workers took occasion at different times, to suggest to the essayist that if desired, they would provide him reading-matter upon the subject which would assist him in preparing his essay. These offers were thankfully accepted, and our workers had the privilege of hearing the essayists read papers which were simply reproductions of what they had read from the pages of National Religious Liberty literature.*GCDB March 15, 1891, page 112.8*

During the campaign, a mass-meeting was advertised in behalf of Sunday legislation, which was to convene in the "Auditorium" in Chicago, a hall capable of seating 10,000 persons. The Association sent its President and Corresponding Secretary to attend that meeting. The night of the appointment was dark and stormy; at times the rain fell in torrents. An admission fee of twenty-five cents was charged, yet more than 7,000 persons were congregated there on that occasion. The representatives of the Association there saw a new feature in the work of those who favor religious legislation.*GCDB March 15, 1891, page 112.9*

The meeting was not taken up with dry speeches, but consisted of short, pointed speeches by representative men, interspersed with most excellent music, both vocal and instrumental, recitals by elocutionists, etc. The ministers *themselves*, who spoke, seemed also to know how to tickle the fancy of the audience; for while their speeches were very earnest in behalf of Sunday legislation, they had a humorous vein that kept the people in a delightful frame of mind. The exercises, all together, were of such a character that, doubtless, if an expression upon the question of a Sunday law had been

taken, there would have been few dissenting votes in that large audience. It was the most gigantic movement in behalf of religious legislation that the country has witnessed during the year's campaign.*GCDB March 15, 1891, page 113.1*

Mr. Crafts has been constantly at work in his line, during the year, but so far has failed to make any very great impression in favor of his cause. His work has been largely in the Western States, but the representatives of the Association in those parts, have been constantly on the watch, and he has not been able, in a single instance, so far as we have learned, to fill an appointment without having to meet the influence created by the circulation of the literature of the National Religious Liberty Association. In Iowa, especially, a noble work was done in this direction. The example of the members of the Association in that State is worthy of commendation and imitation.*GCDB March 15, 1891, page 113.2*

Mr. Crafts also gave out a number of appointments for the State of Arkansas. The members of the association in that State, though not very numerous, immediately set to work to counteract his influence, and applied to the Executive Committee for literature to circulate. Not having time to order an edition of the *American Sentinel*, and knowing that a paper of some sort prepared especially for the occasion would meet the demands of the case better than literature in tract form, the committee immediately made up a four-page paper, entitled, *Religious Liberty*, which contained the gist of the arguments at the hearing on the Breckinridge Sunday-rest bill, with some account of the practical workings of the Sunday laws, and in twenty-four hours after the order was received, had 10,000 copies of this paper on the way to Arkansas. Plates of this paper were preserved; and at various times, as they have been needed, copies have been issued to the number of 35,000.*GCDB March 15, 1891, page 113.3*

In the early part of November, the Legislature of Vermont convened, and was only fairly organized when a most obnoxious Sunday bill was presented. The Vice President of that State was on hand, however, and requested the committee having the bill in charge to grant him the privilege of appearing in opposition to the measure. At the appointed time he went before the committee, and candidly and carefully set before them the principles of Religious Liberty, showing them the evil that would surely follow if such a bill should become a law; and he had the satisfaction of seeing the measure reported adversely to the Legislature. This also was a commendable work, and one for which the officers of that State received the hearty commendation of the Executive Committee.*GCDB March 15, 1891, page 113.4*

Early in the year, the members of the Association in Battle Creek assumed the responsibility of sending the Association literature into the fields destitute

of sufficient force for a vigorous prosecution of the work. They have done nobly in this direction, having sent 700 copies of the *American Sentinel* to the single State of Arkansas, for about six months. They have also written hundreds of letters to those to whom papers have been sent. They have, in addition to this, sent out thousands of pages of leaflets treating upon Religious Liberty.*GCDB March 15, 1891, page 113.5*

In the early part of November, the corresponding secretary, by vote of the Executive Committee, attended the Congress of the American Secular Union, which was held in Portsmouth, Ohio, and, on invitation, spoke to them, presenting to them the methods of operation of the National Religious Liberty Association, and showing the work which they are doing in every part of the land. A favorable impression was evidently made at that meeting, as quite a number expressed themselves pleased with the methods of operation set forth, saying that they were far ahead of anything that their "union" had ever conceived. About the same time, A. T. Jones, a member of the Executive Committee, spoke before a branch of the same "union," in Portland, Oregon, with good effect.*GCDB March 15, 1891, page 113.6*

During the year, the Association has published a series of leaflets and pamphlets, fifteen in number, aggregating 122 pages, large editions of which have been printed. One leaflet, "Sunday and the World's Fair," had reached 600,000 copies in less than six weeks from its first appearance. Several of the others have had editions of over 100,000 copies, and the greater part of all of them have been put into circulation.*GCDB March 15, 1891, page 113.7*

#### AMOUNT OF LITERATURE CIRCULATED

No. of pages of tracts and pamphlets	4,060,646
" "American Sentinels"	40,075
" petition blanks	29,159
" Manuals	10,707
" Reasons for Signing the Petition	143,162
" the paper entitled, "Religious Liberty"	35,000

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Brother A. F. Ballenger reported the work done in Chicago. He said, when he arrived in Chicago to engage in the religious liberty work, he did not know what to do; but soon hearing that the subject of the Bible in the public schools was to be discussed in a certain church, he went to the minister and had a talk with him. At the beginning of the conversation, the minister favored the reading of the Bible in the public schools; upon leaving him, he said the objections presented had weight; and the next day's paper contained an



article from him opposing the reading of the Bible in the public schools.*GCDB March 15, 1891, page 114.1*

The question was next taken up by the Methodist ministers' meeting. Brother Ballenger said he assisted a member who opposed it, by furnishing him facts and quotations. The result was a victory in favor of religious liberty.*GCDB March 15, 1891, page 114.2*

To illustrate the possibilities of newspaper work, the following incident was narrated: When the newspapers recorded an account of the trial of Brother King, in January last, he went to the *Chicago Herald* office, with a copy of a paper containing the account of the trial, and asked the editor to send out the reporter to interview several parties whose position on the case he had previously learned. As a result, the next Sunday's issue of the *Herald* contained a two-column interview with the persons whose names he had given. The positions taken were those which he had explained to the editor they would take, - a part defending the cruel prosecution, and the other part denouncing it. In this way fully fifty thousand people had an opportunity of reading the narrow and bigoted ideas of the Sunday legislationists, and the broad and charitable views taken by other persons of prominence and influence.*GCDB March 15, 1891, page 114.3*

He said that many other instances of equal interest might be related, but for lack of time would not do so. His work he said has been done largely by proxy. Here he introduced his cousin, Rev. Geo. W. Ballenger, pastor of the First Evangelical Church of South Chicago, who has been engaged in religious liberty work, by way of lecturing in different places in northern Illinois, under the auspices of the N. R. L. Association. Following is a synopsis of his address:-*GCDB March 15, 1891, page 114.4*

#### **REV. GEORGE W. BALLENGER**

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I have been acquainted more or less with the Adventist people from my childhood, having relatives who were members of your church. I remember early in my experience that it was predicted that the time was coming in the history of this nation when this peculiar people would be persecuted because of their faith. I laughed at the idea that such a thing could ever happen in this free land. Time has brought it to pass. As I have seen these things coming, I have been convinced that on this point this people were right.*GCDB March 15, 1891, page 114.5*

A short time ago my attention was especially called to this subject, and I read and studied pretty much all of the Religious Liberty literature, and looked up some of the prophecies. I became so much interested that I prepared an

address for my people on the subject, which was well received by them. Then at the request of the N. R. L. A., I went out into the field to deliver a few addresses in localities where I had been acquainted in the early years of my ministry.*GCDB March 15, 1891, page 114.6*

The first appointment was at Rock Grove. At the close of the address, the pastor of the church spoke enthusiastically in favor of the principles of religious liberty, and told his people that he had been furnished with material for three or four discourses. A lawyer in the audience came forward and asked if this was not in the interests of the Seventh-day Adventists. I replied that they would get as much out of it as anyone, I thought, and that they were citizens and needed protection as well as others.*GCDB March 15, 1891, page 114.7*

From here I went to Winslow, having sent an announcement on ahead through the pastors of two churches there. About half an hour before the time appointed, one of the pastors came to me, saying it was strange that I should be lecturing in the interests of the N. R. L. Association, and not under the auspices of my own church. I replied that so far as my church was concerned, I stood in the same relation to it that I always had. He then charged me with speaking in the interests of the Seventh-day Adventists. I said I was speaking in the interests of truth. He said that no Adventist could stand on his platform, unless he would accept his principles. I replied that my platform was the Bible, and if the Adventists can stand on that, I will give them plenty of room, and will not try to crowd them off of it. He said the sentiment was against me, and that the people did not want to hear the lecture. I said it was too late to change the appointment to a hall, and that I believed it was Bible truth that I had, and truth for the present time, that the people needed to hear.*GCDB March 15, 1891, page 114.8*

I asked the Lord to help me, and to the glory of his name I was helped. I went in the interests of truth, and believed that the truth was more to me than the sentiments of men, and that it would triumph above public opinion. The church was well filled, and the people were warm in their approval of the lecture. I was convinced afterward that there was not a sentiment against me.*GCDB March 15, 1891, page 114.9*

I next went to Cedarville, where revival meetings were being held. The pastor feared that this subject might hurt his meetings, and requested that it should not be introduced. Next I visited a church six miles from this place, where protracted meetings were also being held. The minister wanted to know if what I had was Bible truth. I said it was. "Well, fire away," he said, "and if the truth kills anyone, the sooner they are dead the better." The result of the lecture was an added interest in their revival effort.*GCDB March 15, 1891, page 115.1*

I then visited Rock City and Davis, and at the latter place, especially, a good impression was made in favor of the truth. The two ministers present said they wanted to become better informed on the question.*GCDB March 15, 1891, page 115.2*

In Sheridan there was much opposition. One of my brethren in the ministry said he would have every man in our Conference on my shoulders for this. He said I was working for the Adventists. Finally the use of the church was granted, but he would not attend the lecture. Thus everywhere the great difficulty is to first overcome the prejudice in the minds of the people.*GCDB March 15, 1891, page 115.3*

In conclusion, I want to say, dear brethren, that I used to think the Adventist people were a bigoted people, and were severe critics, without mercy. But I have studied your grievances until I can say I have learned to love this people. I am interested in the National Religious Liberty Association, not because I love the people who gave it birth, but because I love the truth, and want to give the people meat in due season. And, under the blessing of God, I want to go on speaking in opposition to the union of church and state wherever I can, and with all the powers I have.*GCDB March 15, 1891, page 115.4*

Prof. W. H. McKee, of Washington, D. C., was called on, and gave a very interesting report of the work done in Washington during the past eighteen months. The attention of congressmen, lawyers, doctors, ministers, and many other prominent citizens of the District of Columbia, has been called to the principles of religious liberty; and in nearly every case, those who give the subject candid consideration, decide against a union of church and state, and everything tending in that direction.*GCDB March 15, 1891, page 115.5*

The many articles that have appeared from time to time in the leading newspapers, have created a sentiment throughout the country, in favor of religious liberty. Some of the members of Congress who have had the most to do with these religious measures have failed to be re-elected.*GCDB March 15, 1891, page 115.6*

In the course of his report he gave a list of the bills introduced in the last two terms of Congress, which had distinct religious features in them. No less than twelve or fifteen such bills have been introduced.*GCDB March 15, 1891, page 115.7*

#### **BIBLE STUDY LETTER TO THE ROMANS. - NO. 7**

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BY ELDER E. J. WAGGONER.

CHAPTER five contains a partial enumeration of the blessings which are fruits of such a faith as that portrayed in chapter four. It shows the Christian development of the life of any one who has the faith of Abraham. Two words form the keynote of the chapter - MUCH MORE. If you have the glory, the patience, or the Christian experience spoken of in this, or any other chapter, know that God has them in store, and is willing to give much more, for he "is able to do exceeding abundantly above all that we ask or think." *GCDB March 15, 1891, page 115.8*

"Therefore being justified by faith," that is, being made conformable to the law by faith, "we have peace with God through our Lord Jesus Christ." The only way that man can be made conformable to the law, and live free from condemnation is by having faith in the promises of God. In Christ there is no unrighteousness, therefore there is nothing but righteousness. By believing on Christ, the Christian has the righteousness of Christ. *GCDB March 15, 1891, page 115.9*

But does not James say that there must be works, or the faith is of no avail? It is true that faith is made perfect by works. Jas.2:22. But it is by faith and faith alone that men are justified. The very text which speaks of Abraham's being justified by faith, states that the works were only the outgrowth of underlying faith, and that by this work the scripture was fulfilled which says: "Abraham believed God, and it was imputed unto him for righteousness." Works are the outgrowth of faith. "It is God which worketh in you both to will and to do of his good pleasure." We give ourselves into the hands of Christ. He comes and *takes up his abode* with us. We are as clay in the hands of the potter; but it is Christ who does all the good works, and to him belongs all the glory. *GCDB March 15, 1891, page 115.10*

"We have peace with God." What is peace? It is not a feeling, but a fact. Many think that they must experience a "certain feeling" which they will know is the "peace of God." But they have never had the peace of God, and therefore cannot know what kind of feeling it ought to be. Satan might give a certain happy feeling, and if the Christian had only the feeling to go by, he would be deceived. The Lord does not deal in feelings, but in facts. Peace is the opposite of war, strife, emulation. We are either at peace with God or else at war. If at war, it is because we are carrying on rebellion. *GCDB March 15, 1891, page 115.11*

How do men fight God? By following sinful practices. Any one knowingly indulging in one sinful practice is warring against God. God is a God of peace. Christ left his peace with his followers. "Let the peace of God rule in your hearts." Between God and his dear Son in heaven there is a "counsel of peace." They counsel for the peace of man. There is only one condition on which man can have that peace - unconditional surrender, surrender all to God, and then there is peace in the heart, no matter what the feeling may

be.*GCDB March 15, 1891, page 116.1*

“Great peace have they which love thy law: and nothing shall offend them.” “O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” What rich comfort in these words! Jesus Christ is “the same, yesterday, and to day, and forever.” So his peace is likened to the continual flowing of the river, and the never-ceasing roll of the ocean wave; therefore it matters not what the feeling is, for if all sins have been confessed, God is faithful and just to forgive them; and we are at peace with him. The condition of peace is the condition of being justified by faith.*GCDB March 15, 1891, page 116.2*

“By whom [Christ] also we have access by faith into this grace [unmerited forgiveness and favor] in which we stand, and rejoice in hope of the glory of God.” Righteousness can be wrought in men day by day by the same power by which Isaac was born of parents who were practically dead. When people once gain this experience, the next thing they will be constrained to rejoice in the hope of the coming of the Lord.*GCDB March 15, 1891, page 116.3*

How often do we look forward to the coming of the Lord with fear? If we do not rejoice in the Lord in the present life, we have no hope that we will rejoice in him in a life to come. Why should Christians “rejoice in hope of the glory of God?” Because they are at peace with him. Seventh-day Adventists are bidden “when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” We praise him that he is coming soon, it is one of the most glorious and cheering assurances we have.*GCDB March 15, 1891, page 116.4*

We live in the present, not in the future. Read *1 Peter 1:5-9*. Salvation belongs to us to-day just as much as it will when in the kingdom of God. No one but ourselves can deprive us of it. Says Peter, “Receiving [present time] the end of your faith, even the salvation of your souls.” Our present salvation is our only hope of a future salvation. “Kept by the power of God” is the expression used by Peter, and it denotes precisely the same condition - “being justified by faith” - in the fifth chapter of Romans.*GCDB March 15, 1891, page 116.5*

The same power that will make men immortal in the life to come, justifies them - makes them conformable to the law - by being in harmony with it, every day. Says Paul in the letter to the Philippians, chapter three, and verse twenty-one: “Who shall change our vile body, that it may be fashioned like unto his glorious body, *according to the working* whereby he is able even to subdue all things unto himself?”*GCDB March 15, 1891, page 116.6*

In *Ephesians 3:16*, Paul in an inspired prayer prays that they might be strengthened with might by his Spirit in the inner man, according to “the

riches of his glory.” The grace of God is equal to the glory of God. God’s throne is a throne of glory, and the grace wherein we stand is backed by the glory of God.*GCDB March 15, 1891, page 116.7*

“We glory in tribulations also: knowing that tribulation worketh patience.” Some say that tribulation worketh *impatience*. This is not true. If a man is not justified by faith, tribulation will develop the impatience that is in him. How is it, then, that tribulation worketh patience? Let these texts answer: “Casting all your care upon him; for he careth for you.” *1 Peter 5:7*. “Cast thy burden upon the Lord, and he shall sustain thee.” *Psalms 55:22*. “Come unto me all ye that labor and are heavy laden, and I will give you rest.” *Matthew 11:28*.*GCDB March 15, 1891, page 116.8*

He takes the heavy loads away. What is that burden? Anything that worries or vexes us. It matters not whether it be a small thing - a little trial - or a great one. Cast it on the Lord. We rejoice in tribulation because we have Christ with us, and we cast all the burden on him. He is able to bear them. He has already borne them for all the world, so we cannot add to his burden.*GCDB March 15, 1891, page 116.9*

How do we get rid of the burdens? Give them to Christ, and then say, “He has them.” And he has them whether you feel any different or not. Then you will experience the truth of the words, “I will give you rest.” It is rest even though the physical pain still racks the body. For Christ bears that tribulation, and you are lifted up above all pain.*GCDB March 15, 1891, page 116.10*

How did the martyrs go to the rack and the stake with songs of joy on their lips? Was that mere bravado? No, Christ bore their burden, and in him they had peace. Out of a full heart they sang their praise to him. Thus they were happy and joyous, and scarcely noticed the pain while the flames crept around them. We will have to “pass through great tribulation.” It may be the lash on the naked flesh, or it may be the thumb-screw. Human nature shrinks from such torture. In Christ we can bear it. Gain an experience in him now, and in the trying time he will not forsake you. He can bear that great burden as well as a small one.*GCDB March 15, 1891, page 116.11*

Christ will be ours then as well as now, and the life we live will be in him. No man in this world will be able to stand in that time unless he has previously learned the lesson of faith. Now is the time, while the lesson may be learned under easy circumstances. Great as will be the tribulation of that time we will pass through it with rejoicing. That rejoicing must be learned now.*GCDB March 15, 1891, page 117.1*

“Let patience have her perfect work that ye may be perfect, wanting nothing.” Patience shows us to be perfect men.*GCDB March 15, 1891, page 117.2*

“Patience worketh experience.” It is a Christian, experience that is referred to. “Experience” signifies that men who have it, have been proved and tried. They have laid hold upon God and proved him.*GCDB March 15, 1891, page 117.3*

Experience, or the fact that we daily prove God, develops hope, - hope in God. If God is proven every day, then every day there is hope. That is, we have reason to expect the things we desire. We have present salvation, therefore we glory in the hope of an eternal salvation. This is indeed a chapter of hope and rejoicing.*GCDB March 15, 1891, page 117.4*

## **SABBATH SERVICES**

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FRIDAY evening, March 13, Elder Loughborough spoke upon the subject of “Early Experiences.” The discourse was one of much interest, and will appear in a future number of the BULLETIN.*GCDB March 15, 1891, page 117.5*

Sabbath forenoon, Elder Smith spoke on “The Spirit of Prophecy, and Our Relation to It,” presenting in a clear and lucid manner the scriptural testimony upon the subject, and the reasons why this, with the other gifts set by God in the church, is needed and should continue to the end. This will also appear in the BULLETIN in the future.*GCDB March 15, 1891, page 117.6*

In the afternoon Sister White addressed a large and attentive audience, presenting many practical thoughts and timely warnings. She showed that it was not enough to be pleased merely with the gospel, but that we want to know that Christ is our personal Saviour - that it is well with our soul. The importance of having a faith that works, works by love, - love not simply to God but to our fellow-men, - was also emphasized. We should be missionaries, but the work should begin with our own souls. Everyone who touches sacred things should himself be in touch with the throne of God.*GCDB March 15, 1891, page 117.7*

**March 16, 1891**

**VOL. 4. - BATTLE CREEK, MICH., MONDAY, - NO. 9**

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

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**FOURTH MEETING**

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THE fourth meeting of the International Tract Society convened Sunday morning at 9 o'clock. A large number of visiting brethren and sisters were present. All joined in singing hymn number 1243. Elder J. H. Durland invoked the divine blessing. Minutes of the previous meeting were read and approved.*GCDB March 16, 1891, page 118.1*

Since the last meeting, delegates had arrived as follows:-*GCDB March 16, 1891, page 118.2*

Indiana - D. H. Oberholtzer.

Kansas - Helen Cowles.

Michigan - C. F. Gowell, H. C. Goodrich, C. L. Burlingame, J. M. Lindsey, Mrs. D. B. Hasmer, Mrs. S. E. Thompson.

Montana - J. W. Watt.

Wisconsin - P. H. Cady.

The hearing of reports from the canvassing work was resumed where it closed at the last meeting, and Elder S. N. Haskell reported for Australia and New Zealand as follows:-*GCDB March 16, 1891, page 118.3*

**THE CANVASSING WORK IN AUSTRALIA AND NEW ZEALAND**

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Canvassing began in Australia at the commencement of the presentation of present truth in that country, five years ago. Brother Arnold's first experience in canvassing in that country was in Melbourne, which is probably as hard a field as can be found in Australasia; and, to make it doubly hard, he was wholly unacquainted with the ways and customs of the colonies. But he sold many books. Among the first to embrace the truth there, were Brethren Stockton and Wainman. These and a few others took hold of the canvassing work, but, not being trained, did not succeed very well. Finally Brother Arnold took Brother Wainman with him to distant fields, bearing his expenses till he



should get the returns from the books he would sell. This proved a success, both financially to himself, and in developing a good canvasser out of Brother Wainman, who since then has pursued the same course with others.*GCDB March 16, 1891, page 118.4*

But the canvassing work did not succeed in a very marked manner till Brother Morrison went to Australia some fifteen months ago. His visit to the country marked a new era in the canvassing work. From the time he began to educate and instruct the canvassers, their numbers have increased, and successful canvassers have been developed until they have found it difficult to manage the territory that was covered by the canvassing work. Taking Melbourne as a central point, canvassing has been done north to the distance of from 1,200 to 1,500 miles, reaching more than 500 miles north of Brisbane, the capital of Queensland; also west to South Australia, and West Australia, extending to a distance of not less than 2,500 miles, covering a territory in all of nearly 4,000 miles; or in other words, more than the distance from the Atlantic to the Pacific. This is all in one district.*GCDB March 16, 1891, page 118.5*

Another difficulty soon developed itself in the fact that a number of the canvassers were not good at delivering their own books. They were quite successful at taking orders; but when they came to deliver, they could not deliver the books for which they had taken orders. I will mention the case of one sister, that will illustrate a class. She canvassed for "Ladies' Guide," and was among the best to take orders; but when she came to deliver, she was among the poorest. She soon got in debt, and at every delivery that she made, for some cause, her debt was increased rather than diminished. Brother Morrison assisted her to make one delivery. While delivering, she went into a house, but failed to deliver the book and brought it out. After having left the place, Brother Morrison asked her why they would not take the book. After stating the reason, they stopped the team, and Brother Morrison went back with the book. He not only delivered that book, but sold another in the same house.*GCDB March 16, 1891, page 118.6*

At the time of the institute that was held at Melbourne, many of the canvassers were brought together, and these difficulties were considered. They finally decided to have their General Agent call in their principal canvassers and place them in Sydney, a city of about 400,000 inhabitants, and give them a special training to develop leaders. Then these leaders were to take companies and go into different portions of the country, and were to deliver the books for the canvassers. It was also argued that many of the canvassers, stopping to deliver, were hindered in their work so that they lost nearly half of their time. And by these leaders attending to their delivery for them, there were not only more books delivered, but the canvassers could continue in their work and take more orders and earn more money than by stopping to deliver. Another advantage gained was, that the money due the

office came directly to it from the one who delivered the books.*GCDB March 16, 1891, page 120.1*

The course pursued was, for the *Echo* office to hire the general agent to whom they paid something over 3L per week; but in delivering, he would frequently earn from 4L to 5L per week. They paid the canvassers 35 per cent, leaving 15 per cent for delivering. Brother Daniells said that they experienced the same difficulty in New Zealand, and adopted the plan here referred to, and found it worked so well, that the canvassers could not be prevailed upon to go back to the old plan of delivering their own books.*GCDB March 16, 1891, page 120.2*

It enables those who cannot manage their money matters properly, and it seemed impossible for some of them who had been in debt to pay what they owed, to have quite a sum placed to their credit in a short time. The society also advanced 10 per cent on all bona fide orders to the canvassers to sustain them while canvassing.*GCDB March 16, 1891, page 120.3*

It might be well to say that not all of the books were delivered by the leader, but most of them. Those who canvassed by themselves and preferred to deliver, did so.*GCDB March 16, 1891, page 120.4*

The canvassing work also received an impetus in New Zealand by the arrival of Brother Morrison, although it was in better condition in New Zealand when he arrived, than it was in Australia upon his arrival there. Upon his arrival in Australia the canvassing work rapidly grew, till in November Brother Tenney wrote me that they had sold over L900 worth of books, or between \$4,000 and \$5,000 worth. In New Zealand during the past year they have averaged over L400 or about \$2,000 worth per month. Brother Morrison claimed that some thirty-five or thirty-seven canvassers, more or less, were canvassing in Australia at the time he left; but quite a number of these have not continued in the work, and never did canvass only a portion of the time.*GCDB March 16, 1891, page 120.5*

Another question arose; namely, the probability of getting the entire territory canvassed. But Brother Daniells selected a few small towns in New Zealand, and had the agents canvass and re-canvass them with our different books. Taking this as a basis, an estimate was made, that with the same number of canvassers now in the field, it would require many years to canvass the territory with the same number of books; and, considering books that are coming out from time to time, there is no probability of running out of territory.*GCDB March 16, 1891, page 120.6*

Another question discussed in New Zealand was, how they could get people to read the books which they had purchased. For it was often found that one family had purchased all the different books, but had read none of them. In

New Zealand the following plan was talked over, and Brother Daniells decided to carry it out this present season: It was, to hold temperance lectures in certain localities where the books have been sold, and under the influence of the interest created by the lecture, to recommend the *Good Health*. Then have on hand a canvasser to canvass for the same in the town, and, while visiting the families, to secure subscriptions for the *Good Health*, make an effort to ascertain if they have such books as have been sold by the canvassers, and also to learn if they have read them. If they have not read them, recommend the books, and be prepared to read some portions with a view to interesting the people in them. Also if an interest is awakened in any locality, to recommend some Bible worker to follow up the work. All of this was to be brought in as apparently a secondary matter to the family. This plan, however, was all in the future when we left New Zealand, but owing to the popularity of Elder Daniell's temperance lectures, it is hoped that it will be successful. *GCDB March 16, 1891, page 120.7*

As a result of the sale of books, there are Sabbath-keepers in all parts of Australia and New Zealand. And frequently individuals come to ascertain if they can get our books in New Zealand or Australia, or must they send to America for further reading matter on the subjects contained in the books they have purchased. *GCDB March 16, 1891, page 120.8*

There is no country in the world where our books have been sold in which they have been more extensively circulated among the people than in these colonies. *GCDB March 16, 1891, page 120.9*

One other point should be mentioned. On the west coast last spring - corresponding to our autumn - Brother Stockton commenced canvassing for "Man the Masterpiece," and distributed Social Purity pamphlets and other temperance literature. The ministers and other leading men noticed his work, recommending it to the people in such a manner that he had unusual success. Previous to this time he had not been very successful in the canvassing work. *GCDB March 16, 1891, page 121.1*

The health books, going before the denominational works, are far more readily received in that country than in any country where they have been introduced. They soon become popular; since they treat upon subjects in which the people are deeply interested. Many instances might be mentioned to show the interest manifested in the work. As far as I know, the canvassers are of good courage. During a few weeks previous to the holidays, they worked near Melbourne, intending to enter Sydney Jan. 1, 1891 and work that portion of the country. Brother Daniells expects to join them at Sydney with a view to making a headquarters of the book business there, and later to organize a Conference that will include New South Wales and Queensland. *GCDB March 16, 1891, page 121.2*

Brother W. C. White presented the following letter from Brother E. M. Morrison, now in South Africa, setting forth the needs of the work in that field:-*GCDB March 16, 1891, page 121.3*

**SOMERSET HOUSE, ROELAND ST.,**

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**CAPE TOWN, SO. AFRICA, FEB. 5, 1891**

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Dear Brethren of the International Tract Society:-*GCDB March 16, 1891, page 121.4*

I have, since first engaging in the canvassing work, made it a special study, both as a business of itself, and as related to other branches of our work. I have watched its development with much interest, and hope soon to see it become a perfected system of labor, so related to the other branches of the work as to accomplish the greatest possible amount of good.*GCDB March 16, 1891, page 121.5*

My experience and observation since leaving home to work in foreign fields, leads me to the conclusion that much more good can be accomplished, at a less expenditure of time and means, than has been done in the past, if those at the head of the work will give more time to the study of the nature of the field, the wants of the cause in that field, and to the education of laborers to supply the wants in such field before attempting to start the work.*GCDB March 16, 1891, page 121.6*

Those sent to new fields should be competent to establish, in a proper manner, the branches of work it is desirous to start in that field. "Any thing that is worth doing at all is worth doing right." And when we consider the vast importance of our work, how important it is, that it should be well done! But for the work to be begun right, those who are sent to do the work must have received a special education for it, and have well matured plans before beginning. I believe it to be a mistake to send men out in any branch of our work, especially into a new field, to learn by experience at the expense of souls, that which he might have learned in theory before entering his field.*GCDB March 16, 1891, page 121.7*

Again: it is too much to expect one man to make a success in all the branches of labor. He has not the time and energy necessary to make the work a success, even though he may have the disposition and required information. So in opening up the work in a new field, there should be a man specially prepared to make each branch, from the time it is first entered upon,

his specialty.*GCDB March 16, 1891, page 121.8*

The canvassing work should be entered upon first, and other branches of the work should follow in their proper order. It may be all right in America, where the work has been started in so many places in a reverse order, to organize all the different branches at once. But I am convinced that in a new field, one branch should be made a success before another is introduced. Consequently, the first man sent out should be especially prepared to organize and make a success of the first work to be done, and when that work is accomplished for a district, another party can come in and organize and carry forward some other branch, while the first party advances to some other part of the field, and so on until the work is established in all its branches, one after another, in their logical order. If you send a man first to a new field, whose business it is to preach, organize churches, Sabbath-schools, and missionary societies, and who knows but little about the canvassing work, the result will be that he will soon make a strenuous effort to gain a few converts so as to have some material with which to start these organizations. Instead of working for the many, he will draw the net for the few, and thus so disturb the waters that the whole school of fine and more considerate fish will be driven away.*GCDB March 16, 1891, page 121.9*

The canvass should be planned so as to place all our subscription books in the same field. It is better to have the Health Publications, "Thoughts," "Bible Readings," and all the volumes of the "Great Controversy" sold in their proper order before Bible work or preaching is begun or the people in any way stirred up on the Sabbath question in that particular territory. I find that there is comparatively little trouble to sell our books where opposition has not been aroused by the minister or Bible worker urging out a few to take their stand for the Sabbath. I am sure that in the end many more will accept the truth where our books have been sold first. Those who read first do not require so much schooling after joining the church as those do who have never read our books.*GCDB March 16, 1891, page 121.10*

The canvass should be opened with our new books, so that the people may receive the very best impressions in regard to our publications. Much depends on the work's being started in the best possible manner. The very best bound books, of the very latest edition, should be used in opening up the work. "Well begun is half done." But to begin well, you must not only send men qualified for their work, but you must furnish them the best material with which to work. One may understand ever so well how to put up a fine structure, but he cannot do artistic work with simply a jack knife and a saw; he must have suitable tools. The books should be in the language of the people, and the mechanical execution first-class in every respect.*GCDB March 16, 1891, page 121.11*

Those who begin the canvassing work in new fields should secure

testimonials for all our books from the leading men before any prejudice has been raised. If we can get these influential men to put themselves on record in favor of our books, they cannot well oppose us in the sale of them after their prejudices have been aroused: but best of all, we have the influence of their recommendations and orders, which may be of inestimable value to us in our canvass. The territory should be worked thoroughly and systematically after it is thus begun. It may be more difficult to start the work in this way, but after a little while it will go easier and faster than it otherwise would, and a much larger number of orders will be secured.*GCDB March 16, 1891, page 121.12*

For the British Colonies which I have visited I think our books should all be substantially and neatly bound in but three styles; namely, cloth gilt, library, and full morocco. All our denominational books should be uniform in size and price, when the amount of reading matter and cost to the societies is about the same. For this field, South Africa, each book should be published in both Dutch and English. For in many communities these nationalities are intermingled, and both can be canvassed at once, if the books are in both languages, nearly as quickly as either one separately, and much more successfully because of the influence of the combined list of names.*GCDB March 16, 1891, page 121.13*

If the above suggestions meet your mind, and can be put into practice, I believe it will be for the best interest of the work in new fields as well as where the work has already been started. Taking the work as we find it here in South Africa, I am persuaded that the very best thing to do now, is to push the canvassing work ahead until some fields are prepared for Bible work and for the minister. There are places that now seem to be good openings for ministerial and Bible work. But from only one to two books have been sold as yet, and the work not very thoroughly done at that.*GCDB March 16, 1891, page 122.1*

I think a thorough canvass for all of our denominational subscription books should be had before an effort is made to hold either readings or meetings; more will be accomplished in the end. If we had the Volumes of "Great Controversy" ready in the two languages, we could, in a few months, prepare the way in Cape Town and Kimberley for the Bible worker and the minister; but, until we get these books which this field demands, we will have to spread over the country, selling but one or two kinds of books in a place, and thus it will be a long time before any one place is as well prepared for the Bible worker and minister as it should be.*GCDB March 16, 1891, page 122.2*

Now in conclusion, will suggest, that the best thing you can do for South Africa is to send us a man of large executive ability who will encourage and push the canvassing work and visit and become favorably acquainted with influential people in all parts of the country. He should at the same time

preach and hold meetings in the churches already organized, that their numbers may be increased, and also give especial attention to the tract and missionary work in the churches. Trusting that the Lord will guide you in judgment in all the work of the General Conference,*GCDB March 16, 1891, page 122.3*

I remain your humble servant,*GCDB March 16, 1891, page 122.4*

E. M. MORRISON.

These are my sentiments, too, and no doubt of all, or will be after the matter is carefully considered.*GCDB March 16, 1891, page 122.5*

N. H. DRUILLARD.

The Committee on Resolutions presented the following additional report:-*GCDB March 16, 1891, page 122.6*

Your Committee on Resolutions would further recommend the following:-*GCDB March 16, 1891, page 122.7*

Whereas, The rapid progress toward a union of church and state in our land, and the evil influences attending this movement show that we are rapidly nearing the consummation of our work; and, -*GCDB March 16, 1891, page 122.8*

Whereas, The *American Sentinel* is set for the defense of religious liberty, and for the exposition of the snares which are being laid by those in favor of legislation on religious dogmas and institutions; and, -*GCDB March 16, 1891, page 122.9*

Whereas, The publication of this journal in the leading city of America, places it in a better position to do this work than when it was published in the West; therefore, -*GCDB March 16, 1891, page 122.10*

11. *Resolved*, That we give this journal our hearty support, and recommend our people to continue their efforts in bringing it to the attention of all classes, especially judges, legislators, lawyers, and leading men in public life.*GCDB March 16, 1891, page 122.11*

Whereas, The *Signs of the Times*, our pioneer missionary paper, has been reduced from sixteen pages to eight pages, reducing its price proportionally, thereby enabling our people to use it more extensively in the missionary work; therefore, -*GCDB March 16, 1891, page 122.12*

12. *Resolved*, That we approve of the action of the publishers in reducing the size and price of the paper and pledge our hearty co-operation in extending

its circulation, not only in new fields, but in fields where the *Sentinel* has been circulated. *GCDB March 16, 1891, page 122.13*

13. *Resolved*, That we heartily approve the plan of the Pacific Press in publishing our tracts and pamphlets in the *Bible Students' Library* and *Sentinel Library*, thus saving postage, and we recommend these libraries to our State societies. *GCDB March 16, 1891, page 122.14*

14. *Resolved*, That we truly appreciate the reduction in price by the publishers of our excellent standard health journal, *Good Health*, from one dollar and twenty-five cents to one dollar per year, together with their liberal premium offer, and that we will endeavor to give it as wide a circulation as possible among our own people as well as among those without. *GCDB March 16, 1891, page 122.15*

Whereas, The limited amount of work already done in the interests of health and temperance, by the distribution of literature through the International Tract Society, has resulted in an increased interest in the health and temperance work wherever such literature has been sent; and, -*GCDB March 16, 1891, page 122.16*

Whereas, The light on health and temperance is an essential part of the great system of truth which is to prepare a people for the coming of the Lord, which we believe to be near at hand; therefore, -*GCDB March 16, 1891, page 122.17*

15. *Resolved*, That we endorse the work that has already been done in the interests of health and temperance, and that we will in the future give such attention to this branch of our work as its importance demands, by employing a corresponding secretary to devote his time to the distribution of literature, by correspondence in the interests of the health and temperance work, and in such other ways as may from time to time seem expedient. *GCDB March 16, 1891, page 122.18*

Whereas, Experience has demonstrated that weekly missionary meetings are beneficial to the advancement of the missionary work; and, -*GCDB March 16, 1891, page 122.19*

Whereas, The study of the lessons in the *Home Missionary*, which are prepared for these weekly gatherings, have been very profitable to those who have engaged in their study; therefore, -*GCDB March 16, 1891, page 122.20*

16. *Resolved*, That we recommend all our tract and missionary societies to adopt this plan. *GCDB March 16, 1891, page 122.21*

17. *Resolved*, That we approve of the action of the managers of the *Home Missionary*, in changing the size of this excellent journal from sixteen to



twenty-four pages; thereby enabling its editors to give more space to the interest of the canvassing work.*GCDB March 16, 1891, page 122.22*

Whereas, The canvassing work in our State societies is increasing so rapidly that it takes nearly or quite all the time of the secretaries to the neglect of other branches of missionary work; and, -*GCDB March 16, 1891, page 122.23*

Whereas, Much interest can be aroused and good accomplished by faithful correspondence with the local societies and individuals; therefore, -*GCDB March 16, 1891, page 122.24*

18. *Resolved*, That we recommend the State societies to employ a corresponding secretary to aid in creating a greater interest in all branches of the work, and to correspond with those who have become interested through our publications.*GCDB March 16, 1891, page 122.25*

M. C. WILCOX, ]  
C. ELDRIDGE, ] *Committee.*  
W. S. HYATT, ]

The Chair called up the resolutions found on pages 84 and 85 of the BULLETIN, and a motion prevailed to adopt them*GCDB March 16, 1891, page 122.26*

On resolution No. 1, Elder Loughborough expressed his thankfulness to God that our book sales had reached \$800,000 this year, Captain Eldridge having stated that later reports showed a sale of \$800,000, instead of \$750,000, as previously reported. Elder Loughborough further said, that when he first accepted the truth, about all the literature we had was one sixty-four page tract.*GCDB March 16, 1891, page 122.27*

Elder Boyd expressed his gratitude that as our publications increase, our agents also increase, and the whole world is opening before us as a field for labor.*GCDB March 16, 1891, page 123.1*

Captain Eldridge said he was thankful that our knowledge of the world is increasing, and that some of our brethren are traveling around it to get better acquainted with the needs of the great family to which we all belong. Other missionaries have gone to heathen lands and not only learned their language, which was not written, but have reduced it to writing, and printed the Bible for them in their own tongue. I am glad that we are preparing to join other faithful missionaries in carrying the advancing light of truth to all parts of the earth.*GCDB March 16, 1891, page 123.2*

Elder A. C. Bourdeau was thankful for the way in which the work is

advancing. When he accepted the truth, about all the tract we published was "Elihu on the Sabbath." *GCDB March 16, 1891, page 123.3*

Speaking to resolution number three, Elder Haskell paid a tribute of sincere respect and appreciation to the life and labors of Sister Huntley. He said she was very retiring in her manner, but ever stood ready to use all her abilities in advancing the cause of the Master. Most persons become much ruffled at times, but he had always observed in her the same mild, smooth temper, even under the most trying circumstances. When others around would give expression to unkind feelings, it would only draw from her the kindest words of compassion for those doing the wrong. She had stood inseparably connected with the tract society work among our people from its rise, and eternity alone will reveal the rich fruits of her life of self-sacrificing labor. *GCDB March 16, 1891, page 123.4*

Elder G. B. Starr said that they considered it one of the richest blessings the Chicago Bible school ever enjoyed, to have her with them during the last year of her life. She had been given up, by the physicians, to die, but was strengthened in answer to prayer, and permitted to continue her work in the International Society, and assist in the Bible school in Chicago. She was attacked with *la grippe* during the prevalence of that disease last winter, but was again restored to health through prayer. *GCDB March 16, 1891, page 123.5*

A few months later, when the cancer, which was the cause of her feebleness, became again active she was a great sufferer. While in the most intense pain she would often ask, "Could it have been that Jesus suffered more than this?" Then she would add, "We know he suffered greater agony and pain, then he sympathizes with me, and I can endure it in his strength." *GCDB March 16, 1891, page 123.6*

Elder Starr further said none of them could get a burden to pray for her recovery. Even she, as they talked the matter over with her, did not seem to care to have them ask the Lord to prolong her life. All seemed to be impressed with the thought that her life work was done, and her Lord was ready to give her rest. As they watched by her side in her last hours, all were made to feel that it is indeed precious to die in the Lord. Many of those who were with her in her last hours said that death had lost much of its terrors to them. *GCDB March 16, 1891, page 123.7*

The physicians, in a post mortem examination, said they were surprised that any one in her condition could have remained at her work till within a few days of her death. They said it seemed like a miracle, and we believe it was. *GCDB March 16, 1891, page 123.8*

Pending action on these resolutions, the meeting adjourned. *GCDB March 16,*

## GENERAL CONFERENCE PROCEEDINGS

No Authorcode

### ELEVENTH MEETING

No Authorcode

THE eleventh meeting of the Conference opened at the appointed hour Sunday morning, March 15. All the delegates were in their seats, and many visitors were present. The prompt and full attendance indicates unmistakably the deep interest that is taken in the Conference, which increases as its work progresses.*GCDB March 16, 1891, page 123.10*

Elder H. P. Holser, of Basel, Switzerland, offered prayer.*GCDB March 16, 1891, page 123.11*

The chairman called for reports of standing committees. The Committee of twenty-one on the consolidation of the publishing interests presented the following report:-*GCDB March 16, 1891, page 123.12*

To the General Conference Assembled.*GCDB March 16, 1891, page 123.13*

DEAR BRETHREN: Your committee appointed at the last session of this Conference to take into consideration the consolidation of the publishing work under one general management, with power to act, if in their judgment they thought best to do so, would report that we have given the matter referred to us much thought. It being a matter of great importance, requiring careful attention at every step, we have thought it prudent to move cautiously, even though the work might move slowly.*GCDB March 16, 1891, page 123.14*

Your committee has taken steps to examine into the plans upon which the publishing work of other denominations is managed. We have carefully investigated the plans adopted by the Baptists, Presbyterians, Lutherans, Reformed Church, Methodists, and others. We find that in all these, the general points which you wish to gain by consolidation, are practically carried out; namely, that the entire publishing work of each denomination is under one general management, and that such portions of the surplus profits accruing from it as are not needed in carrying on the publishing work, are applied to the carrying forward of the general work of the denomination.*GCDB March 16, 1891, page 123.15*

The publishing houses have been built up by the denomination. Many

persons who own no stock in these institutions, have done much by donations and otherwise to sustain them, and to extend their influence, - as much perhaps as many have done who are stockholders. Therefore it is evident that these institutions should be controlled by the denomination.*GCDB March 16, 1891, page 123.16*

Competent attorneys have been consulted on the question of forming a legal corporation to carry out the objects had in view by this Conference, relative to the consolidation of your entire publishing work.*GCDB March 16, 1891, page 124.1*

For many reasons, we are not in favor of multiplying corporations. We think the objects so much desired can be brought about without this.*GCDB March 16, 1891, page 124.2*

After carefully considering the matter, and discussing different plans, your committee have reached the conclusion that an organization already in existence would, with some slight changes in its constitution and by-laws, be as efficient in carrying out your desires and purposes, as any new corporation that could be formed. We refer to the General Conference Association. The object of this Association, as stated in Article III. of its constitution, is as follows:-*GCDB March 16, 1891, page 124.3*

"The *object* of this corporation is to diffuse moral and religious knowledge and instruction, by means of publishing houses for such purpose, publications therefrom, and the further means of missionaries, missionary agencies, and all other instrumentalities and methods appropriate and available for and tending to the advancement of the ends and aims above specified."*GCDB March 16, 1891, page 124.4*

It will be observed at once, that the objects of this association, as set forth in its constitution, are the same as the objects which the General Conference had in view at its last session in appointing the committee of twenty-one on consolidation of its publishing interests.*GCDB March 16, 1891, page 124.5*

By referring to Article VI of the Constitution of the General Conference Association, we see that the Association is controlled by a Board of only five trustees. We believe this Board to be too small for the carrying out of the objects which you have in view; as a Board, to control the entire publishing work, should represent the entire field.*GCDB March 16, 1891, page 124.6*

Your committee would therefore suggest:-*GCDB March 16, 1891, page 124.7*

1. That the Constitution of the General Conference Association be so changed or amended as to provide for a Board of twenty-one trustees.*GCDB March 16, 1891, page 124.8*

2. That the Board of Trustees be made up of men representing all parts of the field.*GCDB March 16, 1891, page 124.9*

3. That the By-laws also be changed to conform to this increase in the number of trustees.*GCDB March 16, 1891, page 124.10*

4. We would further suggest that this board meet semi-annually to counsel together, and lay plans for the carrying forward of the publishing work. The local Boards of the different publishing houses, and managers in charge of the publishing work in the different institutions, will then be expected, in harmony with the plans that have been laid, to render an outline report of its working to this Board at its semi-annual meetings, and a complete tabulated report and balance sheet once each year.*GCDB March 16, 1891, page 124.11*

The General Conference Association so organized and equipped for managing a publishing work, can hold stock bequeathed or assigned to it, and otherwise discharge the duties of such a corporation as you have had in mind, fully as well as any new corporation that might be organized for this special purpose, and the objectionable feature of multiplying organizations will thereby be avoided.*GCDB March 16, 1891, page 124.12*

In this report your Committee has simply outlined the general plan. If it meets your approval, we would suggest that the following resolution be adopted by the Conference:-*GCDB March 16, 1891, page 124.13*

Whereas, All of our institutions are designed to be parts of one harmonious whole, working to one grand end; and, -*GCDB March 16, 1891, page 124.14*

Whereas, It is the sense of this body that the best and most enduring interests of our cause require that the management of our various institutions shall be as widely representative as is consistent with good business principles; and, -*GCDB March 16, 1891, page 124.15*

Whereas, The scope of the law under which the General Conference Association of the Seventh-day Adventists is incorporated, permits said Association to become the recipient of trusts, loans, gifts, and advances, to promote the purposes of our cause, and authorizes the creation and perpetuation of a Board of Trustees of sufficient number to meet our ideas of a representative management; therefore, -*GCDB March 16, 1891, page 124.16*

Resolved, That said corporation is hereby earnestly requested to at once amend its articles of association so as to permit the carrying out in a practical way the general principle set forth in the foregoing preambles.*GCDB March 16, 1891, page 124.17*

If this resolution should be adopted promptly, and the work of amending the constitution begun at once, it can probably all be completed before the close of this Conference, and the Board suggested in the resolution elected before the Conference adjourns.*GCDB March 16, 1891, page 124.18*

Respectfully submitted,

D. T. JONES,	L. DYOR CHAMBERS,	]
O. A. OLSEN,	H. W. DECKER,	]
F. E. BELDEN,	R. A. UNDERWOOD,	]
C. H. JONES,	R. M. KILGORE,	]
L. C. CHADWICK,	A. T. ROBINSON,	] Committee.
A. R. HENRY,	ALLEN MOON,	]
W. C. WHITE,	J. H. MORRISON,	]
U. SMITH,	S. H. LANE,	]
C. ELDRIDGE,	A. O. TAIT,	]

*Absent* - E. W. FARNSWORTH, M. J. CHURCH, E. H. GATES.

**FINANCIAL STATEMENT OF THE GENERAL CONFERENCE FOR YEAR ENDING JUNE 30, 1890**

No Authorcode

**HARMON LINDSAY, TREASURER**

No Authorcode

	DR.
To cash on hand June 30, 1889	\$9,778 40
<i>District No. 1 - Atlantic.</i>	
Tithes, Atlantic Conference	\$ 695 66
Maine	238 54
New England	892 94
New York	1,100 56
Nova Scotia, New Brunswick,	209 56
etc.	
Pennsylvania	877 72
Quebec	44 27
Vermont	436 80
Virginia	46 36
West Virginia	73 71
Total	\$4,616 12

*District No. 2 - Southern*

Tithes, Cumberland Mission	\$ 193 64
Gulf Mission (Ala., Miss., La.)	713 03
North Carolina	297 25
So. Atlantic (S. C., Ga., Fla.)	1,848 32
Tennessee River	95 53
Total	\$3,147 77

*District No. 3 - Lake.*

Tithes, Illinois	\$ 652 60
Indiana	668 58
Michigan	1,644 01
Ohio	631 77
Total	\$3,596 96

*District No. 4 - Northwest.*

Tithes, Iowa	\$1,749 68
Minnesota	1,557 33
Nebraska	713 59
So. Dakota	529 64
Wisconsin	1,214 51
Total	\$5,764 75

*District No. 5 - Southwest.*

Tithes, Arkansas	\$ 31 00
Colorado	271 15
Kansas	1,029 90
Missouri	373 06
Texas	150 00
Total	\$1,855 11

*District No. 6 - Pacific.*

Tithes, California	\$2,433 39
Montana	525 45
North Pacific	959 03
Upper Columbia	200 00
Total	\$4,117 87

*District No. 7 - Foreign.*

Tithes, Australia	\$112 01
Honolulu	273 25
Total	\$385 26
Tithes, Individuals	\$3,778 92
Aggregate of tithes for year ending June 30, 1890	\$27,262 76
Grand total	\$37,041 16

	CR.
By cash to laborers	\$31,281 14
Moving canvassers to new fields	250 37
Rent for Brooklyn Mission	90 98
One half cost of tent for Nova Scotia	72 20
Tent for Cumberland Mission	148 97
Total disbursements	\$31,843 66
Balance, cash on hand, June 30, 1890	5,197 50
Total	\$37,041 16

**STATISTICAL REPORT OF THE GENERAL CONFERENCE FOR YEAR ENDING JUNE 30, 1890**

No Authorcode

**W. H. EDWARDS, RECORDING SECRETARY**

No Authorcode

As the report by churches is found in full on page 92 of the Year Book, will take time to give but the figures of the Districts, which are as follows:-*GCDB March 16, 1891, page 125.1*

DISTRICT.	Ministers.	Licentiates	Total laborers.	Churches	Membership.	Tithe.
Atlantic	41	24	65	169	4,188	34,700.21
Southern	7	2	9	26	555	4,500.49
Lake	49	40	89	248	7,484	49,774.37
Northwest	47	44	91	279	7,612	49,791.04
Southwest	25	24	49	124	3,803	21,002.65
Pacific	29	23	52	84	3,389	46,247.27
Foreign	29	27	56	86	2,680	19,417.95
Totals	227	184	411	1,016	29,711	225,433.98

In making a comparison of this report with the one for the previous year, we find a loss of 2 ministers, and a gain in other points as follows:-*GCDB March 16, 1891, page 125.2*

Licentiates, 1; churches, 44; membership, 1,387; and tithes, \$690.20.*GCDB March 16, 1891, page 125.3*

While some of the Conferences have held their own on tithes, and even made quite an increase in some cases, many have come behind their showing of the previous year; so that though a gain of 44 churches and 1,387



members is shown, the increase of tithe in the aggregate, \$690.20, would hardly seem commensurate.*GCDB March 16, 1891, page 125.4*

Our compilation is from reports from the several States, and in all cases their own figures have been taken.*GCDB March 16, 1891, page 125.5*

The meeting then adjourned.*GCDB March 16, 1891, page 125.6*

## **HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS**

No Authorcode

### **SECOND MEETING**

No Authorcode

THE large attendance at the meeting of the Health and Temperance Association Sunday afternoon, attests the increasing interest in this branch of work. Elder J. N. Loughborough offered prayer.*GCDB March 16, 1891, page 125.7*

The chairman, Dr. Kellogg, called on the field secretary, Elder W. H. Wakeham, for a report of his work in the interests of health and temperance.*GCDB March 16, 1891, page 125.8*

The report of the field secretary was not written, so we can only give a very brief synopsis here. The secretary has spent about four months in the field, and during that time visited several States.*GCDB March 16, 1891, page 125.9*

At each of the camp-meetings which he attended a cooking school was conducted, and lectures given to explain the method of preparing healthful food, and the more simple scientific reasons for the different combinations of food. The fact was emphasized that cooking schools make the health work practical.*GCDB March 16, 1891, page 125.10*

At each meeting a lecture was given on the subject of temperance as it relates to alcoholic stimulants, in which the effects of alcohol on the human system were explained. The general principle was laid down that those show the least interest in health and temperance work who know the least about it, and those who understand the principles most thoroughly on which the health work is based, are the most interested in it.*GCDB March 16, 1891, page 125.11*

What is needed most, is trained and consecrated workers of mature years and sound judgment. If we give it the attention which it deserves, it will

accomplish in the world the work which God intends that it shall.*GCDB March 16, 1891, page 125.12*

Other workers were called on, and gave interesting reports. Sister Eva Wick, president of the Missouri Health and Temperance Association, reported advancement and good courage in the work. Some time was spent in visiting churches and conducting cooking schools.*GCDB March 16, 1891, page 125.13*

Elder Allee of Missouri expressed his appreciation of the health and temperance work. They find that where this branch of work receives attention, the interest in all other branches of the cause is increased.*GCDB March 16, 1891, page 125.14*

Sister Laura Bee reported that she had spent some time working in West Virginia in the interests of this branch of the cause. She met with encouragement and success in her work.*GCDB March 16, 1891, page 126.1*

Sister Evora Bucknum reported work done in Michigan. Some time was spent in Bay City, teaching cooking schools. The work was done almost entirely among people not of our belief.*GCDB March 16, 1891, page 126.2*

Many made radical reforms in their way of living, and much prejudice against our faith was removed. Not less than twelve of the leading citizens of Bay City have come to the Sanitarium as a result of the work done there.*GCDB March 16, 1891, page 126.3*

Dr. Kellogg stated that one gentleman in Bay City who has become interested in health reform, has put in a large plant for distilling water, and this water is supplied to the citizens of Bay City in a systematic way by a company formed for that purpose.*GCDB March 16, 1891, page 126.4*

Elder W. N. Hyatt of Nebraska reported that the health and temperance work in that State had suffered for lack of workers who were educated in this line. Notwithstanding the disadvantages under which they have labored, there is a fair interest in the health work.*GCDB March 16, 1891, page 126.5*

Brother Tyszkiewicz of Washington said that the work which he and his wife had done in the interests of health and temperance in that State had been well received. Some of the best citizens had become interested in health and temperance principles, and had subscribed for *Good Health*. Actual experiments had proved that hygienic living was cheaper than the old way - costing in Washington from seven to nine cents per meal when they had extra good fare.*GCDB March 16, 1891, page 126.6*

Mrs. Tyszkiewicz said it was necessary for those who engaged in this work to have on the whole armor of God. They should understand how to hold

mother's meetings, social purity meetings, temperance meetings, etc., as well as cooking schools. She finds that the health and temperance work is a good thing to remove prejudice.*GCDB March 16, 1891, page 126.7*

Elder G. T. Wilson of Georgia, said their work in the interests of health and temperance had been limited. They, however, found a good field for this work in the south. He practically discarded the use of meat two years ago, but had eaten a little occasionally. In each instance he had noticed that his mind was cloudy, and he was more inclined to be irritable. He has now decided to quit the use of flesh meats altogether. We can get power to make the necessary reforms in our eating and drinking by connecting with Christ who is the source of all strength. Elder Wilson closed by saying that the health and temperance work was looking up in the south.*GCDB March 16, 1891, page 126.8*

S. D. H. Cress, who labored the past summer in Canada, reported that she found it quite easy to interest the people in the health work. Many of the English people eat five meals a day, and thought it strange when she recommended only two meals per day. Some adopted the two meal system, and afterward thanked her heartily for the good she had done them.*GCDB March 16, 1891, page 126.9*

Reports of committees were then called for. The Committee on Revision of Constitution and Plans of Work reported that they had made a number of changes in the constitution. Following are the constitution and by-laws as recommended by the committee:-*GCDB March 16, 1891, page 126.10*

## **CONSTITUTION**

No Authorcode

### **ARTICLE I - NAME**

No Authorcode

This organization shall be known as the International Health and Temperance Association.*GCDB March 16, 1891, page 126.11*

### **ARTICLE II - OBJECT**

No Authorcode

To advance the cause of health by promulgating the principles of temperance in their truest and broadest sense.*GCDB March 16, 1891, page 126.12*

### **ARTICLE III - OFFICERS**

No Authorcode

SECTION 1. The officers of this Association shall consist of a President, a Vice-President, a Recording Secretary, and Treasurer, two Corresponding Secretaries, a Field Secretary, and an Executive Board of nine, consisting of the President, the Recording Secretary, and seven additional members.*GCDB March 16, 1891, page 126.13*

SEC. 2. The Executive Board shall appoint a Vice-President and Corresponding Secretary in each State, and in such foreign countries as they may deem expedient.*GCDB March 16, 1891, page 126.14*

SEC. 3. All the officers provided for in Section 2 of this article shall work under the direction of the Executive Board of the Association.*GCDB March 16, 1891, page 126.15*

SEC. 4. The officers of this Association shall be elected at each regular meeting by vote of the majority of those present.*GCDB March 16, 1891, page 126.16*

#### **ARTICLE IV - MEMBERSHIP**

No Authorcode

SECTION 1. Any person of good moral character may become a full member of this Association by signing the Teetotal Pledge.*GCDB March 16, 1891, page 126.17*

SEC. 2. Pledge. Teetotal Pledge. - I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.*GCDB March 16, 1891, page 126.18*

#### **ARTICLE V - AMENDMENTS**

No Authorcode

This Constitution may be amended by a two-thirds vote of the members present at any of the annual meetings of the Association.*GCDB March 16, 1891, page 126.19*

#### **BY-LAWS**

No Authorcode

## ARTICLE I - DUTIES OF OFFICERS

No Authorcode

SECTION 1. The president shall preside over the meetings of this association, and shall perform such other duties as are usually required of such an officer in similar societies.*GCDB March 16, 1891, page 126.20*

SEC. 2. The Vice-President shall perform the duties of the President in his absence.*GCDB March 16, 1891, page 126.21*

SEC. 3. The Recording Secretary shall keep a faithful record of all the business transacted by the association, and shall keep a roll of membership, and attend to such other duties as usually devolve upon such an officer.*GCDB March 16, 1891, page 126.22*

SEC. 4. The corresponding secretaries shall have in charge the general correspondence of the association, and shall co-operate with the corresponding secretaries of the various States and countries, in advancing the general interests of the work.*GCDB March 16, 1891, page 126.23*

SEC. 5. It shall be the duty of the field secretary to visit various public gatherings throughout the country, to advocate the principles of health and temperance, and to co-operate with the various vice-presidents in advancing the interests of the association.*GCDB March 16, 1891, page 127.1*

SEC. 6. It shall be the duty of the Executive Board, (1) To represent this Association when not in session assembled, to execute all its recommendations and orders, and to fill all vacancies which may occur from death or otherwise; (2) to devise ways and means for the carrying out of the purposes of the Association; (3) to settle questions of discipline which may be brought before them; and (4) to attend to other matters pertaining to the general management of the Association.*GCDB March 16, 1891, page 127.2*

## ARTICLE II. - DUTIES AND PRIVILEGES OF MEMBERS

No Authorcode

SECTION 1. It shall be the duty of each member of this Association to keep most religiously the pledge which he signed upon becoming a member of the association; to exert himself to the utmost of his ability, as far as consistent with other duties, for the advancement of the interests of this Association, in the promulgation of correct ideas of health and temperance, by the circulation of health and temperance literature, and by all other proper means.*GCDB March 16, 1891, page 127.3*

SEC. 2. All members in good standing present at any annual meeting of the association, shall be entitled to participate in the proceedings of the meeting.*GCDB March 16, 1891, page 127.4*

### **ARTICLE III - MEETINGS**

No Authorcode

An annual meeting of this association shall be held at such time and place as shall be appointed by the Executive Board.*GCDB March 16, 1891, page 127.5*

### **ARTICLE IV - USE OF FUNDS**

No Authorcode

Donations or other funds received by the Association shall be expended as the Executive Board may direct.*GCDB March 16, 1891, page 127.6*

### **ARTICLE V - DISCIPLINE**

No Authorcode

SECTION 1. The Executive Board shall constitute a committee of discipline.*GCDB March 16, 1891, page 127.7*

SEC. 2. When a person has committed a breach of discipline, by violation of his pledge or otherwise, his case shall be referred to the Committee of Discipline, who shall consider the case and shall report upon it to the association. If the decision of the committee is in favor of dismissal, the member may be dismissed from the association by a two-thirds vote of the members present at any regular meeting.*GCDB March 16, 1891, page 127.8*

SEC. 3. Persons who have been dismissed from this association, for violation of the pledge, may be taken back on trial, on recommendation of the Committee of Discipline, and a vote of two-thirds of the members present at any regular meeting.*GCDB March 16, 1891, page 127.9*

### **ARTICLE VI - AMENDMENTS**

No Authorcode

These by-laws may be amended by a two-thirds vote of the members present at any regular meeting.*GCDB March 16, 1891, page 127.10*

The Committee on Resolutions presented the following:-*GCDB March 16,*

1891, page 127.11

The Committee on Resolutions submit the following partial report:-*GCDB March 16, 1891, page 127.12*

Whereas, The increasing interest in medical missionary work, and the desire on the part of the people generally to gain a better knowledge of health and temperance principles, is evidence that the blessing of God has attended the efforts put forth by the active members of the Association during the past year; therefore, -*GCDB March 16, 1891, page 127.13*

1. *Resolved*, That we express our gratitude to God for his guiding hand that is over this department of his work, and for the increasing light he is giving us on health and temperance reform; and further, -*GCDB March 16, 1891, page 127.14*

2. *Resolved*, That with his help we will move forward, embracing the opportunities he is presenting to advance the interests of this part of the work.*GCDB March 16, 1891, page 127.15*

3. *Resolved*, That we request the General Conference to maintain at least one general field worker, who shall devote his entire time to the health and temperance work under the direction of the Executive Board of the International Health and Temperance Association.*GCDB March 16, 1891, page 127.16*

4. *Resolved*, That we request each State Conference, wherever practicable, to support in active labor in their Conference field the vice-president appointed by the Executive Board of this association, and who shall devote his entire time to health and temperance work.*GCDB March 16, 1891, page 127.17*

Whereas, The “Testimonies” show that there is a great need of social purity work among our own people, as well as in the world; therefore, -*GCDB March 16, 1891, page 127.18*

5. *Resolved*, That we give this subject our special attention, and ask the Executive Board and the vice-presidents to encourage the circulation of social purity literature, and the holding of mothers’ meetings.*GCDB March 16, 1891, page 127.19*

It was announced that a mothers’ meeting will be held in the Sanitarium parlor, Wednesday, March 18, at 5:30 P. M. All ladies interested in this line of work are invited to attend.*GCDB March 16, 1891, page 127.20*

The association adjourned to the next regular appointment on the program.*GCDB March 16, 1891, page 127.21*

## BIBLE STUDY LETTER TO THE ROMANS. - NO. 8

No Authorcode

BY ELDER E. J. WAGGONER.

ONE motive only should actuate the minds of those who study the word of God, and that is that they may by this study be drawn nearer to God. God is no respecter of persons. He will give his Holy Spirit to any and to all who ask for it. He is just as willing to make the truths of the Bible plain to one as to another. Peace and light may come into your hearts from what is spoken from the desk; but if you do not know the word for yourselves, that peace and light will not stay with you. The Holy Spirit spoke the words of the Bible; and it is only by the aid of the Holy Spirit that it can be understood. Any man who will submit himself to the Holy Spirit, may understand the Bible for himself. *GCDB March 16, 1891, page 127.22*

There is but one true help to the Bible - the Spirit of God. If you get your ideas about Christ and his work from the writings of other men, you get it second hand at best. Draw your light straight from the Bible. Learn the Bible from the Bible itself. When our minds are illuminated by the Holy Spirit, although the word will appear simple, at the same time there will be heights and depths to it that will fill us with amazement. All eternity will be spent in studying the plan of salvation, and the longer we study, the more we will find to study. *GCDB March 16, 1891, page 127.23*

Last evening our study brought us to the close of the fifth verse of the fifth chapter. We will commence this evening at the sixth. *GCDB March 16, 1891, page 127.24*

"For when we were yet without strength, in due time Christ died for the ungodly." Mark the words "*without strength*." There was a fixed time in the history of the world when Christ was offered on the cross of Calvary. But that was not the only time when Christ availed for the ungodly. Who are the ungodly? They are those who are "without strength." The human family has been without strength from the fall, and they are without strength to-day. When men find themselves without strength, Christ is to be lifted up, and he says that he will draw all men unto him. So we can look to Jesus as a crucified and risen Saviour to-day, just as much as could the disciples. *GCDB March 16, 1891, page 128.1*

We sometimes think that we look back to Christ, and that the patriarchs and prophets looked forward to him. Is it so? We look *up* to Christ, and so did they. We look to Christ a loving Redeemer *by our side*, and so did they. Said Moses to the children of Israel: "It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it,



and do it? ... But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." The Word, which was Christ the Redeemer, was nigh unto them; and he is nigh unto us.*GCDB March 16, 1891, page 128.2*

They all drank of that spiritual Rock that went with them, and that Rock was Christ. The Israelites did not need to look forward to Christ. He was nigh unto them. He was the Lamb slain from the foundation of the world. He is and ever has been a present Saviour to all who made him so. He was a present Saviour to Abel. "By faith Abel offered a more excellent sacrifice than Cain." "By faith" in what? - In the Son of God, for there was no one else for him to have faith in. So it was that Enoch walked with Christ by faith. He did not look away beyond to some future time for the help of the Redeemer. Christ was to him a present Saviour, and they walked along together.*GCDB March 16, 1891, page 128.3*

So in every age of the world, when men have felt themselves to be without strength, then Christ has been a Saviour to them. Notice how plain are the words: "When we were yet without strength, in due time Christ died for the ungodly." Abel was without strength, and Christ died for him. Enoch was without strength, and Christ died for him. Abraham and Sarah were without strength, and Christ died for them. His death was a reality to all of these. How remarkably powerful was Christ to Abraham! That Christ, the Messiah not yet come, and who was to come through Abraham, that very Messiah was so very powerful that faith in him brought forth the son to Abraham and Sarah, in order that he might come through that son. At every period of the earth's history, Christ has been a present Saviour to those who were "without strength."*GCDB March 16, 1891, page 128.4*

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." The word in the original signifying "righteous," is a different word from the one which is rendered "good." The word righteous here means a man who is strictly honest and upright, but having nothing peculiarly lovable about him. Scarcely for such an one will any one die. But for a "good" man, one who is kind and benevolent, who would give all he had to feed the poor and clothe the naked, for a man of this class some would even dare to die. This is the highest pitch to which human love attains. "Greater love hath no man than this, that a man lay down his life for his friends." Jno.15:13. But note the love of God. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We too often measure God and his love by ourselves and our love. The Lord through David said: "Thou thoughtest that I was altogether such an one as thyself." The unregenerate heart treats as it is treated, and judges God by itself, but God's love is altogether different from human love; he loves his enemies.*GCDB March 16, 1891, page 128.5*

How wonderful and how matchless is the love of God, and to how great an extent was that love shown by the death of his dear Son! What had the world done to merit goodness at the hand of God? It had joined hands with the enemies of God; nothing but punishment was deserved. Some say they cannot accept Christ because they are not worthy. People who have been professed Christians for years will deprive themselves of the riches of God's grace because they say, "I am not worthy." That is true. They are not worthy. None of us are worthy. But God commended his love to us in that while we were yet sinners Christ died for us. Why did he die? - *To make us worthy*; to make us complete in him. The trouble with those who say that they are not worthy, is that they do not feel half unworthy enough. If they felt "without strength," then the power of Christ could avail them. The whole secret of justification by faith, and life and peace in Christ, lies in believing the Bible. It is one thing to say we believe the Bible, and another thing to take every word in it as if it had been spoken by the mouth of God to us individually. *GCDB March 16, 1891, page 128.6*

In *1 Timothy 1:15* Paul says: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." That is exactly what he came for, - to save sinners. "The Son of man is come to seek and to save that which was lost." Oh, that men would realize that they are *without strength*! When they reach that point, then they can have the strength of Christ. That is the strength that is worth something; it is worth everything. *GCDB March 16, 1891, page 128.7*

It is a great thing to believe that Christ died for the ungodly. Sometimes we feel almost discouraged the heavens seem like brass over our heads, and everything we do or say seems to come back in our faces as if it were worth nothing. We think our prayers do not ascend higher than our heads. What will you do at such a time? You must thank God. "Thank him for what? I have no blessing; I don't feel that I am his child at all; what will I thank him for?" - Thank him that Christ died for the ungodly. If it does not mean much to you the first time you repeat the words, repeat them again. Then light will soon come in. You feel that you are one of the ungodly; then the promise is yours that Christ has died for you. You are there before him on your knees because you are a sinner, so you can have the benefit of his death. What is the benefit of that death? "Much more then, being now *justified by his blood*, we shall be saved from wrath through him." "For if, when we were enemies, we were reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved by his life." Many act and talk as if Christ was dead, and irrecoverably dead. Yes, he died; but he rose again, and lives forever more. Christ is not in Joseph's new tomb. We have a risen Saviour. What does the death of Christ do for us? - Reconciles us to God. It is the death of Christ that brings us to God. He died, the just for the unjust, that he might bring us to God. Now mark! It is the *death* of Christ that brings us to God; what is it that keeps us there? - It is the *life* of Christ. We are saved by his life. Now hold

these words in your minds - "Being reconciled, we shall be saved by his life." *GCDB March 16, 1891, page 128.8*

Why was the life of Christ given? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then Christ gave his life that we might have life. Where is that life? What is that life? and where can we get it? In *John 1:4* we read: "In him was life; and the life was the light of men." He alone has life, and he gives that life to as many as will accept it. *John 17:2*. Then Christ has the life, and he is the only one who has it, and he is willing to give it to us. Now what is that life? *Verse 3*: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Has a person who knows Christ eternal life? That is what the word of God says. *GCDB March 16, 1891, page 129.1*

Again he says in *John 3:36*: "He that believeth on the Son hath everlasting life." These are the words of the Lord Jesus Christ. How do we know that we have this life? This is an important question. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." *GCDB March 16, 1891, page 129.2*

Says one, "We know that we will get eternal life by and by." Yes, that is true, but it is better than that; we get it *now*. This is not a mere theory, it is the word of God. Let me illustrate: Here are two men - brothers - to all appearances they are alike. But one is a Christian and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from death - the state in which the other one is - to life. He has something that the other has not got, and that something is *eternal life*. The words, "No murderer hath eternal life abiding in him," would mean nothing if nobody else had eternal life abiding in him. *GCDB March 16, 1891, page 129.3*

*1 John 5:10*: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of his Son. What, then, must we believe in order to clear ourselves of that charge, - of not believing this record and thus making God a liar? The next verse explains it: "And this is the record, that God hath given to us eternal life, and this life is in his Son." *GCDB March 16, 1891, page 129.4*

Some people are afraid that this idea of justification by faith, and eternal life, will get men away from the commandments. But nobody but the one who is

justified by faith - who has Christ's life - does keep the commandments; for God says that we are justified by faith, and if we say we are not, then we make God a liar, - we bear false witness against him, and we break the commandment. In the verse just quoted we are told what we are to believe in order to be cleared from the charge of making God a liar. We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God we have eternal life. By our faith in the word of God we bring Christ into our hearts. Is he a dead Christ? No; he lives and cannot be separated from his life. Then when we get Christ into our hearts, we get life there. He brings that life into our hearts when he comes. How thankful we ought to be to God for this.*GCDB March 16, 1891, page 129.5*

When Jesus went to Bethany, he said to Martha: "I am the resurrection and the life." We have already read about passing from death unto life; how is that done? Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know him, and the "*power of his resurrection*." What is the power of that resurrection? In *Ephesians 2:4, 5, 6, and 7* we read, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us [made us alive] together with Christ, (by grace ye are saved)."*GCDB March 16, 1891, page 129.6*

Notice, he *hath* done this, and he "hath raised us up and made us to sit together in heavenly places in Christ Jesus." We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have the life of Christ to-day, for when he comes, he will change our vile bodies by the same power by which he *has* changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ coming in and abiding in it. But when Christ is in the heart, we can live the life of Christ, and then when he comes, the glory will be revealed. He was Christ when he was here upon earth, although he did not have a retinue of angels and glory visible about him. He was Christ when he was the man of sorrows. Then when he ascended, the glory was revealed. So with us. Christ must dwell in our hearts now, and when he comes and changes these bodies, then the glory will be revealed.*GCDB March 16, 1891, page 130.1*

Christ gave his life for us. Jno.10:10,11. He gave all there was of him. What was that? His life. He gave it for our sins. *Galatians 1:3, 4*. We shall be saved by his life. It is the life of Christ working in us that delivers us from the sins of this present evil world. This is a business transaction. He gave his life for our sins. Then to whom did he give his life? To those who had the sins to give in return for it. Have you any sins? If you have, you can exchange them for the life of Christ.*GCDB March 16, 1891, page 130.2*

In *Hebrews 5:2* we learn that the work of the high priest was to be one of

compassion. That is why the men who bore the name of priest when the Saviour was here upon the earth, were not really priests. They had no compassion. They were wicked, grasping men. One passed by on the other side of the man that had fallen by the wayside, whom the robbers had plundered. Christ had compassion: "Therefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." *GCDB March 16, 1891, page 130.3*

What is done by the compassion of Christ? Strength is given to us. What benefit is the compassion of Christ to us? He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest, is for one thing, - to deliver us from sin. What is the power of Christ's priesthood? He is made priest "not after the law of a carnal commandment, but after the power of an *endless life*." That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in him. *GCDB March 16, 1891, page 130.4*

Christ was immortal before he came to earth. He was God. What is the essential attribute of divinity? Life. If Christ was immortal, and therefore had life, how could he die? I don't know. That is a mystery, but I am so glad that one did die for us who had life that could not be touched by anything, and that was successful in resisting the attacks of the enemy. Then so powerful was he that he could lay his life down and take it up again. Why was it that no one could take life away from Christ? Because he was sinless, and if there ever had been another man on earth who lived without sin, he too could never die. But there never was but the one who trod this earth, who was perfectly sinless, and that was Jesus Christ of Nazareth. No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. If he had not chosen to do that, no one ever could have taken it from him. *GCDB March 16, 1891, page 130.5*

God raised him up, "having loosed the pains of death; because it was not possible that he should be holden of it." It was not possible that death should hold Christ. He had power in his life that defied death. He laid life down, and took death upon himself, that he might show his power over death. He defied death, he entered right into the realms of death - the grave - to show that he had power over it. Christ laid down his life; and when the time came for him to do so, he took it up again. Why was it that death could not hold him? - Because he was sinless. Sin had spent all its force on him, and had not marred him in the least. It had not made a single blot upon his character. His was a sinless life, and therefore the grave could have no power over him. It is that same life which we have when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God. Give your sins to the Lord, and take that sinless life in their place. He has given that life for them, and why not accept the price that has been paid? You do

not want the sins, and the life will be so precious to you. It will fill your hearts with joy and gladness. We are reconciled by his blood, now let us be saved by his life.*GCDB March 16, 1891, page 130.6*

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have his life abiding in us. But in that life he gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, he has no power, for we have the life of Christ, and that in us wards him off every time. O the glory of the thought, that there is life in Christ, and that we may have it.*GCDB March 16, 1891, page 130.7*

The just shall live by faith, because Christ lives in them. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me." Yes, we are crucified with Christ; but is Christ dead? - No, he has risen again; then we have risen with him. But we are in the flesh. That is true; but in the flesh there may be the divine life that was in Christ when he was in the flesh.*GCDB March 16, 1891, page 131.1*

We cannot understand these things. They are the mystery of the gospel. The mystery of Christ manifested in the flesh. Everything that is done for man by Heaven, is a mystery. Once there was a poor woman, who was afflicted with an issue of blood. In a dense crowd she touched the hem of the Master's garment. Said Christ, "I perceive that virtue is gone out of me." Now that woman had a real disease, and when she touched the hem of his garment, she was really healed of it. What healed her? There was a real power which came out from Jesus and went into her, and healed her.*GCDB March 16, 1891, page 131.2*

These miracles were written for us. Why were they written? "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The same life and power which went out from Christ and healed the body of that woman, went out to heal her soul: Jesus is ready and willing to do the same to-day. These things were put upon record that we might know that the same Divine power and life that went into the bodies of men to heal them, goes into the soul of those who believe. We can take that same life into our souls to withstand the temptations of the enemy.*GCDB March 16, 1891, page 131.3*

There is only one life that can resist sin, and that is a sinless life, and the only sinless life is the life of the Son of God. How many of us have been striving to get ourselves sinless. It has been a losing game. But we can have the life of Christ, and that is a sinless life. Thanks be unto God for this unspeakable gift.*GCDB March 16, 1891, page 131.4*

**March 17, 1891**

**VOL. 4. - BATTLE CREEK, MICH., TUESDAY, - NO. 10**

**GENERAL CONFERENCE PROCEEDINGS**

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**TWELFTH MEETING**

No Authorcode

THE meeting was opened by singing hymn No. 85, after which prayer was offered by Elder M. C. Wilcox.*GCDB March 17, 1891, page 132.1*

After the reading of the secretary's report, the Committee on Finances presented reports as follows:-*GCDB March 17, 1891, page 132.2*

To the General Conference Assembled.*GCDB March 17, 1891, page 132.3*

BRETHREN: Your Committee on Finances has taken a general survey of the field as far as time and the facilities for obtaining information have permitted. We are happy to be able to say to this Conference, that the financial credit of our institutions is good; and though we have had several enterprises outside of the regular line of our work during the past year, that have called for a considerable outlay of funds, we have, so far, been able to meet all these obligations, and pay our laborers who are in the field, support our foreign work, etc., etc. This is due to the fact that our people throughout the country have shown a liberal spirit in making donations and free-will offerings for the support of the Lord's work.*GCDB March 17, 1891, page 132.4*

The continual increase in our work will require an increase in the funds to carry it forward; and while God has blessed the liberal spirit shown by our people in the past, in sacrificing for the advancement of his cause, the needs of the work in the future will call for a continuation of the same spirit of liberality, and we have confidence that they will continue to support the work.*GCDB March 17, 1891, page 132.5*

The openings now before us for the work to go, and the demand for institutions to prepare laborers for the great harvest field, are such as will require a larger outlay of funds, in the aggregate, the coming year, than the past.*GCDB March 17, 1891, page 132.6*

The report of the treasurer has been read and published. We will only call attention to a few items which it contains, in order to compare them with the same items thus far the present year.*GCDB March 17, 1891, page 132.7*

Year ending June 30, 1890.		Eight months ending Maranatha, 1, 91.
Donations to foreign missions	\$ 8,216 97	\$23,547 18
General donations	7,278 84	9,322 93
Christmas Offerings	18,347 18	24,797 57
First-day Offerings	12,515 17	10,071 80
Tithes from Conferences	23,150 67	22,709 94

As given, the items for the year ending June 30, 1890, include the amount received for the preceding twelve months; the other column shows the receipts on the same items for the eight months from July 1, 1890, to March 1, 1891.*GCDB March 17, 1891, page 132.8*

The total receipts from all sources for the year ending June 30, 1890, was \$76,356.07; for the eight months ending March 1, 1891, it was \$112,516.47.*GCDB March 17, 1891, page 132.9*

A comparison of the above-mentioned items, which include the principal sources of our income, - the total receipts of twelve months with eight months, - shows our finances to be in an encouraging condition, which we attribute to the loyalty and devotion of our people to the work which God has given us to do.*GCDB March 17, 1891, page 132.10*

Your committee can think of no plans for the raising of funds, which would be better than those already employed. We would recommend that the first-day offerings be continued, and that special efforts be made to secure the more general adoption of the plan by our people. This can be done by continuing to set the matter before them through our periodicals, and by the individual efforts of Conference and tract society officers, ministers, and local elders. We would also recommend a continuation of the Sabbath-school and week of prayer offerings.*GCDB March 17, 1891, page 132.11*

A reasonable estimate of funds needed for the support of foreign missions, for the coming year, places the sum at \$80,000. This is considerably more than has been spent on foreign missions in any past year; but it is based on the fact that openings exist for work in countries which have not yet been entered. South America and West Central Africa present the most favorable fields at the present time for an extension of our foreign mission work. To open up a work in these countries will require a considerable outlay of funds. There was also a deficit on last year's account of \$12,000, which must be made up.*GCDB March 17, 1891, page 132.12*

We call attention also to the wants of our home institutions. The construction of Union College at Lincoln, Nebraska, which was begun about one year ago, has progressed steadily since that time. The General Conference has



advanced \$11,000 on this enterprise. \$22,352.32 has been received from Conferences, and \$12,285.65 cash has been realized on real estate. This, together with some loans which have been negotiated, has served to keep the work going until the present time. But there will have to be a further large outlay of funds before the school can be opened next September. Strong efforts should be made to encourage the States to raise the sums for which they have become responsible, and also to secure assistance from other sources.*GCDB March 17, 1891, page 132.13*

The College which you have just voted to build at Walla Walla, Wash., will also require a considerable outlay of funds for the next two years. Both these institutions are needed to educate workers, and should be sustained by our people.*GCDB March 17, 1891, page 134.1*

The financial reports of missions and publishing houses in foreign countries are published in the Year Book. Brother A. R. Henry will explain any items in these reports that may not be clear to all.*GCDB March 17, 1891, page 134.2*

Following is a recapitulation of the statistical reports, which appear in the Year Book, pages 95-101, as prepared by the treasurer:-*GCDB March 17, 1891, page 134.3*

#### **GENERAL CONFERENCE ASSOCIATION, AMERICA**

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Resources \$168,218 59

Liabilities 42,348 03

Net worth \$125,870 56

#### **SCANDINAVIAN PUBLISHING COMPANY**

Resources \$ 57,660 34

Liabilities 40,235 19

Net worth \$ 17,425 15

No Authorcode

#### **CENTRAL EUROPEAN PUBLISHING COMPANY**

Resources \$ 75,894 49

Liabilities 22,961 86

Net worth \$ 52,932 63

No Authorcode

### **HAMBURG MISSION**

Resources \$ 5,558 66

Liabilities      4,031 94

Net worth   \$ 1,526 72

No Authorcode

### **ECHO PUBLISHING COMPANY**

Resources \$ 46,208 55

Liabilities      36,820 93

Net worth      \$ 9,387 62

No Authorcode

### **BRITISH MISSION**

No Authorcode

Resources \$ 14,820 16

Liabilities      10,024 78

Net worth      \$ 4,795 38

### **SOUTH AFRICAN MISSION**

Resources \$ 10,066 18

Liabilities      687 77

Net worth      \$ 9,378 41

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### **GRAND TOTALS**

Resources \$210,208 38

Liabilities    114,762 47

Net worth    \$ 95,445 91

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There are other points upon which the Committee will report before this session of the Conference closes. *GCDB March 17, 1891, page 134.4*

Respectfully submitted,

D. T. JONES,            ]  
A. R. HENRY,           ]  
H. W. DECKER,        ]  
R. C. PORTER,         ] *Committee.*  
W. C. WHITE,           ]  
S. H. LANE,             ]  
L. C. CHADWICK,       ]  
R. S. DONNELL,         ]

The same committee also presented the following report, touching the memorial from the church at Washington, D. C., which was referred to the Finance Committee:-*GCDB March 17, 1891, page 134.5*

Your Committee on Finances have had under consideration the memorial from the church at Washington, D. C., asking aid of the General Conference to build a church at that place, which was referred to us.*GCDB March 17, 1891, page 134.6*

1. We find that the enterprise would call for the outlay of over \$30,000.*GCDB March 17, 1891, page 134.7*

2. We believe the plan proposed by the Washington church for raising money would have the effect to greatly diminish the first-day offerings for foreign missions.*GCDB March 17, 1891, page 134.8*

3. For the General Conference to assume this responsibility would be to establish a precedent, and thus others situated in important centers would be encouraged to make like requests, which would call for a large aggregate expenditure of means.*GCDB March 17, 1891, page 134.9*

4. As the General Conference has many demands upon its resources, to carry on the work already begun; and as it will be necessary to enter upon other enterprises during this Conference year, calling for an additional outlay of funds, we would not deem it advisable to grant the petition of the Washington church.*GCDB March 17, 1891, page 134.10*

Elder Olsen expressed his gratitude for the encouraging report which had been presented by the Finance Committee. He compared the present financial condition of our work with its condition in its early history.*GCDB March 17, 1891, page 134.11*

Brother A. R. Henry occupied some time in explaining the different items in the statistical reports as published on pages 92-101 of the last Year Book. On page 92 is found the amount of tithes received by each Conference and mission field, for the year ending June 30, 1890. The summary by Districts at

the top of page 93, shows the total amount of tithes received during the year to have been \$225,433.98. *GCDB March 17, 1891, page 134.12*

On the same page the report of first-day offerings received is shown to have been \$12,720.28. On the last half of page 93 is given the amount of Christmas offerings made by each Conference or mission field, the total of which is \$19,284.37. Page 94 shows the amount of tithes paid by the several State Conferences to the General Conference. Under "credit," on page 95, it is shown where and how the funds for the home field have been expended. For a condensed statement of the standing of the General Conference Association, and the foreign publishing houses and missions, see the report of the Finance Committee. *GCDB March 17, 1891, page 134.13*

Elder Holser explained that the title of the Basel Publishing House has been lately transferred to the General Conference Association. They now get the exemption which is given to religious work in Switzerland, only having to pay taxes on the profits. *GCDB March 17, 1891, page 134.14*

Elder Olsen said that since the organization of the Foreign Mission Board, efforts had been made to systematize the work in our foreign missions, the results of which can be seen in more complete financial reports than have ever been published before. We want the people to know just where every dollar of their money which is given for the foreign missions goes, and we want every dollar to be spent to the best advantage. *GCDB March 17, 1891, page 134.15*

The report of the Committee on Consolidation of Publishing Interests was taken up, and the preambles and resolution recommended in the report, were adopted. *GCDB March 17, 1891, page 135.1*

The hour for adjournment having arrived, the Conference adjourned to the next regular meeting as provided in the program. *GCDB March 17, 1891, page 135.2*

## **INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

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### **FIFTH MEETING**

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THE fifth meeting of the International Tract Society convened Monday, March 16, at 3 P. M. Elder J. N. Loughborough led in prayer. *GCDB March 17, 1891, page 135.3*

At the last adjournment, the resolutions found on pages 84 and 85 of the BULLETIN were under consideration, and became the first order of business for this meeting.*GCDB March 17, 1891, page 135.4*

Brother Chadwick said he could not pass resolution number three without adding a few words to what had been said at the last meeting in memory of Sister Huntley. He said he had not known her so long as some present had, but his acquaintance with her had led him to regard her very highly as a faithful worker in the cause.*GCDB March 17, 1891, page 135.5*

She had a capacity for projecting broad plans which, with her faithfulness in assisting to carry them out, makes it hard to find one to fill her place. Her labors had taken such a hold upon the people, that, when her death was announced, letters expressive of the most sincere sorrow were received from her correspondents in all parts of the world.*GCDB March 17, 1891, page 135.6*

Elder Loughborough and others also spoke words of the highest regard for the faithful laborer who has been called from our midst.*GCDB March 17, 1891, page 135.7*

It was explained by Elder Wilcox that the word "expedient," in resolution five, should have been, "inexpedient."*GCDB March 17, 1891, page 135.8*

Captain Eldridge stated that resolutions four and five had both been presented at the request of the Good Health Publishing Company.*GCDB March 17, 1891, page 135.9*

W. C. White questioned the expediency of doing away with the office of assistant State agent. He said the plan in appointing the assistant State agents at the first, was to have them work up subscriptions for *Good Health* and sell our smaller health works, such as "Sunbeams of Health and Temperance," "Christian Temperance and Bible Hygiene" etc.*GCDB March 17, 1891, page 135.10*

But the agents also asked the exclusive right to sell our larger health works, and have failed to do much with them, owing to the great effort made to sell our regular denominational books. He would like to see the States release the territory for the larger health books and give the Good Health Company a chance to push them, but at the same time would like to have the assistant agents retained to push the sale of such health works as are not on the regular subscription list.*GCDB March 17, 1891, page 135.11*

On resolution eight, Captain Eldridge said, that before we had any subscription books, our publications were gotten out in a cheaper form, for our people. This resolution is designed to give all in the denomination a

chance, when our subscription books first come out, to get them cheap.*GCDB March 17, 1891, page 135.12*

Each time a new book comes out, the plan is to have an agent appointed to sell it in each church. The plan has been tried in some places, and it works well.*GCDB March 17, 1891, page 135.13*

Elder W. C. White said, to get our people to buy these books at the proper time requires work, and we must push the plan. There is great advantage in having us read the same book simultaneously. This is shown by our study together of the Sabbath-school lessons.*GCDB March 17, 1891, page 135.14*

On resolution nine the Chair called for remarks from those who have already tried the plan. Brethren Chambers, Hoopes, and others said they had tried it in their respective states and would recommend it to others.*GCDB March 17, 1891, page 135.15*

Brother White said, that what we want is to get knowledge widely diffused among us in regard to missionary enterprises, and a deep and lasting interest in such work will be sure to follow.*GCDB March 17, 1891, page 135.16*

Elder M. C. Wilcox made some excellent remarks on resolution ten, setting forth the advantages of having all the members of our churches form the local societies, doing away with the initiation fee entirely.*GCDB March 17, 1891, page 135.17*

A motion then prevailed to defer action on resolution ten till the report of the Committee on Revision of Constitution is considered.*GCDB March 17, 1891, page 135.18*

Resolution number 3 was adopted by a rising vote; the remainder of the first nine resolutions were voted upon in the usual manner and accepted.*GCDB March 17, 1891, page 135.19*

The Committee on Constitution and Plans presented a partial report, but owing to the fact that it would likely receive many changes at the hands of the society, it was voted not to have it printed in the BULLETIN till it should be finally corrected and adopted.*GCDB March 17, 1891, page 135.20*

The meeting adjourned till Wednesday, at 3 P. M.*GCDB March 17, 1891, page 135.21*

## **BIBLE STUDY LETTER TO THE ROMANS. - NO. 9**

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BY ELDER E. J. WAGGONER.

“FOR if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” *Romans 5:10, 11.*GCDB March 17, 1891, page 135.22

The eleventh verse states one of the fruits that must follow from a knowledge that we are “saved by his life.” When men have a well-grounded assurance that they are saved by the life of Jesus Christ, when they realize it is so till it becomes a part of their very being, they will “joy in God” through Jesus Christ their Lord. There can be nothing but joy in the heart of an individual when he knows that he is saved by the life of Christ. That is the secret of joying in tribulation.*GCDB March 17, 1891, page 136.1*

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”*GCDB March 17, 1891, page 136.2*

This verse contains a partially stated proposition. You will notice that commencing with the thirteenth verse, and continuing down to the end of the seventeenth, there is a parenthesis. Then in the eighteenth verse, the proposition is taken up again and completed. The first part of the eighteenth verse is merely an equivalent to the first part of the twelfth; it is the same truth expressed in other words, - “Therefore as by the offense of one, judgment came upon all men to condemnation.” Then the closing portion of the verse completes the proposition: “Even so by the righteousness of one, the free gift came upon all men unto justification of life.”*GCDB March 17, 1891, page 136.3*

We can notice but briefly the intervening verses. They contain rich truths; but the time allotted for this subject is so limited that our remarks must be confined to the major points of the chapter.*GCDB March 17, 1891, page 136.4*

In the fourteenth verse we have reference to the “reign of death.” What is the reign of death? What was this passage of death upon all men? The apostle says that “death reigned from Adam to Moses.” He does not mean by this that it did not reign at any other time, and that it does not reign at the present time. The part of the verse referring to Adam and Moses is a part of a great argument, which has its starting point back in chapter four. It is a part of his argument on Abraham.*GCDB March 17, 1891, page 136.5*

The argument in a nutshell is, that the entering in of the law did not in any way interfere with the promise to Abraham. In *Romans 4:13, 14* we are told that the promise “that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if

they which are of the law be heirs, faith is made void, and the promise made of none effect.” In these verses the apostle is proving in a practical manner that the law does not enter into man’s justification at all; that justification is solely by faith, and not by works. Why is it that the law does not enter into the justification of man? “Because the law worketh wrath.”*GCDB March 17, 1891, page 136.6*

If Abraham had been left to be justified by the works of the law, there would have been nothing to be placed to his account but *wrath*, for that is all that the law can work. But on the other hand, when he is not justified by the law, which could only be the means of imputing wrath to him, and is justified by faith, then there is *life* placed to his account. And *life* is what he wanted, not *wrath*. Life is what all men desire, not wrath. Whoever seeks to be justified by his works will reap only wrath. Abraham will receive the inheritance only by the virtue of the promise, and he will receive his righteousness only by the faith that he had.*GCDB March 17, 1891, page 136.7*

Some think that there are two ways of being saved, because the Lord gave the law at Sinai, and death had reigned till that time, so of course that means that the law brought life. It is true that the Lord gave the law at Sinai; but the law was in the world long before its giving at Sinai. Abraham had the law, and through the righteousness of faith he was able to keep that law. So the entering in of the law at Sinai did not militate against the promise of God to Abraham. There was no different phase of the plan of salvation introduced at Mount Sinai, or at the time of the Exodus. There was no more law after that time than there was before it. Abraham kept the law. If there had not been any law there, Abraham could never have been justified; but he kept the law by his faith. Death reigned through sin before the time of Moses, but righteousness was imputed unto life. This shows that the law was all there already, although they did not have it in that written, open form, that they had it afterwards.*GCDB March 17, 1891, page 136.8*

In regard to the reign of death, I am persuaded that we lose much of the good and the encouragement that there is in this fifth chapter simply by the misapplying of these words, - “death reigned,” and also the expression “death passed upon all men, for that all had sinned.” Why did death pass upon all men? Because that all had sinned! By one man sin came into the world. There are many who will stop at this point, and philosophize, and question, as to how this could be, and try to figure out for themselves the justice of it. They will query why it is that we are here in this sinful condition, without having had any choice or say in the matter ourselves. Now we know that there was one man in the beginning, and he fell. We are his children, and it is impossible for us to be born in any higher condition than he was.*GCDB March 17, 1891, page 136.9*

Some will shut themselves out of eternal life because they cannot figure that



thing out to a nicety and see the justice of it. The finite mind of man cannot do this, so it is better for him to leave it alone, and devote himself to seeking for the proffered salvation. That is the important point for all to consider. We know that we are in a sinful condition, and that this sinful condition, is a lost condition.*GCDB March 17, 1891, page 136.10*

Seeing then, that we are in a lost condition, is it not best for us to devote our energies to seeking to attain to that state whereby we may be in a saved condition.*GCDB March 17, 1891, page 137.1*

What would you think of a man drowning in the ocean, who, when someone throws him a rope, looks at it, and then says: "I know that I am drowning, and that the only hope I have lies in my getting hold of that rope; but I will not take hold of it unless I know that it has really been my own fault that I fell into the water. If it was my own fault, then I will take it, because I am the only one who is to blame for my being in this condition. But if, on the other hand, someone pushed me into the water, and I could not help myself, then I will have nothing to do with that rope." Such a man would be considered devoid of common sense. Then, acknowledging that we are sinners, and in a lost condition, let us take hold of the salvation that is offered to us.*GCDB March 17, 1891, page 137.2*

"Death reigned," it "passed upon all men." The twelfth and eighteenth verses tell us what this death is. Why did it pass? Because that "all have sinned." "Judgment came upon all!" What for? What to? - Condemnation. We are familiar with death; we see people being placed in their graves every day. But is that the death referred to? Good men die; with only two exceptions, all the good men that have ever lived upon the earth have died. Do they die under condemnation? No, certainly not. Do they die because they are sinners? No, if they were sinners, they were not good men. There has been no man in this world upon whom the death sentence has not passed, for there never was a man in this world that was not a sinner, and if he became a good man so that he walked with God as Enoch did, it was by faith.*GCDB March 17, 1891, page 137.3*

If we say that the death which comes to all men - good and bad, old and young alike - is the carrying out of that judgment which "came upon all men to condemnation," then we take the position that there is no hope for any one who has died. For there is no such thing as probation after death, and therefore the man who dies in sin can never be accounted righteous. If it is said that the good do not die in sin, but only because of sins previously committed, the justice of God is impugned, and his imputed righteousness denied. For when God declares his righteousness upon the one who believes, that man stands as clear as though he had never sinned, and cannot be punished as a sinner, unless he denies the faith. Jesus said: "Verily, verily, I say unto you, he that heareth my word, and believeth on him

that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." *John 5:24.GCDB March 17, 1891, page 137.4*

When Adam was placed in the garden of Eden, the Lord told him, "in the day that thou eatest thereof thou shalt surely die." That does not mean "dying thou shalt die," as the marginal reading has it. That expression is neither Hebrew nor English. It means just what it says, that in the day that Adam ate of the fruit of the tree of knowledge of good and evil, in that day he died. In the very day that Adam ate of the fruit, he fell, and the death sentence was passed upon him, and he was a dead man. Sentence was not executed at that moment, and for that matter we know that Adam was a good man, and that the sentence never was executed upon him. Christ died for him. But he was in the same condition, after he had eaten of the fruit of the tree, that Pharaoh was in, after the first-born of all the Egyptians had been killed, when he arose by night, and said, "We be all dead men." *GCDB March 17, 1891, page 137.5*

When sentence has been passed upon a murderer, he is to all intents and purposes a dead man. But it was more than that in the case of Adam; he was dead, and the Son of God was to make him alive. It was only a matter of time till he should be blotted out of existence. But Christ comes in to give man a probation, and to lift him up. All that Christ has to give to man is summed up in that one word, - LIFE. Everything is comprised in that. This fact shows that without him men *have no life*. Said Christ to the unbelieving Jews, "Ye will not come to me that ye might have life." Probably they replied, "We do not need to come, because we have life already." *GCDB March 17, 1891, page 137.6*

In *Ezekiel 13:22* we read: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." There is no life to the wicked; they have no life; they are dead. Said Christ: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Christ came to give life to the dead. He gives life only to those who conscientiously lay hold of that life, who bring his life into their lives, so that it takes the place of their forfeited lives. He that hath the Son hath life, and he that hath not the Son hath not life. He is dead. *GCDB March 17, 1891, page 137.7*

So Adam died; and because of that, every man born into the world is a sinner, and the sentence of death is passed upon him. Judgment has passed upon all men to condemnation, and there is not a man in this world but has been under the condemnation of death. The only way that he can get free from that condemnation and that death, is through Christ, who died for him, and who, in his own body, bore our sins upon the cross. He bore the penalty of the law, and suffered the condemnation of the law *for us*, not for himself,

for he was sinless.*GCDB March 17, 1891, page 137.8*

“As by one man sin entered into the world, and death by sin; ... even so by the righteousness of one the free gift came upon all men unto justification of life.” What is the free gift? It is the free gift by grace, and it appertaineth unto many. The work of Adam plunged man into sin; the work of Christ brings men out of sin. One man’s single offense plunged many into many offenses; but the one man’s obedience gathers the many offenses of many men, and brings them out from beneath the condemnation of those offenses.*GCDB March 17, 1891, page 137.9*

Then the free gift is the righteousness of Christ. How do we get the righteousness of Christ? We cannot separate the righteousness of Christ from Christ himself. Therefore in order for men to get the righteousness of Christ, they must have the life of Christ. So the free gift comes upon all men who are justified by the life of Christ. Justification is life. It is the life of Christ. “For as by one man’s disobedience many were made sinners, even so by the obedience of one many shall be made righteous.” These are simple and positive statements. No good can come to man by questioning them. He only reaps barrenness to his soul. Let us accept them and believe them.*GCDB March 17, 1891, page 138.1*

“The free gift came upon all men to justification of life.” Are all men going to be justified? All men might if they would; but says Christ: “Ye will not come to me that ye might have life.” All are dead in trespasses and sins. The grace of God that brings salvation hath appeared unto all men. It comes right within the reach of all men, and those who do not get it are those who do not want it.*GCDB March 17, 1891, page 138.2*

“As by one man’s disobedience many were made sinners, so by the obedience of one many shall be made righteous.” That settles the whole question, as to whether you and I can do works that will make us righteous. It is by the obedience of *one* man. Now which man shall that be? Can I do righteousness that will do you any good? - No. Can you do righteousness that will do me any good? - No. Suppose that one man could do righteous works that would be set to his account as making him righteous, - who shall he be? I cannot do it for you, and you cannot do it for me. Then who is the man? Jesus Christ of Nazareth!*GCDB March 17, 1891, page 138.3*

This settles the question as to whether justification by faith comes by the law. By the obedience of Christ are many made righteous or obedient. Righteousness is obedience to the law. Did you ever read or hear of any human being who kept the law perfectly? Or did you ever hear of anyone, however high his standard was set, who did not find something beyond, that he had not attained to? Even worldly men often have an ideal of their own; but the nearer they can come to that ideal, the greater lack they see in

themselves. Anyone who is sincere in trying to reach a high standard, when he gets there, will see something beyond it.*GCDB March 17, 1891, page 138.4*

There is one spotless life. There is one man, the man Christ Jesus, who resisted successfully all the powers of sin, when he was here upon earth. He was the Word made flesh. God in Christ reconciled the world to himself. He could stand before the world, and challenge any to convict him of sin. No guile was found in his mouth. He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" and by his obedience shall many be made righteous.*GCDB March 17, 1891, page 138.5*

Then comes the question, how can this be? It is the same question that the Jews propounded to Christ, when he said, "Except ye eat my flesh and drink my blood, ye have no life in you." Said they, "How can this man give us his flesh to eat?" There are many to-day who may be found asking the same question when they say how can I have his life or his righteousness? Could Jesus explain to them how he could give them his flesh? He could not do it except by the words he spake unto them, - They are spirit and they are life. The plan of salvation cannot be explained to man. It was made by an infinite being, and we cannot understand it. As to how it takes place we are ignorant. Through all eternity we will not understand how it was done. It is only infinite power that can or could do it; it is only infinite wisdom that can understand it.*GCDB March 17, 1891, page 138.6*

If we will eat the flesh of Christ, and drink his blood, we will have the life of Christ. If we have his life, we have a righteous life; his obedience works in us, and that makes us righteous. This does not leave any room for the statement that Christ obeyed for us, and that therefore we can do as we please, and his righteousness will be accounted unto us just the same. His obedience must be manifested in us day by day. It is not our obedience, but the obedience of Christ working in us. By those "exceeding great and precious promises," we take the divine life into us. The life we live is the life of the Son of God. He died for us, and loved us with a love that we cannot fathom. The righteousness that we have is his. THANKS BE TO GOD FOR THIS UNSPEAKABLE GIFT. He lets us get all the benefit of that obedience because we have shown our intense desire for obedience. That is why he gives it to us.*GCDB March 17, 1891, page 138.7*

When you go to God, take these Scriptures on your lips: "We shall be saved by his life." "By the obedience of one shall many be made righteous." Take them to God in prayer. They are true, for the Lord himself has said so. How can these blessings be obtained? By faith! Take it by faith, and it is yours, and no one can take it from you. Then you will have it, although you do not understand how it can be done. When you have it, you have life. What life? The divine life. Then when you come up to the time of temptation, the time

when you have usually fallen, you can tell Satan that he has no power to make you fall beneath that temptation, for it is not you, but Christ that dwelleth in you.*GCDB March 17, 1891, page 138.8*

There never was a time in the life of any man when of himself he had power to resist temptation. We cannot do it. That proves that we must have a life different from our natural life in order to resist sin at all. That must be a life that sin has never touched and can never touch. Repeat the glorious words over and over again, "His life is mine, I cannot be touched by sin. His strength is my strength; his obedience is my obedience, and his life is my life. That was a sinless life, and by faith I have it. I hold to it because it is mine, and sin cannot touch it." That is the only way to resist them, and that will be successful every time.*GCDB March 17, 1891, page 139.1*

"Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."*GCDB March 17, 1891, page 139.2*

The time of the entering in of the law was the time when it was spoken from Sinai. It entered that the offense, or sin, might abound. But where that sin abounded, grace did much more abound. There was sin in the world before that law was proclaimed from Sinai. Therefore the law was there before it was proclaimed from Sinai. But God spoke it in that awful way, and in those thunder tones from the mount, for the purpose that sin might seem to be a greater sin. It was done that the people might see sin more as God saw it.*GCDB March 17, 1891, page 140.1*

These things were written for our benefit. The speaking of that law in thunder tones, with such a solemn scene of grandeur all around it, is to have the same effect on us that it had on the children of Israel. We are to see the thunder clouds and the lightning, and they are to strike terror into our hearts.*GCDB March 17, 1891, page 140.2*

Still further: Whoever touched the mount was to die. What is meant by that? All that was intended to show the awfulness of the law. It was given in that way that the people might see the wonderful majesty that it had, and that by it no man could get life. It was so great that no man could keep it. Everything connected with its giving, conspired to show man that the only thing he could get by it was death. It was so great, so inexpressibly great, that they never could reach to the heights of it. It was given in that way to show the people that there was only death and condemnation to them in it.*GCDB March 17, 1891, page 140.3*

Then was not the law just given to put discouragement into the hearts of the people? No; go back to Abraham, and we shall see what else was taught by

the giving of the law. There was a promise to Abraham and to his righteous seed, of a righteous inheritance. That promise was sworn to Abraham and to his seed by God himself. God had pledged his own existence that there should be *righteous men*, - men whose righteousness should be equal to the righteousness of the law. But here was the law in such awful majesty that there could be no righteousness gotten out of it. It was to be the sole standard. Now put two things together: The law is so holy in its claims that no man can get any righteousness out of it, as was shown in the giving of it; but God had sworn that there should be men who would have all the righteousness that it demands; therefore the very giving of the law served to show the people that there must be and was another way of getting that same righteousness. *GCDB March 17, 1891, page 140.4*

So in giving the law, he was giving the gospel in thunder tones. Righteousness and peace dwell together in fullness in Christ. So in him is life. Condemnation is in the law; but the law is in Christ; and in Christ is also LIFE. In Christ we get the righteousness of the law by his life. The voice that declared the law from Sinai, was the voice of Christ, the voice of the very one who has this righteousness to bestow. *GCDB March 17, 1891, page 140.5*

Now see the force of the words of Moses in *Deuteronomy 33:2, 3*. "And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of his saints: from his right hand went a fiery law for them. YEA, HE LOVED THE PEOPLE." *GCDB March 17, 1891, page 140.6*

The giving of that law was one of the highest manifestations of love that could be; because it preached to the people in the strongest tones that there was life in Christ. The one who gave the law, was the one who brought them out of Egypt. He was the one who swore to Abraham that he and his seed should be righteous, and this showed to them that they could not get righteousness in the law; but that they could get it through Christ. So there was a superabundance of grace; for where sin, by the giving of the law did abound, there grace did much more abound. That thing is acted out every time that there is a sinner converted. Before his conversion he does not realize the sinfulness of his sins. Then the law comes in and shows him how awful those sins are; but with it comes the gentle voice of Christ, in whom there is grace and life. *GCDB March 17, 1891, page 140.7*

How precious it is to have that conviction of sin sent to our hearts, for we know that it is a part of the work of the comforter which God sends into the world to convict of sin. It is a part of the comfort of God to convict of sin; because the same hand that convicts of sin holds the pardon, that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. In this grace we have again those precious words - *much more*. Where sin abounds, grace much more

abounds.*GCDB March 17, 1891, page 140.8*

The Lord searches the heart, and he knows our sins. Shall we go about mourning and sighing, and saying our sins are so great, that God cannot forgive such sinners as we are? Some people seem to fancy that God never knew that they had any sins. Then they say that they are not worthy that he should take their sins away. They cannot see how he can save them. Who is it that makes us feel sinful? Who shows us our unworthiness? How do we come to find out that we have sinned? It is God that shows us our sins. He had known them all the time. We do not consider this, - that God has known all our sins beforehand, and that he it is who shows them to us for the first time, when we are convicted of sin by him.*GCDB March 17, 1891, page 140.9*

When God made the plan of salvation, he knew what he was doing. He knew the human heart. He knew the depth of degradation, to which humanity would fall, as no man has ever known it. Now, by his law he drives the sins home to our hearts, and then that sin abounds in the proportion that it should. It was small in our eyes before; but he makes us see it as he sees it.*GCDB March 17, 1891, page 140.10*

Remember it is the COMFORTER that convicts. Remember that where sin abounds in your heart, or in your mind, that there grace does much more abound. It is your firm belief of that that makes the grace effective in taking away the sin. Christ is able to save to the uttermost him that cometh to God by him. You cannot ask anything of him so good or so great, but what he is able to do it and -*GCDB March 17, 1891, page 140.11*

#### **MUCH MORE**

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God does not have to take the measure of grace, and look over the world to see how many there are among whom it will need to be divided, and then go to work to portion it out so that there will be enough to go round. He gives us scripture measure, pressed down, and shaken together, and running over. No matter how great are the sins to be covered up, *there is grace much more than enough to do it*. Mortal man may be covered with the righteousness of Christ as with a garment. Then let us take the life of Christ by faith, and live a new life.*GCDB March 17, 1891, page 140.12*

## March 18, 1891

### VOL. 4. - BATTLE CREEK, MICH., WEDNESDAY, - NO. 11

**EARLY EXPERIENCES** <sup>1</sup>Sermon preached Friday evening, March 13.

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BY ELDER J. N. LOUGHBOROUGH.

“BUT call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.” *Hebrews 10:32, 33.* *GCDB March 18, 1891, page 141.1*

Some of the people addressed had passed through severe trials and afflictions because of their faith in Christ. Others had been their companions, and to a certain extent shared their reproach. This text, at one time in the history of the Advent experience, was a matter of great consolation to the Advent believers, with God's blessing, helping to sustain them in the afflictions through which they passed. The world looked upon the disappointment of the Advent people in 1843-44, especially in 1844, as a total failure, and they were subjected to great reproach; but what the world regards as their failure is really the very life of the Advent movement. *GCDB March 18, 1891, page 141.2*

Some have supposed the Advent proclamation to have been a matter very small in its origin, and kept so. But when we trace out the facts, we shall find that it was a doctrine that spread through the civilized world. I refer now directly to that movement which announced the closing of time in 1844 - the work came to a halt for a time - the movement which commenced to be proclaimed in 1831 and 1832. *GCDB March 18, 1891, page 141.3*

Now I find in looking at the history of the Reformation, by D'Aubigne, that the author puts down one strong evidence that God's hand was in that work. He calls attention to four countries, Germany, Sweden, France, and England, and refers to the movement which in all of these countries led to the Reformation. In book 8, chapter 1, paragraph 2, I find these words: *GCDB March 18, 1891, page 141.4*

Germany did not communicate the truth to Switzerland, nor Switzerland to France, nor France to England. All these countries received it from God, just as one part of the world does not transmit the light to another part; but the same shining globe communicates it directly to all the world. *GCDB March 18, 1891, page 141.5*



As he carries this paragraph out, he shows that the fact that people were being moved out independently in different parts of the world, who when they came together were teaching the same thing, was proof that God's hand was leading the work.*GCDB March 18, 1891, page 141.6*

In the proclamation of the Advent doctrine, eight persons were especially moved out in different parts of the world. If the raising up of a work in four different parts of the world stamps it as of God, what shall we say of eight parts?*GCDB March 18, 1891, page 141.7*

In Arabia, and throughout the East, Joseph Wolff preached the coming of Christ, which he placed about 1844.*GCDB March 18, 1891, page 141.8*

In Spain, a writer whose identity is unknown, wrote a work on the subject of the Lord's coming, entitled, "Ben Ezra," treating on the prophecies in a similar manner.*GCDB March 18, 1891, page 141.9*

Edward Irving, in England, got hold of this work, and translated it into the English language; and so great was the stir created in England, that 700 ministers in the Church of England joined in the cry.*GCDB March 18, 1891, page 141.10*

A man by the name of Mason, in Scotland, before he knew what was being done in England, came out and made quite a stir in Scotland.*GCDB March 18, 1891, page 141.11*

In Germany, also, the doctrine was preached. A man by the name of Bengel proclaimed the advent, and created quite a stir in that vicinity. The people thought he ought to go out and preach the doctrine to the world. This he began to do, and was astonished to find that others in other countries were preaching it.*GCDB March 18, 1891, page 141.12*

A Mr. Davis, in South Carolina, before he knew anything of what was going on in the North, was moved out to preach the advent in the South.*GCDB March 18, 1891, page 142.1*

Wm. Miller, in Lowhampton, N. Y., came out in 1832, and began to preach the coming of the Lord. In the preaching of the message 300 ministers - many of them prominent ones - in the United States joined him.*GCDB March 18, 1891, page 142.2*

In Holland a man named Hentzepeter, a keeper of the Royal Museum of The Hague, was moved out in 1830 by an impressive dream. He published a work in 1832 and another in 1840. He never heard of Wm. Miller, or of this movement in the United States until 1843.*GCDB March 18, 1891, page 142.3*

In Sweden children were moved out to proclaim it. Some of you saw the

statement in the *Review* recently, by one who had engaged in that work. I saw one who, in 1858, lived in Laporte, Indiana. He was then nineteen years of age, and was not a preacher then, but his father told me that when four years of age, his son preached the advent message in Sweden. There it was contrary to law to preach anything different from the doctrines of the established church. Finally, however, the King of Sweden granted permission to preach the advent, and the part the children took earlier in the work ceased. God had his way of introducing the doctrine there. Certainly no one would claim that little children four or five years of age who thus preached, quoting such scriptures as, "The hour of his judgment is come," "Time shall be no longer," etc., were moving out by any merely human or fanatical influence. *GCDB March 18, 1891, page 142.4*

The proclamation went to all the world. Every missionary station on the globe, and every seaport that vessels called at, knew the doctrine, and made inquiries concerning it. The news had been carried to them from England or America in some way. *GCDB March 18, 1891, page 142.5*

The Adventists in the North proclaimed that the Lord would come at the end of the long period of prophetic time which terminated according to their reckoning, in the spring of 1844, where the Jewish natural year ended. But the time passed. Then they were brought into what was called the tarrying time. Their attention was turned to the parable of the ten virgins (*Matthew 25*), and they understood that they were in the time of the Bridegroom's tarrying. Their minds were led to the text, "Though it tarry, wait for it; because it will surely come, it will not tarry." *Habakkuk 2:3. GCDB March 18, 1891, page 142.6*

They were in this condition from April until July, and began to study the matter of the time more thoroughly. They found their mistake in reckoning the time, and that the tenth day of the seventh month of the ecclesiastical year would fall in October; and they roused up to give the midnight cry, with greater energy than ever, from July, 1844, to the 22nd of October. All the energy of the '43 movement came into that of '44, and tenfold more. Many have thought that as they went forth to give this cry, there was fanaticism connected with it. No; it killed fanaticism as dead as a door-nail. I remember, at a camp-meeting that was being held at Exeter, N. H., there had been some fanaticism shown. But when the midnight cry came onto the grounds, the fanaticism was killed as dead as anything could be, and there were no more demonstrations of the kind. *GCDB March 18, 1891, page 142.7*

I will read an extract from an article published by George Storrs in the *Midnight Cry* of October 3, as showing the spirit in which they approached the closing of the time:-*GCDB March 18, 1891, page 142.8*

"Behold the Bridegroom cometh," this year, "Go ye out to meet him." On this

present truth, I through grace, dare venture *all*, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now "whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "if it doesn't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same faith that led Abraham to offer up Isaac - or Noah to build the ark - or Lot to leave Sodom - or the children of Israel to stand all night waiting for their departure out of Egypt - or for Daniel to go into the lions' den - or the three Hebrews into the fiery furnace. We have fancied that we were going into the kingdom without such a test of faith; but I am satisfied we are not. This *last truth* brings such a test, and none will venture upon it but such as dare to be accounted fools, madmen, or anything else that antediluvians, sodomites, a lukewarm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry - "Escape for thy life." - "Look not behind you." - "*Remember Lot's Wife.*" *GCDB March 18, 1891, page 142.9*

In the *Cry* of October 10, was another article from Geo. Storrs, known by the Adventists as "Storr's Flat Rock," calling upon the believers to cut loose from all earthly things, using the illustration of a flat rock in mid-ocean to which all are to go and let go their boats and crafts, and await with no other means of departure for the arrival of a steamer to take them off the rock to a fair clime, the condition of a pass on the steamer being such implicit confidence in the word of the captain that no crafts are retained for making any other escape from the island. The article closed by calling upon all to let their boats go. In other words, "Cut loose from the world." *GCDB March 18, 1891, page 142.10*

Some sold out their property and put their all into the work. I thank God that it happened that I heard the cry, and that I know something of the spirit that went with the movement in 1844. It was the same spirit that we have had in our meetings here, only ten-fold more. There was a spirit of tenderness and consecration accompanying the movement, which brought in love and union into every heart. *GCDB March 18, 1891, page 142.11*

There were some who did not sell, and some who had a good deal to say about the coming of the Lord; but their course was such that the people could tell that they did not really believe what they were saying about it. *GCDB March 18, 1891, page 143.1*

In many parts of New England, the hay was left uncut, the grain unharvested, the potatoes undug. The crops were left "to preach the Lord's coming." *GCDB March 18, 1891, page 143.2*

Brother Howland, who lived in Maine, left his work and took his horse and went over several townships from house to house. He would say a few words, leave a few tracts, and the Spirit of God would send the truth to the hearts, and souls were converted in every direction, as the result of

spreading these doctrines. Some said Brother Howland was crazy. So they went to work to appoint a guardian over him. But they were soon well come up with. When the collector of taxes came around, Brother Howland would say, "Go to my guardian." The guardian got more than he wanted of this.*GCDB March 18, 1891, page 143.3*

Finally the time came that the commissioners wanted to build a bridge over the Kennebec that would stand the freshets. Brother Howland was a good bridge-builder and contractor, and they came to him to do the work. "What, come to a crazy man to build a bridge!" said he; "go to my guardian." That killed the story of insanity pretty quick, and the sequel of the matter was that those who had led in this attack upon Brother Howland, made confessions for the course they had taken.*GCDB March 18, 1891, page 143.4*

Another case, a brother who lived near Rochester, N. Y.: Very early he purchased land in the Genesee Valley, which became very valuable, being worth about \$100,000. His family did not embrace the advent doctrine, so he made very liberal provision for them, designing to do what he could to advance the message. His children began to say he was going crazy, and they wanted a guardian appointed. The matter was presented before the judge, and the father was brought to court. The judge explained the requirements of the law, and said it was for the children to nominate a trustee. They consulted together, and came to the conclusion that they could not trust any one other than their father with the control of the property. They came into court, and whispered to the judge that he might appoint their father. The judge said, "You can go home, Mr.—; your affairs are just as they were before."*GCDB March 18, 1891, page 143.5*

I wish to call attention to something that shows the mercy of God, when his people are to meet with a disappointment, in placing something before them that their minds could rest upon. So it was with the disciples before the Lord was crucified. They witnessed the triumphal entry of Christ into Jerusalem, and heard the songs and shouts of the people. Christ told them that the Son of man must be crucified, and would rise again the third day. They did not comprehend what these things meant, but as they got past their disappointment, they could think of some of these things.*GCDB March 18, 1891, page 143.6*

In the State of Maine, in the tarrying time, when the loud cry was going forth, and the second angel's message going with it, separating the believers in the message from those who were opposing it - and about 50,000 were separated from the churches, - some of them began to teach that the judgment was to take place before the Lord actually came; and they did not know but what this little delay was because the judgment was going on. Some others said something about there being a sealing time in *Revelation 7*, during which the winds were being held until the servants of God were

sealed. They began to get an inkling of this before the time passed. Some way they got it in their minds that the judgment was going to take place before the Lord came. *GCDB March 18, 1891, page 143.7*

About this time a Sister Preston, a Seventh-day Baptist, moved into the State of New Hampshire, and presented the Sabbath question among advent believers, and a whole church began to keep the Sabbath. They began to write around among the others that they had got some light on the Sabbath. *GCDB March 18, 1891, page 143.8*

The *Midnight Cry* of that time says, that “many have had their attention called to the Sabbath question, and think they should keep the Saturday as the Sabbath,” and then the editor goes on to write an article to try to show people that the first day was the day to keep; but it was a very weak argument. The next week he had another article in which he said it was very evident that there was “no day *commanded* except the seventh.” People began to talk about it, and some to keep it; and it is no wonder that before the time passed, quite a number began to keep the Sabbath. *GCDB March 18, 1891, page 143.9*

Right in connection with the midnight cry there was an eloquent mulatto in the New England States, by the name of Foy, who was attending college, preparing and nearly ready to take holy orders as a minister in the Episcopal Church. The Lord was pleased to give him three visions. His Advent brethren, and his own church, acknowledged that these were genuine visions from God, and that the Spirit of God produced them. He went from place to place, and when he gave these visions he placed on himself the Episcopal robes. His work created quite a stir. I have seen his book, called “Foy’s Visions,” published by John Pearson, of Boston. After the publication of these visions, Foy became lifted up and had no more visions. Soon after he sickened and died. Before he died, he heard Sister Harmon (White) relate her vision. He became very happy at the hearing of it, and said it was the same as had been shown to him. *GCDB March 18, 1891, page 143.10*

A little further along Hazen Foss, living in Poland, Me., had a vision, and was shown the pathway of the Advent people to the city of God, and he also saw the three steps. He was a well educated young man, and a man of good address. He was told to go and relate the vision shown to him. There were corrections for some individuals. He was shown that he would have enemies if he did deliver the vision, and he did not want to go. Another thing also, was, that he did not want to tell a vision to the people that he could not understand. The three steps puzzled him. *GCDB March 18, 1891, page 144.1*

A second vision was given him, and he was told that if he did not go, the testimony would be taken from him and given to a weak, humble person, who would relate the visions. He still refused to go. A third vision was given, and

he was told that he was released; that God had found his instrument, one who was the weakest of the weak. He began to think his case hopeless. He then made an appointment, and stated that he would relate the vision. The people came together, and he got up and told the particulars of his experience and refusals, and said, "Now I will relate the vision." But there he stood, and the people waited - he could go no further. Finally he said, "Friends, God has fulfilled his word, and has taken it from me. I cannot tell it. I fear that I am a lost man." *GCDB March 18, 1891, page 144.2*

He never attended an Advent meeting again. He is still living, in the State of Ohio, and has never had any interest in religion from that time to this. *GCDB March 18, 1891, page 144.3*

A few weeks after that - about three months - a vision was related in the same room, by Ellen Harmon. He would not go into the room, but from an adjoining room he heard every word. He afterwards told the people that the vision given to Ellen Harmon was the same as that given to him. He did not want to see her, but they unexpectedly met, and he said to her, "Relate faithfully what God has shown you, and God will not leave you." *GCDB March 18, 1891, page 144.4*

Well we came down to the time, and it passed. Now I have heard some hold up the Advent believers of this time to ridicule. It grieves me deeply whenever I hear this. My friends if you want to get some idea of the circumstances, think of the disciples who went out to the cross and saw their Saviour crucified. Just imagine them wending their way back to Jerusalem. And if you can picture to your minds their anguish of heart, you can picture the feelings of those who left everything, and made the same preparation they would have made had they expected to die on that day. They met on the tenth day of the seventh month with no idea but that before the sun went down they would hear the blast of the trumpet, and the voice of the Son of God, and would be given immortality. Just think of these people when by and by, the westering sun went down; the tenth day of the seventh month was ended and they still on the earth. *GCDB March 18, 1891, page 144.5*

One brother said he felt the next morning as though he would be glad if the earth would open and swallow him up. He did not feel as though he could face the people. Instead of going home along the road, he sought a pathway across the fields; and as he made his way along, he would stop by the shocks of corn, and engage in prayer. He said that as he was praying, the Spirit of God came down upon him with overwhelming power, and the impression was given him, as distinctly as though a voice had spoken to him, that the sanctuary which was to be cleansed after the 2300 days, was in heaven. The idea had never occurred to them that the sanctuary was in heaven. In all the severe criticism to which the position of the Advent believers was subjected, their position that the earth was the sanctuary was

not called in question. In whatever way we look at it, we can only come to the conclusion that the hand of God was over it, and none of them saw it.*GCDB March 18, 1891, page 144.6*

Now the impression rested upon this Brother's mind that the sanctuary was in heaven. Then a Mr. Crozier took this position, and in 1846 published an article on the sanctuary question in the *Day Star*, taking the same position that we do. He kept the Sabbath then. Quite a number of others also kept the Sabbath. T. M. Preble kept the Sabbath, and he got out an article in which he took the position that "the pope's Sunday-keepers are God's commandment breakers." J. B. Cook published an article in which he answered the common Sunday arguments, and then said, "Thus we see how easily *all* the wind is taken from the sail, of those who sail, perhaps unwittingly, under the pope's sabbatic flag." Brother Bates got hold of these articles, and he began to keep the Sabbath.*GCDB March 18, 1891, page 144.7*

Thus the Advent people, after the passing of the time, were left - 50,000 of them separated from the churches - with the ridicule and opposition of the world beating in upon them. What would you expect God to do under these circumstances? Separated from those they had been associated with, from those who might have been their counselors, and with the opposition to contend with, would they not be liable to go anywhere and everywhere unless God should work?*GCDB March 18, 1891, page 144.8*

If there ever was a time in the world's history when the Lord would work, it was upon a people who had moved out as these had, and been left under such circumstances as existed. Reason it out as you please, you will say it was a time for God to work in no unmistakable manner.*GCDB March 18, 1891, page 144.9*

In less than two months, Sister White began to have her visions in Portland, Me. It has been my privilege to see her in vision about fifty times. I would state that her condition in vision is like that of the prophet Daniel, as described in *Daniel 10:8, 17, 18*. She has no breath while in vision. At first, for about half a minute, she seems to sink down as though she had no strength; then, as the angel of God touches her, she seems to have superhuman strength imparted to her.*GCDB March 18, 1891, page 145.1*

At my house on Champion street, in this city, in the autumn of 1863 she had a vision. A brother was present, a stone mason. While she was in vision, kneeling, as her arms moved about seemingly in an easy manner, Elder White said to the man, "Brother, that looks like an easy motion, and as though you could readily bend her arm. You can try it if you wish. This brother placed his knee in the bend of her arm, took hold of her extended hand with both his hands, and settled back with all his might. It made no impression. He said to Elder White, "I would as soon think of bending an iron

bar as that arm." He had hardly spoken these words before her arm moved around the other way. As he tried to resist the pressure, he was slid along upon the floor.*GCDB March 18, 1891, page 145.2*

That God who wrought his wonders in Egypt did it that the people to whom he was going to speak his law might know that he who spoke to them, was none other than the God that made heaven and earth. So we should expect if he should reveal himself by vision to his people, there should be with the introduction of such manifestations such demonstrations as would arrest the attention of the people. That a feeble girl, seventeen years of age, should simply say, "I have had a vision," would not be sufficient. Should we not expect the Lord to work in such a manner as would cause the people to say, "I will turn aside and see what this is."*GCDB March 18, 1891, page 145.3*

In the third vision of Miss Harmon, which was given in her father's house in Portland, she arose in vision, her eyes looking upward, took from the bureau one of the great family Bibles published in 1822 by Teale, Boston. (This Bible measured 18 x 11 x 4 inches, and weighs a little over eighteen pounds.) Opening this great book upon her left arm, extended at right angles from her body, she held it in that position for half an hour. With her right hand she turned from text to text, repeating the same to which her finger was pointing, yet her eyes meantime looking upward and away from the book. One or another of those present looked at every text quoted, and found that she was correctly repeating the scripture to which she pointed. Some in these days, who have never seen Mrs. White in vision, undertake to explain it as disease, hysterics, or something of that kind. The fact is, the vision itself is a miracle. The voice proceeding from the burning bush was miraculous. What shall we call a voice quoting scripture, proceeding from a breathless body, but a miracle? In the spring of 1845, at the house of Brother Curtiss, in Topsham, Me., Sister White had a vision. In this vision she went to the table where there was another copy of the Teale family Bible. With her eyes looking upward she picked up this Bible and held it upon her open hand, so high above her head that Sister Truesdail said she had to stand on a chair to see the texts to which Sister White pointed as she repeated them while turning from place to place with her right hand. I have the written testimony of several witnesses that on this occasion she held the book at an angle of forty-five degrees. In this position none of the rest of them could hold any other book without its sliding off their hand at once; while the book on Sister White's hand remained as firmly as though glued there. In conclusion, I wish to refer to the manner in which Elder Bates became convinced of the genuineness of the visions. When he first saw her in vision, at New Bedford, Mass., he arose, after she had related her vision, and said: "I am a doubting Thomas. I do not understand how she is shown these wonderful things which she relates. If I could be convinced that she is really shown these things by the Lord, I should be the happiest man on earth."*GCDB March 18, 1891, page 145.4*



In the fall of that year, he was present at Topsham, Me., when she had a vision respecting the planets. Elder Bates knew, by former conversation with her, that she had not the slightest knowledge of astronomy. In fact, she did not know that she had ever looked into a work on astronomy. In the vision, she counted the moons of Jupiter, and then described the appearance of the planet. Then she counted the moons of Saturn, and described its wonderful rings. She described also other planets, and finally began to speak of the opening heavens, of which a description had been given a few months before, as seen by the great English telescope. While she was describing this, Elder Bates was in an ecstasy. He arose to his feet, exclaiming, "Oh, how I wish Lord John Ross were here to-night!" Elder White inquired, "Who is Lord John Ross?" "Oh, he is the great English astronomer. I wish he were here to hear that woman talk astronomy. That description of the opening heavens is ahead of anything I ever read." Elder Bates afterward said he believed that vision was given that he might never doubt the visions again; and he never did. *GCDB March 18, 1891, page 145.5*

I thank God from the depths of my heart that we have so evident tokens that this agency which has been connected with our work from the beginning of the message is indeed the voice of God to his people, to lead them to the light of his word, and correct them where they are liable to turn away into by and forbidden paths. *GCDB March 18, 1891, page 145.6*

#### **THE SPIRIT OF PROPHECY AND OUR RELATION TO IT**

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#### **SERMON DELIVERED BY ELDER URIAH SMITH, SABBATH, MARCH 14, 1891**

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Text: "Now concerning spiritual gifts, brethren, I would not have you ignorant." *GCDB March 18, 1891, page 146.1*

This is the language of the apostle Paul addressing his Corinthian brethren, found in *1 Corinthians 12:1*. If the apostle were present, stimulated and encouraged by his expression of willingness and desire to give us all information upon this important question, I should feel interested to ask him several questions: First, I would ask, What do you mean by spiritual gifts? Whence come these spiritual gifts, and what is the method of their operation? To whom do they belong? What is their object? How long will they continue? And to these questions and many others that might be asked, I understand his language applies, "I would not have you ignorant." *GCDB March 18, 1891, page 146.2*

The very phraseology he uses indicates the importance of this subject. The

apostle uses the same expression with reference to another great doctrine of the Bible, when he says, "I would not have you ignorant concerning them which are asleep." Here he brings up before us the great problem of the state of the dead, the future destiny of the race, - a question which we have found so opportune in these times of delusion; a subject designed especially to guard the people of God from the great closing delusion of Satan, Spiritualism; when intelligences will come from the unseen world, claiming to be what they are not, and seeking to lead people away into a fatal error, - an error which within the present generation, in a few short years, has swept into its fatal embrace almost two score million of victims, - concerning this subject the apostle says he would not have you ignorant. So he gives instruction concerning the dead, and tells us what their condition is; how that they rest in hope of immortality, to be given at the great day of the coming of Christ, and the resurrection of the dead. So that when intelligences come to us professing to be the spirits of departed men, we know they come with a falsehood on their lips, and we can reject them. *GCDB March 18, 1891, page 146.3*

Thus we are guarded against one of the special perils of this time. But concerning the question before us, he uses the same phraseology, "I would not have you ignorant." It is important that we understand what is the truth in reference to this matter of spiritual gifts. *GCDB March 18, 1891, page 146.4*

As we read on a few verses in this chapter, and in another place where he speaks of the same subject, - which is the 4th of Ephesians, - we find first of all that he holds up to prominent view, the Spirit of God, the Holy Ghost. He says there is *one* spirit; and that is the Spirit of God, the Holy Spirit. He sets this forth as the source from which these blessings and these gifts spring. *GCDB March 18, 1891, page 146.5*

It may not then be out of place for us to consider for a moment what this Spirit is, what its office is, what its relation to the world and to the church, and what the Lord through this proposes to do for his people. The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work. It is called the Eternal Spirit; it is a spirit that is omniscient and omnipresent; it is the spirit that moved, or brooded, upon the face of the waters in the early days when chaos reigned, and out of chaos was brought the beauty and the glory of this world. It is the agency through which life is imparted; it is the medium through which all God's blessings and graces come to his people. It is the Comforter; it is the Spirit of Truth; it is the Spirit of Hope; it is the Spirit of Glory; it is the vital connection between us and our Lord and Saviour Jesus Christ; for the apostle tells us that if we "have not the Spirit of Christ," we are "none of his." It is a spirit which is tender; which can be insulted, can be grieved, can be quenched. It is the agency through which we are to be introduced, if ever we are introduced, to immortality; for Paul says that if the

spirit of Him that raised up Christ from the dead dwell in you, he shall quicken also your mortal bodies by that Spirit which dwelleth in you; that is, the Spirit of Christ. *Romans 8:11*. So there is no experience in the Christian life, there is no truth that can come into the heart of man, there is no good and holy resolve we can make, there is no prayer we can offer to Heaven, but that must be vivified and made potential by the influence of the Holy Spirit. And if this is the spirit from which these gifts come, then certainly it becomes us carefully and reverently to study this subject. *GCDB March 18, 1891, page 146.6*

As Paul says "I would not have you ignorant" upon this subject, we naturally conclude that he has given us instruction sufficient to dispel all doubt and uncertainty and any lack of information we may have in reference to this question. Let us then read on a little further in this chapter, *1 Corinthians 12*. *GCDB March 18, 1891, page 146.7*

Second verse, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." *GCDB March 18, 1891, page 146.8*

Here Paul reminds them that while they were unconverted they trusted to some source for information, for instruction, which was dumb, which was speechless, which could not furnish them the information and light for which they inquired, and of which they had need. This would suggest that through the operation of these spiritual gifts, light, information, and truth was to be imparted to the church of God. *GCDB March 18, 1891, page 146.9*

Then he lays down a general principle to show how broad is this subject, and how widespread the relation which it sustains. *GCDB March 18, 1891, page 147.1*

Third verse: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." Mark the term he uses. He uses "Jesus," the personal name, and not "Christ," the official name. He refers to his appearing among men as a divine Saviour, as a historical fact. No man can say he has thus come, has thus manifested himself to the world, has accomplished that great part of his work in the plan of salvation, but by the Holy Spirit. *GCDB March 18, 1891, page 147.2*

Then he comes to more particular instruction concerning the work of this spirit. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." God has appointed different agents in his church; and from him comes the spiritual qualifications which they need to carry out that ministry. "And there are diversities of operations, but it is the same God which worketh all in all." *GCDB March 18, 1891, page 147.3*

You will notice in these few verses the apostle brings to view the three great agencies which are concerned in this work: God, the Father; Christ, his Son; and the Holy Spirit. *GCDB March 18, 1891, page 147.4*

“But the manifestation of the Spirit is given to every man to profit withal.” *GCDB March 18, 1891, page 147.5*

Then the apostle specifies what these different gifts are that are thus brought in through the Spirit: “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another prophecy; to another discerning of spirits; to another interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” *GCDB March 18, 1891, page 147.6*

To make the subject still plainer, the apostle proceeds with an illustration. He brings up the human body, speaks of its members, shows how they all work and co-operate together in the work of one perfect man; and he likens the different members of the body to these different gifts of the Spirit in the church. As a man has his different members and various organs, with which, when they are in perfect working order and in good physical condition, he is able to perform the duties that fall to his lot, so the church is represented by a body, and the members it has are these different gifts and operations of the Spirit of God set therein. So that a church without these gifts is just like a man some of whose members have become diseased, disabled, or are removed, - the man is imperfect, is crippled, and disqualified to perform his full duty in life. And just so with the church when these gifts are lacking, and these members are inoperative; it is a church which cannot perform its whole duty in the world, for the benefit of the human family. *GCDB March 18, 1891, page 147.7*

Then in the last of this chapter the apostle uses terms which are still stronger, to show the relation of these gifts to the church. *Verse 28*: “And God *hath* set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.” *GCDB March 18, 1891, page 147.8*

I do not understand that the apostle in using this language refers to order of time; that in the first place all the gifts the church had were apostles, and after that prophets, and after that they had teachers, and then workers of miracles, etc., successively in the order of time; but he speaks of this in the order of excellence or importance; that he does make a distinction in this respect, as the last verse reads, when he says, “Covet earnestly the *best* gift.” Seek for the best gifts and manifestations of the Spirit in the church. *GCDB March 18, 1891, page 147.9*

In his epistle to the Ephesians he speaks again upon the same subject, and tells us when these gifts were set in the church, and by whom. *Ephesians 4:8*. Speaking of the ascension of Christ, he says: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." *Verse 11*: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." This does not mean that he gave to one portion of the church apostles, and to another portion prophets, and at another time and to another class, evangelists, etc.; but the expression is, he simply gave some *to be* apostles, or to fill that office, to act in that capacity. He gave others as teachers, pastors, etc. And then he tells what the object of these different ministries is. *Verse 12*: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Then he tells how long they will continue. *Verse 13*: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." *GCDB March 18, 1891, page 147.10*

He further indicates how long these gifts are to last in the church, in the 1st chapter, *1 Corinthians 1:6, 7*. "Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. Here he associates the operations of the gifts with a people who are waiting for the coming of our Lord Jesus Christ, showing us that these gifts were designed to continue in the church until Christ should come." *GCDB March 18, 1891, page 147.11*

In his epistle to the Thessalonians he makes this point still clearer. *1 Thessalonians 5:1*: "But of the times and the seasons, brethren, ye have no need that I write unto you." *Verse 4*: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Certainly he is here addressing a people who are standing right before the great day of the Lord, when it is about to come. It is coming upon the world as a thief; they will not see the signs fulfilling around them, to indicate that the day is near. They are buried up in their pleasures, seeking after wealth, and do not see anything with respect to the great day of the Lord that is impending; and they say, "Where is the promise of his coming?" *GCDB March 18, 1891, page 148.1*

In the further instruction of this chapter, we see what he says about the gifts. *Verse 19*: "Quench not the Spirit," - an important injunction; "Despise not prophesyings." Not the prophecies, but *prophesyings*, - present active participle. Then he says, "Prove all things; hold fast that which is good;" indicating that there will be some manifestations of this nature that are not good; and we should use discrimination, going by the guide-book which the Lord has given us, that is, his sacred word. *GCDB March 18, 1891, page 148.2*

This, in brief, is an outline of what the apostle Paul teaches on this subject.

First, that the question is one of great importance; that these gifts have been expressly set in the church, and if set there, of course to remain there until the one who put them there by the same authority takes them away from the church; but we have no record that this time would ever come, nor that they would be taken away, or would be expressly set out as they have been expressly set in. Further, that there would be a continuation of these gifts even to the coming of Christ; the church would have them; and that there would be a special movement in this very line, a revival of the gifts, right at the time when Christ's coming was at the door.*GCDB March 18, 1891, page 148.3*

And we might rest the question right here upon this testimony of the apostle; but I wish now to bring in some corroborative statements from other parts of the Scripture, to show that these propositions which the apostle has laid down in so clear language, are sustained by other writers.*GCDB March 18, 1891, page 148.4*

I turn to *Matthew 28:19, 20*: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." How long was Christ to be with his people? - To the end of the world. And *how* was he to be with them? - *Mark 16:15-18*: "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."*GCDB March 18, 1891, page 148.5*

Skeptics say, you claim that is a commission of God to his people; you claim to believe; then please work some of these miracles. But the Lord does not propose to work miracles to satisfy the challenge or the curiosity of scoffers. If circumstances demand it, if we live in connection with God, God will protect us in these very ways which he has designated. *Verses 19 and 20*: "So then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." This is the way then in which Christ promises to be with his people, - working with them confirming their words by the exhibitions of his Holy Spirit.*GCDB March 18, 1891, page 148.6*

In the 14th chapter of *John 16th verse*, we have a promise from Christ to his disciples, as he was about to leave them: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." *Verse 26*: "But the Comforter, which is the Holy Ghost, whom the Father will send in

my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” There is the promise which the Lord gave to his people.*GCDB March 18, 1891, page 148.7*

In the 24th chapter of Luke, we have something more concerning this promise. After Christ was risen from the dead, had spent forty days with his disciples, had gone out to the spot from which he was to ascend to heaven, he leaves his last blessing and benediction with his disciples. *Luke 24:49*: “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” The promise of the Father was the endowment of the church with power from on high, through the influence of the Holy Spirit, the Spirit of truth.*GCDB March 18, 1891, page 148.8*

We turn to the book of Acts, and find how this promise was fulfilled. *Acts 2*. When the wonderful scenes that transpired on the day of Pentecost were taking place, the charge was raised against the disciples that they were drunken. Peter refutes this charge, and vindicates them, saying, in the 15th verse, “For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke.”*GCDB March 18, 1891, page 148.9*

This prophecy Peter quotes from Joel. The only difference between this and Joel’s record is, Joel says, “afterward” it shall come to pass. Peter interprets that as meaning the last days, covering all the time from that point on to the last day. Now what happened on the day of Pentecost was in fulfillment of that prophecy of Joel; but the scene on the day of Pentecost did not exhaust the prophecy of Joel, for all the conditions were not complied with, all the specifications were not fulfilled. There were no old men dreaming dreams, having visions, etc.; but there was an outpouring of the Spirit, and that was to be witnessed, as occasion might require, until the last day, and thus was to cover all the time to the end.*GCDB March 18, 1891, page 149.1*

But some say the gifts were put in the church only during the apostolic age, or until the gospel was fully introduced, and that there was no need of them when the apostles had performed their work, and the Christian Church was established. Hence the gifts ceased; and that is the reason we do not have them now; they were not to continue during all this age.*GCDB March 18, 1891, page 149.2*

I turn to *Acts 20:29*, and think I find a reason there why they certainly ought not to cease with the days of the apostles. Paul says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." That was what was coming after the days of the apostles. The mystery of iniquity, he said, had already begun to work, even in his day. Now shall we take the ground that these gifts were needed to protect, to edify and build up the church while the apostles were among them; but that when the apostles passed off from the stage of action, and grievous wolves entered in, these gifts were no longer needed? That is just the time they were needed more and more, as the perils and dangers increased upon the church. It was not many years before the shadow of the great apostasy began to fall upon the church, and led it away. It became a formal and worldly church, finally developing into an apostate church, a papal church; and the world and Christendom entered into the long, dreary night of the Dark Ages. Would not the gifts be needed more and more during all this time?*GCDB March 18, 1891, page 149.3*

But the apostle tells us further to what they are to continue. *1 Corinthians 13:8*: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Paul sets forth charity, or love, as the crowning grace in the church while here, and the crowning glory of the church in its immortal condition. But he tells what condition we are in in this present state; *verse 9*: "For we know in part, and we prophesy in part." *Verses 10-12*: "But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." *GCDB March 18, 1891, page 149.4*

He is contrasting this present imperfect state with the future perfect and eternal state. He says this is a state in which we are imperfect; we see through a glass darkly; everything is not perfect; we are surrounded by imperfections, hampered by conditions which are not favorable. And he connects with this state of things these gifts which are brought to view in the 8th verse as helps to the church while in this condition. "Whether there be prophecies, they shall fail; not that some one will make a prophecy in the Spirit of Christ, and that prophecy will not come to pass; not at all; but whether there be prophecies, - that is, the *gift* of prophecy, - they shall fail, or be no longer needed in the church when the perfect state comes; but they are needed just so long as this imperfect state continues, just so long as we are cumbered with imperfections, and the perfect state has not come. So long as we see through a glass darkly, so long we need these gifts in the church. But the time is coming when the perfect state will come, and we will no longer need them. Then it will pass away, or, as expressed here by the unfortunate term, "fail." Until the perfect state has come, we certainly need all



these gifts of the Spirit which the apostle here specifies.*GCDB March 18, 1891, page 149.5*

Now if we take the position that these gifts were designed only for the apostolic age, and that when we pass it, they ceased, the conclusion would follow that the apostolic age was an age of imperfection; but when the apostles passed off the stage of action, and grievous wolves entered into the fold, and men arose in the church, speaking perverse things, to draw away disciples after them, and errors, and superstitions, and darkness, and degradation began to come down like a dark cloud upon the Christian church - that was the perfect age! and the perfect state! when the gifts of the Spirit were no longer needed! This is the logical conclusion of that argument which says that the gifts must be confined to the apostolic age, and were not needed in subsequent time.*GCDB March 18, 1891, page 149.6*

We go back to the statement of Peter in *Acts 2*, where he makes an expression which defines just how long these gifts were to continue. He says the outpouring of the Holy Spirit was in fulfillment of the prophecy of Joel; it was also in fulfillment of that promise of Christ that he would send upon them the promise of the Father, or grant them the Holy Spirit, the Comforter. But the promise of Christ was not exhausted by that scene on the day of Pentecost, any more than the prophecy of Joel was exhausted then; for Peter continues in *verses 38, 39*, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." As long as mercy calls, salvation is offered, and the work of grace goes on among men, so long that promise continues to his people. The promise is still to the church.*GCDB March 18, 1891, page 150.1*

This certainly shows that this work of the Spirit was designed to be enjoyed in the church, not only in its ordinary operations, but in its extraordinary manifestations, throughout the Christian era, through all the then future ages to the end of time. Why have they not continued with the Christian church? The first great reason that occurs to my mind is that the Christian church put up a fence and barred them out; for, when the apostasy began to come into the church, the church made a creed; and a creed and the gifts of the Spirit can not dwell together. But God has had a church, although it has been in obscurity, in the wilderness; nevertheless wherever that church comes to light, here and there through the ages of the Christian era, there also come to light these blessed operations of the Holy Spirit of God in their midst. But this operation of the Spirit is to appear particularly in the last days.*GCDB March 18, 1891, page 150.2*

I will now turn to a prophecy which proves this. In *Revelation 12:17* is found language with which you are all familiar: "And the dragon was wroth with the

woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” As “the woman” is a symbol of the church, the seed of the woman is the number of believers in any generation, and “the remnant of her seed” means of course the last generation of the church. Here is a positive prophecy that the last church will be characterized by this special feature, they will have the testimony of Jesus Christ. But what is the testimony of Jesus Christ? *Revelation 19:10*: “For the testimony of Jesus is the spirit of prophecy.” *GCDB March 18, 1891, page 150.3*

Some are disposed to read this passage in this way: “The testimony of Jesus is the spirit of *the* prophecy,” and so try to confine it to the book of Revelation; but I think Paul answers that position in a scripture already referred to, namely, *1 Corinthians 1:5*: “That in everything ye are enriched by him, in all utterance, and in all knowledge, even as the *testimony of Christ* was confirmed in you: so that ye come behind in no *gift*.” Paul speaks of the testimony of Christ while writing to the Corinthians in the year 59. He did not know that the book of Revelation was to be written, nor what the angel would say to John on that occasion; and yet he uses the very same term, “The testimony of Jesus,” and connects it with the gifts. So this proves that that is a designation which applies to the work of the Spirit in general, not to the book of Revelation in particular: “The testimony of Jesus is the spirit of prophecy.” *GCDB March 18, 1891, page 150.4*

We believe that we are fulfilling this scripture; that we have reached this time. The proclamation called the third angel’s message, is being given, as set forth in *Revelation 14th chapter*, where John says, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” The faith of Jesus embraces the very thing spoken of in *Revelation 12:17*. That is a characteristic of the last generation of the church, and the testimony of Jesus is the spirit of prophecy. *GCDB March 18, 1891, page 150.5*

I refer a moment more to the testimony of Paul in *Ephesians 4:11*: “He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers.” Now all men admit that some of these agencies and ministries still exist in the church. If some exist, why not all of them? Is the great spiritual tree which God planted in his church, to be, when we reach the end, blighted, marred, and torn, some of its branches gone, and the tree appear as if about to die? Is that to be its condition when we reach the end? - By no means. I believe it will be a full tree, with all its branches, with all the gifts in the church, with all these agencies in operation among God’s people; for there never has been a time when the specifications of *verse 13* have been fully met. That condition was not reached in the days of the apostles; for this prophecy was given with reference to the future, - a prophecy, I believe it is, for the last days, and for the last church; and certainly the only

possibility of its fulfillment now lies right before us, when the church, gathered from all nations of the earth, comes up complete on every gospel reform, with the superstitions and errors of the past ages thrown aside and cast away, shining forth fair as the moon, clear as the sun, and terrible as an army with banners, - a church coming forth prepared to meet her Lord as he descends in the clouds of heaven. Such, I believe, will be the church of the last days; and such will be its condition when it is filled with the knowledge of the Son of God, and has reached the measure of the stature of the fullness of Christ. I look for that church. Do you want to be members of such a church? I do.*GCDB March 18, 1891, page 150.6*

Well, says one, if you have reached the fulfillment of this prophecy, which demands the testimony of Jesus Christ, or the spirit of prophecy in its midst, where is the spirit of prophecy? I am speaking to a people to-day most, if not all, of whom know very well where it is, and how it is connected with this work. It is set forth in what is known in our literature as "The Testimonies for the Church," "The Spirit of Prophecy," "Great Controversy," and works of that nature. What is our relation to this? Our relation to it is our relation to something which arose with this work, which has gone right forward with it, side by side, which has interwoven itself into and through it and all about it, from the day this message began until this present hour.*GCDB March 18, 1891, page 151.1*

We go back to the great disappointment in 1844, when the Adventist body was thrown in such a state of doubt and uncertainty. What was it that led a people out of that chaos and on to a further path of truth, and knowledge, and light? Within a few weeks after that disappointment, and while the honest in heart were waiting in patience to see what God's good providence would do for them, light came forth on the great subject of the sanctuary. This opened before us a vast new field of light and truth; and the spirit of prophecy began its work also right there and then to warn the church against giving up the truth of the past. And so light on the sanctuary and the gift of the spirit of prophecy, hand in hand, came forth to lead this people forward into a large field of further light and knowledge and truth, to prepare for the coming of the Son of man.*GCDB March 18, 1891, page 151.2*

And when the first members which began to form a nucleus of this work, and to rally around the standard of truth, came together, they came with almost as many different views on some points as there were individuals that composed the company, - each one pressing his own individual ideas. Then the value of the spirit of prophecy in connection with this work, again appeared. It pointed out the right course to pursue. And what was it? It was that the brethren should sink all their minor differences and their peculiarities of lesser importance, and unite in the one great movement of the third angel's message. These examples are merely an index of what it has done all the way along, - guarding against giving up the truths of the past, and

pointing the way to light and truth in the future.*GCDB March 18, 1891, page 151.3*

I have in my possession a letter that I received only two days ago, from a Disciple minister in Iowa, who propounds some questions on the very points we are considering, an answer to which may be an answer to the same queries in other minds. I therefore take occasion to answer them here. He says: "For the information of myself and others, I very much desire an answer, in the columns of your paper, to the following questions:-*GCDB March 18, 1891, page 151.4*

(1.) Does the Seventh-day Adventist Church believe the so-called Testimonies and writings of Mrs. E. G. White to be revelations from God?*GCDB March 18, 1891, page 151.5*

We believe these writings are a manifestation of the spirit of prophecy; and just as much as anything that comes from God's spirit would be a "revelation from God," just so much these are a revelation from God. If they are the work of the Spirit, then we leave every man who believes in the Spirit, to put his own estimate upon them.*GCDB March 18, 1891, page 151.6*

(2.) If the foregoing question be answered in the affirmative, then I inquire, upon what ground do you accept her writings to be a revelation from God?*GCDB March 18, 1891, page 151.7*

We accept her work to be one of the gifts of the Spirit placed in the church, because it complies with every condition upon which those gifts were to be given; and it bears every mark by which such a work is to be tested; it teaches the right doctrine; it is in accordance with the Word of God, and with what the Lord says he would put in the church, and would give his people. It leads to God, to Christ, to the Holy Spirit, to holiness of heart, to the highest standard of morality and holy living that can be found even in the Scriptures themselves.*GCDB March 18, 1891, page 151.8*

(3.) Has Mrs. E. G. White ever performed any miracles in support of her claims?*GCDB March 18, 1891, page 151.9*

That shows the misconception under which people seem to labor in reference to this matter. The gifts of the Spirit are not placed in the church to be sustained by other miracles as an evidence of their genuineness. The gifts themselves are their own evidence. Suppose one who has the gift of healing, restores a brother to health. Would it not be very strange for some one to come up and ask him to work a miracle to prove that he had healed that man? If the man is healed, that fact declares itself. It is its own evidence. Suppose one has a vision; how could we demand that he work a miracle to show that he had had a vision? How could that prove it? If one has a gift of

the Spirit, that gift will manifest itself. The gifts are their own miracles.*GCDB March 18, 1891, page 151.10*

When we refer to *Revelation 12:17*, and claim that the remnant church is now being developed, and the gift of prophecy is in the church, some ask if this gift is "in the church," why is it not more general? How we can claim that this gift of the Spirit is in the church, when it is confined to one individual? In answer to that, I call attention to what Paul says in *1 Corinthians 12:29*: "Are all apostles? are *all* prophets? are *all* teachers? are *all* workers of miracles?" - as much as to say that these gifts being placed in the church, does not mean that *every one* in the church will have them in exercise. Well, then, how many must have them in exercise before it can be said that the gifts are "in the church"? Can you run it down to twenty-five? twenty? fifteen? ten? five? four? three? two? Brethren, if just *one* appears, is not it "in the church"? All are not apostles; but if there is one in the church, that office is in the church. All do not have the spirit of prophecy. If one has it, is not it "in the church"? Where are you going to draw the line as to numbers? The apostle says that we will not all have it; that is tantamount to saying that if any one has it, it is in the church. The idea taught is that if the operation of the Spirit is manifested in connection with that church, then it is in fulfillment of the promise that God hath placed that in the church; that is, the church has it. And so we have what is mentioned here in the 12th of Revelation, as a characteristic of the last church.*GCDB March 18, 1891, page 151.11*

Another point: Some are disposed to look at this passage from the standpoint of the war that is to be made upon the remnant because they keep the commandments of God, and have the testimony of Jesus Christ. And there will of course be opposition. There is opposition by the powers of darkness to every manifestation of the Spirit, and the true work of the gospel in the church. They called the Master of the house Beelzebub, and said he had a devil. Will they not say the same of his servants? And so from this point of view, some spend their time deprecating the necessity of the coming conflict. I take more pleasure in looking at it from another standpoint; and that is, that the church of God in the last days is coming to the front. The dragon does not get wroth over trifles; the dragon does not get wroth over a dead church; the dragon does not get wroth over that which is of no consequence, and is doing nothing in its aggressive work on the dominions of the powers of darkness.*GCDB March 18, 1891, page 152.1*

What, then, does the scripture declare? It declares this: that in the last days the church of God will stand forth in the power of the Master; and it will bear two grand characteristics: it will keep the commandments of God, it will obey him, it will have his law written in their hearts; it will have another feature, - it will have the gifts of the Spirit in operation in its midst. And these two features are the objects which excite the wrath and opposition of those who are in darkness and in error.*GCDB March 18, 1891, page 152.2*

And I rejoice in the fact that such a church is now being brought out. We have come to this time; this people meet all the essential specifications; we can prove our identity; we keep the commandments of God and have the testimony of Jesus Christ, the spirit of prophecy, in our midst. It is this that is, more than anything else, stirring up the opposition of those who oppose this work.*GCDB March 18, 1891, page 152.3*

Men tell us that we are led by visions, and that we do not know anything, and do not believe anything, except what the visions tell us. They say, "You keep the Sabbath because the visions say the seventh day is the Sabbath; and you believe that the Lord is coming, because the visions say the Lord is coming. It is all visions."*GCDB March 18, 1891, page 152.4*

Now if that is so, and this work has been going on more than forty six years, not in private, but before the world, if it is only a human work, is it not a little wonderful that such an agency should be able to operate for all these years and never contradict itself, and never lead the church into confusion, but always onward and upward into true light and greater liberty? Those who say so, certainly pay one the highest compliments they could pay to this work in the church.*GCDB March 18, 1891, page 152.5*

But when we come to the Scriptures and show that every one of the doctrines we hold is sustained by them, then they turn around and say, "Oh, you get out your theory yourselves, and then the visions come along and confirm it," and that shows that they are only human. We cannot induce them, for some reason, to determine which of these positions they will take. We would like to have them decide one way or the other. At one time, we are all led by the visions; and therefore are mere dupes; and the next moment we make our theories, and the visions follow on to sustain them; and therefore they are only human. Now if that is all there is to the visions, and they are such a helpless, innocent, and simple thing as this, that they can go only where somebody has gone before, what is the use of these people being so very much stirred up, and being so bitter against them? What is the danger of the visions? When they will decide on their position, we will meet them where they are.*GCDB March 18, 1891, page 152.6*

With this reference to *Revelation 12:17*, bringing out these characteristics of the last church, - the commandments of God and the testimony of Jesus Christ, - I close my presentation of this subject for this morning. What I have proved it is not perhaps for me to say; it is for you to judge. What I have attempted to prove, allow me briefly to state:-*GCDB March 18, 1891, page 152.7*

1. That the doctrine of spiritual gifts is treated in the Scriptures as a most important doctrine; prophets and apostles and our Lord himself have all testified concerning it.*GCDB March 18, 1891, page 152.8*

2. That the gifts of the Spirit are the varied extraordinary manifestations of the Holy Spirit, that divine agency which has to do with all things, and the communion of which all must enjoy who would be Christ's followers here, or have any part in the eternal life which he has promised to his people hereafter. *Romans 8:9-11. GCDB March 18, 1891, page 152.9*

3. That these "diversities of gifts" (*1 Corinthians 12:4*) include the personal agencies of apostles, prophets, evangelists, pastors, teachers, helps and governments, and the operation of the Spirit, in imparting wisdom, knowledge, faith, the power to heal, to work miracles, to prophesy, to discern spirits, to speak with divers kinds of tongues, and to interpret what is thus spoken with tongues. *1 Corinthians 12:8-10, 28; Ephesians 4:11. GCDB March 18, 1891, page 153.1*

4. That these gifts were formally and emphatically set in the church, by Christ after he ascended to his Father (*Ephesians 4:8-11* *Corinthians 12:28*), and can only be taken out of the church by the same power. The church by apostasy can of course so "quench" the Spirit, as to enjoy none of its sacred influence; but the *privilege* of its presence and operation God has never withdrawn from the church. *GCDB March 18, 1891, page 153.2*

5. That a multitude of other scriptures corroborate these propositions laid down by the apostle Paul. *GCDB March 18, 1891, page 153.3*

6. That there is to be a great revival of the operation of the Spirit of God in the line of the gifts, in the last days. *Joel 2:28-31; Acts 2:16-20; 1 Thessalonians 5:4, 19, 20. GCDB March 18, 1891, page 153.4*

7. That these gifts of the spirit, are embraced in the "promise of the Father" to the followers of Christ (*John 14:16, 26*), and included in the great commission of Christ to his ministers. *Matthew 28:19, 20; Mark 16:15, 19; Luke 24:49. GCDB March 18, 1891, page 153.5*

8. That these promises reach "to the end of the world" (*Matthew 28:20*), and are for all who will ever be called by the gospel of Jesus Christ. *Acts 2:38, 39. GCDB March 18, 1891, page 153.6*

9. That the gifts, which are embraced in "the faith of Jesus" (*Revelation 14:12*), especially the testimony of Jesus, which is the "spirit of prophecy" (*Revelation 19:10*), are to be a characteristic of the last church at the close of time. *Revelation 12:17. GCDB March 18, 1891, page 153.7*

10. That we have reached the last days and the last generation, and the last church is being called out by the third angel's message. *GCDB March 18, 1891, page 153.8*

11. That this church has from its beginning had the gift of prophecy in its

midst, a living voice to counsel, admonish, and instruct in regard to present duty amid the perils of the way.*GCDB March 18, 1891, page 153.9*

12. That what is received through this gift should be accepted, cherished, and obeyed, if we would be prepared for a greater diversity in the operations of the spirit, in the restoration of all the gifts, and for the larger outpouring of the Spirit upon the church, when it receives the refreshing (*Acts 3:19-21*), the early and the latter rain (*James 5:7, 8*), as it comes to the close of its experience and its work in this world, not far hence.*GCDB March 18, 1891, page 153.10*

## **GENERAL CONFERENCE PROCEEDINGS**

No Authorcode

### **THIRTEENTH MEETING**

No Authorcode

As it had been previously announced that Sister White would occupy the time at 10:30, a very large audience was assembled at the time for the opening of the meeting. Prayer was offered by Elder A. T. Jones. After the reading of the minutes, the Conference adjourned to 10:30 A. M., Wednesday, March 16.*GCDB March 18, 1891, page 153.11*

Sister White bore a very earnest and impressive testimony, a synopsis of which will appear in a future number of the BULLETIN*GCDB March 18, 1891, page 153.12*

## **PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

No Authorcode

### **THIRD MEETING**

No Authorcode

THE third meeting of the session was held Tuesday, March 17, at 3 P. M. Elder A. E. Place offered prayer. The Committee on Auditing reported as follows:-*GCDB March 18, 1891, page 153.13*

This is to certify that we have very carefully examined the books of the treasurer of the International Sabbath-school Association, and find them neatly kept, and correctly so, according to our best knowledge and belief.*GCDB March 18, 1891, page 153.14*



W. H.  
EDWARDS,        ]  
T. A. KILGORE,    ] *Committee.*  
H. LINDSAY,       ]

The Committee on Constitution and Future Work submitted the following report:-*GCDB March 18, 1891, page 153.15*

## **CONSTITUTION**

No Authorcode

### **ARTICLE I. - NAME**

No Authorcode

This organization shall be known as the International Sabbath-school Association of Seventh-day Adventists.*GCDB March 18, 1891, page 153.16*

### **ARTICLE II. - OBJECT**

No Authorcode

The object of this Association shall be to unify and extend the Sabbath-school work of the Seventh-day Adventist denomination throughout the world.*GCDB March 18, 1891, page 153.17*

### **ARTICLE III. - MEMBERSHIP**

No Authorcode

SECTION 1. This Association shall be composed of all the Sabbath-school associations and Sabbath-schools outside of these associations, which have been properly organized, and that shall report quarterly to this body.*GCDB March 18, 1891, page 153.18*

SEC. 2. The legal voters of this Association shall be as follows: All accredited ministers and licentiates, and all members and workers from any Sabbath-school association present at any regular meeting of this Association.*GCDB March 18, 1891, page 153.19*

### **ARTICLE IV. - OFFICERS**

No Authorcode

SECTION 1. The officers of this Association shall consist of a President, a Vice-President, a Secretary, a Treasurer, a Corresponding Secretary, and an Executive Board of nine, of which the President and Vice-President shall be members.*GCDB March 18, 1891, page 153.20*

SEC. 2. These officers shall be elected at the regular sessions of the Association, and shall hold their office for the term of two years, or until their successors are elected, and appear to enter upon their duties.*GCDB March 18, 1891, page 154.1*

SEC. 3. The secretaries of all associations outside of the United States shall be considered Corresponding Secretaries of this Association.*GCDB March 18, 1891, page 154.2*

SEC. 4. The presidents of all associations outside of the United States shall be considered as honorary Vice-Presidents of this Association, and entitled to take part in the deliberations of the Executive Board, whenever present at its meetings.*GCDB March 18, 1891, page 154.3*

#### **ARTICLE V. - SESSIONS**

No Authorcode

This Association shall hold a regular session every alternate year, in connection with the regular session of the General Conference of Seventh-day Adventists.*GCDB March 18, 1891, page 154.4*

#### **ARTICLE VI. - DUTIES OF THE PRESIDENT**

No Authorcode

SECTION 1. The duties of the president shall be to take the general oversight of the work of the Association, to preside at all meetings of the Association and of the Executive Board, and to call special meetings thereof.*GCDB March 18, 1891, page 154.5*

The Vice-President, in the absence of the President, shall perform the duties of that office.*GCDB March 18, 1891, page 154.6*

#### **ARTICLE VII. - DUTIES OF THE SECRETARY AND TREASURER**

No Authorcode

SECTION 1. The duties of the Secretary shall be, (1) To record the proceedings of the Association, and to present a yearly summary of the same at the annual meeting; (2) To present such other summary reports as may

from time to time be ordered; (3) To make reports at such other times as may be ordered.*GCDB March 18, 1891, page 154.7*

SEC. 2. The duties of the Corresponding Secretary shall be to advance by correspondence the interests of the Sabbath-school Association in all parts of the world, and to give isolated schools and associations such instruction as shall enable them to act in harmony with the body.*GCDB March 18, 1891, page 154.8*

SEC. 3. The duties of the Treasurer of this Association shall be to receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or Executive Board may direct, through the written order of the President.*GCDB March 18, 1891, page 154.9*

#### **ARTICLE VIII. - DUTIES OF THE EXECUTIVE BOARD**

No Authorcode

The functions of the Executive Board shall be, (1.) To represent this Association when not in session assembled, to execute all its recommendations and orders, and to fill all vacancies which may occur from death or otherwise; (2.) To assist, either personally or by authorized agents, in organizing and conducting Sabbath-schools, Sabbath-school associations, and Sabbath-school conventions; (3.) To induce those possessing the requisite ability and having a heart in the work, to write in the interest of Bible study and proper Sabbath-school instruction, and to secure the publication and distribution of needed Sabbath-school literature, and to provide suitable lessons for all divisions of the Sabbath-school; (4.) To make all necessary provisions for rendering the sessions of this Association interesting and profitable, and, in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel's message.*GCDB March 18, 1891, page 154.10*

#### **ARTICLE IX. - FUNDS**

No Authorcode

The funds for defraying the expenses of this Association shall be obtained by the tithes from the State Associations, and by contributions and donations.*GCDB March 18, 1891, page 154.11*

#### **ARTICLE X. - AMENDMENTS**

No Authorcode

This Constitution may be altered or amended by a two-thirds vote of the

members present at any regular meeting.*GCDB March 18, 1891, page 154.12*

The report of the Committee on Nominations was called up, but by request of the chairman of the committee, it was deferred.*GCDB March 18, 1891, page 154.13*

The report of the Committee on Resolutions was taken up, and on motion to adopt, was opened for discussion.*GCDB March 18, 1891, page 154.14*

Resolution one called out remarks from Elder O. A. Olsen. He thought the Sabbath-school work was a cause in which a great variety of talent could be employed. It was truly a missionary cause. This was shown by the building of the ship "Pitcairn."*GCDB March 18, 1891, page 154.15*

Much has been said about our dearth of laborers. This is not a question remote from our Sabbath-schools, for our Sabbath-schools are where our children should be converted and fitted for the bearing of responsibilities in connection with the message.*GCDB March 18, 1891, page 154.16*

Elder Durland said that although the increase in membership was encouraging, when we compared the membership of the Sabbath-school with the membership of the church, we would find there was still room for the membership to increase even among our own people. The great need to day is that of more consecrated teachers and workers.*GCDB March 18, 1891, page 154.17*

Elder Holser said that if any should be thankful for the prosperity of the Sabbath-school work, it was the Central European field, where the truth had been established in part by the liberality of the schools.*GCDB March 18, 1891, page 154.18*

Elders Loughborough and Underwood also made remarks urging upon all deeper consecration, and a feeling of individual responsibility in the Sabbath-school work.*GCDB March 18, 1891, page 154.19*

By suggestion of Elder Durland, and consent of the Association, the words, "the past year" were added onto resolution two.*GCDB March 18, 1891, page 154.20*

Resolution three called out remarks from Elder R. S. Owen, of Canada, who spoke of the high esteem in which Brother Martin was held, and the earnest, efficient work he had done for the association of which he was president.*GCDB March 18, 1891, page 154.21*

The question was raised on resolution four as to whether ministers who were visiting from school to school should report and donate to the State school, or

to the school at which they might be present. This called out some discussion, the prevailing sentiment expressed being that they should donate to the church schools at such times.*GCDB March 18, 1891, page 154.22*

It was moved to amend the resolution by inserting the words "ministers and canvassers," so that the resolution would read, "To secure the enrollment of every isolated Sabbath-keeper, minister, and canvasser in its territory."*GCDB March 18, 1891, page 154.23*

Much discussion followed, in which the merits of both sides were quite fully brought out. The amendment was finally lost.*GCDB March 18, 1891, page 154.24*

The president said he hoped none would get the idea that the State school was an experiment. It had already proved a success, - a means of communication with isolated Sabbath-keepers, and thus a means of encouragement.*GCDB March 18, 1891, page 154.25*

Elder Durland said it was not the design of resolution six to effect a radical change in the Sabbath-schools. The change should be made carefully and judiciously. Should the resolution be carried out, our lessons in the future could be arranged to meet its provisions. The report was adopted, resolution three being acted upon separately.*GCDB March 18, 1891, page 155.1*

The Committee on Resolutions further reported as follows:-*GCDB March 18, 1891, page 155.2*

## **OFFERINGS**

No Authorcode

Whereas, There is a regular course of instruction in the *Home Missionary*, on foreign missions, wherein some particular mission field is taken up each month: therefore, -*GCDB March 18, 1891, page 155.3*

1. *Resolved*, That we recommend that all our Sabbath-schools make these missions their study, and give their offerings each month to the field then under consideration.*GCDB March 18, 1891, page 155.4*

## **THE WORKER**

No Authorcode

2. *Resolved*, That the *Sabbath-school Worker* be furnished to schools in clubs, at the same club-rates as *Our Little Friend**GCDB March 18, 1891, page 155.5*

## THE YOUNG PEOPLE'S LIBRARY

No Authorcode

Whereas, There has been a lack of suitable books for Sabbath-school libraries; and, -*GCDB March 18, 1891, page 155.6*

Whereas, The Pacific Press is now issuing a series of books, known as "The Young People's Library," which meets this want; therefore, -*GCDB March 18, 1891, page 155.7*

3. *Resolved*, That we recommend that all our schools purchase these books for their libraries.*GCDB March 18, 1891, page 155.8*

Whereas, There is urgent necessity that our people come more and more to consider Sabbath-school work as synonymous with Bible study; and, -*GCDB March 18, 1891, page 155.9*

Whereas, The General Conference has voted to hold a special Bible school in each of the General Conference districts, which Sabbath-school workers are requested to attend; therefore, -*GCDB March 18, 1891, page 155.10*

4. *Resolved*, That we urge not only that State Sabbath-school workers attend these Bible schools, but also that they in turn do all in their power to encourage as general an attendance as possible of officers and teachers in the various local Sabbath-schools, believing that in this way more than in any other the real interests of the Sabbath-school work may be advanced.*GCDB March 18, 1891, page 155.11*

Whereas, The present duties already demand much study and labor by all of the State and provincial secretaries; and, -*GCDB March 18, 1891, page 155.12*

Whereas, the recent organization of State schools will demand much additional labor and earnest work by the aforesaid secretaries; therefore, -*GCDB March 18, 1891, page 155.13*

5. *Resolved*, That we recommend each State Conference to carefully consider the faithful labors of their Sabbath-school secretaries, and that they receive some remuneration for their faithful and earnest labors.*GCDB March 18, 1891, page 155.14*

By vote the following resolution offered by Elder M. C. Wilcox, was ordered printed in the BULLETIN:-*GCDB March 18, 1891, page 155.15*

*Resolved*, That we adopt the same subjects for our lessons for 1892, that are to be used by the International Sunday-schools for the same year.*GCDB*

*March 18, 1891, page 155.16*

The meeting adjourned to meet Sunday, March 22, at 9 A. M. *GCDB March 18, 1891, page 155.17*

## **BIBLE STUDY LETTER TO THE ROMANS. - NO. 10**

No Authorcode

BY ELDER E. J. WAGGONER.

THE sixth chapter of Romans commences with a continuation of the argument that is contained in the fifth chapter. That argument is that the life of Christ is given to us for our justification. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Grace is favor, and the psalmist tells us that in his favor there is life; and so "being justified freely by his grace," is simply the bestowal of the life of Christ upon us. That life is a sinless life. Christ in us obeys, and by his obedience we are made righteous. *GCDB March 18, 1891, page 155.18*

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized unto Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." *GCDB March 18, 1891, page 155.19*

Now this chapter shows us how we make the connection with Christ, and what that connection does for us. In the preceding chapter we learned that judgment had passed upon all men unto condemnation, and that the sentence of death had gone forth upon every man in this world. The death sentence has been pronounced, and death works in men. Why does death work in men? What is the peculiar power of death? It is sin! "The sting of death is sin." Therefore sin working in men is simply death working in them. Men who are sinners are stung by death. Death is in then already, and it is carrying on its work in them, and it is only a matter of time till it shall hold them in its grasp forever. But while probation is continued, there is a possibility that men may escape that sting, and the execution of that penalty. Nevertheless God must be just, even while he is the justifier of them that believe on him. Sentence of death has been pronounced upon every man, and that sentence will be executed. Every man must die, because that all men have sinned. *GCDB March 18, 1891, page 155.20*

But there is given to every man a choice as to when he will die. Christ died

for all men. We can acknowledge his death, and die in him, and thus get his life; or on the other hand we may, if we wish, refuse to acknowledge him, and die in ourselves. *But die we must.* Death has passed upon all men, and all men must die. The life of every man is forfeited, of ourselves we have no life at all. *GCDB March 18, 1891, page 155.21*

The Scripture plainly says, "He that hath not the Son of God hath not life."<sup>1</sup> *John 5:12.* Now seeing that we are in that condition, when death claims her forfeit, what are we going to do? Don't you see that we are left lifeless. If I owe a thousand dollars, and I have just exactly a thousand dollars in my possession, when I pay that debt, I am left penniless, am I not? So it is with this life of ours. We all have a life here in our possession, but it does not belong to us. *It is forfeited to the law.* It does not belong to us at all. When the law exacts that forfeit, and that life of ours is gone, than there is nothing left to us but eternal death. *GCDB March 18, 1891, page 156.1*

But Christ, the Son of God, has so much life in himself, that he can give life to every man and still have as much life left. He was not under any obligation to come to earth and go through the experience that he did. He had glory in heaven; he had the adoration of all the angels; he had riches and power: but he left them all, and even emptied himself of his glory and his honor; came to earth as a poor man, took upon himself the form of a servant, and was made in all things like unto those whom he came to save. *GCDB March 18, 1891, page 156.2*

He worked out righteousness here in the flesh. What did he do it for? For himself? No, he did not have any need of it. He had riches to begin with. He had everything that he could have when he was in heaven. But here on earth, as a man, he worked out righteousness and eternal redemption *that he might give them to us.* That is the sole reason that brought him into the world. He has all that righteousness he wrought out here, and he will and does give it to men. So he paid the penalty of the law, - for himself? No! He had no sin, consequently the law had no claim upon him. *GCDB March 18, 1891, page 156.3*

In the second letter to the Corinthians, chapter five, and verse twenty-one, the apostle Paul says: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." So it was that he suffered the penalty, not for himself, but for us. When we by faith lay hold on Christ, and become united with him, so that we are identified with him, then we have that life which he has to bestow. *GCDB March 18, 1891, page 156.4*

But pay the penalty, suffer the forfeit, we must; for the law will exact the forfeit. But as I said before, we have the choice as to whether we will wait, and let the law take the forfeit from us, at a time when we will have nothing



left after it is gone, or whether we will give over the forfeited life when we can take the life of Christ, and have it left after we have paid the forfeit.*GCDB March 18, 1891, page 156.5*

Now how do we get hold of Christ? How do we get the benefit of that righteous life of his? - It is in the act of death. At what point is it that we touch Christ, and make the connection? At what point in the ministry of Christ is it that he touches us, and effects the union? - It is at the lowest possible point where man can be touched, and that is death. In all points he is made like his brethren, so he takes the very lowest of these, - the point of death, - and there it is, when we are actually dead, that we step into Christ.*GCDB March 18, 1891, page 156.6*

The ceremony of baptism is simply the symbol of Christ's death and resurrection. Says Paul, in *Galatians 3:27*, "For as many of you as have been baptized into Christ, have put on Christ." In Romans he says: "As many of us as were baptized into Jesus Christ, were baptized into his death." But if we died with Christ, we are bound and certain to live again; for Christ is alive. Here we can forcibly apply the words of Peter in *Acts 2:24*: "Whom God hath raised up, having loosed the pains of death: *because it was not possible that he should be holden of it.*" It was utterly impossible that death should hold Christ. Therefore if we die with him, and in our death are united with him, *we shall also live with him.* The great thought around which the whole Bible clusters, is death and resurrection with Christ. IF WE DIE WITH HIM, WE SHALL LIVE AGAIN.*GCDB March 18, 1891, page 156.7*

We die with him, - when? Now! When we acknowledge our life forfeited, and give up all claims to that life, and everything that is connected with it, that very moment we die with Christ. Now what is this giving up of our life? Life stands for everything that a man has. It stands for everything that pertains to life. What is it, then, that pertains to the life that we naturally have in ourselves? It is sin! It is the lust of the flesh, and the lust of the eyes, and the pride of life. It is envy, malice, evil speaking, evil thinking, - all these things make up the natural life, because we see that every man that has the natural life, has these things. They are a part of his life. They enter into the life of every man on earth.*GCDB March 18, 1891, page 156.8*

When we come to that place where we see that we have those things, and are ready to give them up, and pay the forfeit, then it is that we can die with Christ, and take his sinless life in their stead. In yielding up that life of ours, we give up all these things, and when they are all given up, then we are dead with Christ. But just as surely as we give them up and die with Christ, just so surely must we be raised again, for *Christ is risen*, and we then walk in newness of life. That new life, - that newness of life which we have, is the life of Christ, and it is a SINLESS LIFE. Knowing this, "that our old man is crucified with him, that the *body of sin might be destroyed, that henceforth we*

*might not serve sin."* *GCDB March 18, 1891, page 156.9*

Here is the secret of all missionary effort. When a man comes to the point, where in very deed he reckons that he has no life of his own, and he gives up the forfeited life which he did have in his possession, and the life he lives in the flesh he lives by faith in the Son of God; then Christ is his life, and his life is "*hid with Christ in God.*" He has been raised to newness of life by faith in the operation of God. What can that man fear of what man can do to him? What will he fear of what man will say of him? He will say to himself, It is not I, but Christ that liveth in me. *GCDB March 18, 1891, page 156.10*

What will it matter to him if he is called to go to an unhealthful locality? His life has already been yielded up, so that death has no terrors for him. He goes willingly, "*not taking his life in his hand,*" but leaving it in the keeping of Christ in God. If Christ, in whom his life is hid, wishes to allow him to sleep for awhile, it is all right. Moreover he is not discouraged by difficulties in the work to which Christ has assigned him; for he has practical knowledge of the power of Christ and he knows that he who cast down the high things that had exalted themselves in his own heart against Christ, is able to subdue all things unto himself. The life that he lives is the life of Christ, provided only, that every moment of his life he yields himself and is as thoroughly consecrated as he was at the time he died. *GCDB March 18, 1891, page 157.1*

It is necessary that we die continually, and that we continually know the power of God, and of the resurrection of Christ. For "*we are saved by his life.*" We must know and experience the same power that God wrought in Christ when he raised him from the dead. We take that power, - How? "*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*" *GCDB March 18, 1891, page 157.2*

It is simply a matter of making the resurrection of Christ a practical thing in our own lives. It is simply believing that what God could do for Christ, as he lay in the grave, he can do for us. That power which brought forth Christ from the dead can keep us alive from the dead. If we have the life of Christ, and it is working in us, it must do for us all that it did for him when he was in Galilee and Judea. *GCDB March 18, 1891, page 157.3*

What a precious thought it is that our lives are not our own. We have but the life of Christ. It is this thought that makes a man triumph even in death. Why? The sting of death is gone! Death does not sting the righteous man, because he is freed from sin. It was the knowledge of this that enabled the martyrs like Jerome and Huss to go to the stake, singing songs of triumph and victory. "*Fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell.*" *GCDB March 18,*

Our lives are hid with Christ in God, so that we fear not the power of wicked men, or of the devil himself. When we have given ourselves to Christ, and our life is hid with him, what matters it whether this life be cut off soon or not? We walk with Christ, and he controls our lives. Wicked men or devils can no more touch our life than they could hold Christ in the grave.*GCDB March 18, 1891, page 157.5*

Oh, that we might feel the power of that life, and know that we are his! When we do get it, the power of God will accompany the message, as we go forth bearing it. What difference if men bring reproaches on us, - we are dead, and our life is hid with Christ in God; and the life we live, we live in him, and through faith in him. This is the power of the gospel, and the hope that makes the Christian triumph even in death. It is the hope of the resurrection; for when the man is called to lie down and sleep, he sleeps in Jesus. His life is just as sure, and even surer, then, than if he were alive upon the earth. His probation is sealed; he has fought a good fight; he has finished his course, and kept the faith. Well might the apostle say that he did not sorrow for those who slept, as for those who had no hope.*GCDB March 18, 1891, page 157.6*

When the church of God, and the ministers of God, have died indeed, giving up everything that has pertained to their own life, then they will belong to Christ in deed and in truth. If Christ is willing to intrust us with some of these things; if we are to be spared on earth for awhile, it is all right. If on the other hand he thinks best to take us away, that is all right too. Whether sleeping in the grave or working for the Master on the earth, matters not, for it is Christ all the time.*GCDB March 18, 1891, page 157.7*

When we get hold of these ideas, and make them ours, and we may have them as soon as we please, they are precious to us. Having counted the cost of giving up all those things that have been dear to us, if we are prepared to count them all but loss for the excellency of the knowledge of Jesus Christ our Lord, then we can yield ourselves wholly to Christ. Just as soon as we are willing to count the cost, and to let ourselves be crucified with Christ, by giving up the pride of life, the lust of the flesh, and all those things which have pertained to our old life, making no provision for the flesh, then the power of Christ comes upon us. But we are living yet on earth! Yes, but we have given up our life, and all there is to us is Christ working in us.*GCDB March 18, 1891, page 157.8*

The very moment that a man denies everything pertaining to the flesh, that very moment he can say that Christ is his, and that he has the life of Christ. How does he know it? Through faith in the operation of him that raised Christ from the dead!*GCDB March 18, 1891, page 157.9*

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.” *GCDB March 18, 1891, page 157.10*

Christ's life is an eternal life. He voluntarily went under the dominion of death. By doing this he demonstrated his power over death. He went down into the grave to show that right there, while bound by the chains of the prison house of the grave itself, he had power to burst those fetters asunder, and come forth free and a conqueror. Therefore since he dies no more, and we take that sinless life of his, then we can reckon ourselves dead unto sin, but alive unto God through Jesus Christ our Lord. As death can have no dominion over him, so sin, which is the sting of death, can have no dominion over us. *GCDB March 18, 1891, page 158.1*

A questioner may say, “You make it out that we ought never to sin any more, - you leave no room for sin.” But is not that what the Bible says? “For sin shall not have dominion over you; for ye are not under the law, but under grace.” We belong to the Lord Jesus Christ. How? By death, we make no provision for the flesh to fulfill the lusts thereof. There is such a thing as a complete surrender to Christ, - when we give up everything, and then trust to his power to keep us in that state. And I thank God that he is able to do it. *GCDB March 18, 1891, page 158.2*

Men start out on dangerous expeditions, - some to conquer a country, and when they reach that land, they burn the boats they came in, so they cannot go back if they desired to. It is right for us to count well the cost. There is no use to make a headlong plunge into the battle. Look over the whole ground. Here is this pleasure, and that indulgence; can I give them up? They have been very dear to me, they have become entwined around my very life itself. They are identified with me, so that they show themselves in my very countenance, they are imbedded in my very character and are a part of myself. I have clung to them as I have clung to life itself. But Christ was not in them, they do not savor of the life of Christ at all. For the joy that was set before him, he endured the cross. *Can I, for the sake of sharing that joy, ENDURE THAT CROSS?* Can I give up the pleasures of sin for a season, in order to share the riches of Christ, and the joy of his salvation? These are the questions we must ask ourselves. *GCDB March 18, 1891, page 158.3*

Look up, and place your eyes on Christ and the joys of present salvation. They form the opposite side of the picture. There is the joy of having an infinite power working in us. For that joy which we can have now, are we willing to give up everything, and to become sharers of the sufferings of Christ, and to be made partakers of his death, and the power of his

resurrection? This is a joy that will last forever, so let us burn the boats and the bridges behind us! Can we give up all these things that have been so dear to us, can we give them up *forever*? That is the hard part.*GCDB March 18, 1891, page 158.4*

Says one, "I have tried to give up these things before, and I have fallen again, now how do I know but what I shall fall again?" Ah no, you are not making a new resolution this time, you are not turning over a new leaf, and saying that you are going to do better. You are merely letting the old life and all the resolutions go. Simply say, I know that there is power in God. And that same power which spoke the world into existence, that same power which brought Christ forth from the tomb, - into the hands of that power I will yield myself, and let it sustain and keep me in the new life. And day by day as we do that, our hearts will go out in thankfulness to God for his wonderful power.*GCDB March 18, 1891, page 158.5*

It is not ours to make provision for the flesh in the lusts thereof; but we must step out and take hold of the life of Christ, and feel that the power of God is working in us. When we feel that power working, - that miracle which is wrought in us, - the temptations to which we have yielded so often, the sinful practices to which we have given way, will be overcome, and we will rise superior to them. Then we can go out into the world, in the power of Christ, and carry the message as we never have done before.*GCDB March 18, 1891, page 158.6*

How is it that we will have more power? Because we know that if God can work that miracle for us, he can do it for any one. Our work from a human standpoint is an impossible one; difficulties arise on every hand; but we have a knowledge of what the power of God can do, and therefore go forth in faith that he who can cast down imaginations in our hearts, and every high thing that exalteth itself against the knowledge of God, and can bring into captivity every thought to the obedience of Christ, can do that same work for others, since he has done it for us. It was that same power which caused the walls of Jericho to fall down before the people of God. I am so thankful that the God who has called us to be his servants is a God of infinite power. Take hold of that power and prove it for yourselves.*GCDB March 18, 1891, page 158.7*

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Likewise" - Like what?*Like as Christ was raised from the dead to be dead no more, so likewise reckon yourselves to be dead unto sin to sin no more.* Is that true? Note it carefully, - that sin shall have no more dominion over you. That is what the Bible says. We are no longer under the law, but under grace. We are no longer under condemnation, but the grace of God resteth upon us. The spirit of glory and of grace is present with us.*GCDB March 18, 1891, page 158.8*

There is power in Christ. What is that power? Notice. Grace is favor! In the favor of God there is life. Then what is the power of the grace of Christ? It is the power of an endless life. If men really believe that Christ is risen from the dead, they can believe that they are dead unto sin, but alive unto God, and free from sin. Does the apostle mean free from sin? It is a solemn, but a glorious thought. How thankful ought men to be that they can have that confidence in the power of God through Christ that they can without any mental reservation take this chapter and believe it. Yes, believe these very words, "He that is dead is freed from sin ... reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ."*GCDB March 18, 1891, page 159.1*

But is it true that man can live without sin? In the last part of the chapter we read: "For when ye were the servants of sin, ye were free from righteousness." We all know what that means. Our past experience is not so pleasant to look back over. In it we see no good. Now why was it that we were free from righteousness? - Because we were the servants of Satan. "But now, being made free from sin, we are become the servants of righteousness." Christ is the author of righteousness. The service we render is his. Which are we, the servants of Christ or the servants of Satan? When we were the servants of Satan, we did not do any righteousness." But now we are the servants of God. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"*GCDB March 18, 1891, page 159.2*

There are just two services. The service of Satan, which is of sin unto death, and the service of Christ, which is of obedience unto righteousness. A man cannot serve two masters. All believe that. Then it is impossible to serve sin and righteousness at the same time. Now we call ourselves Christians. That means - what? Followers of Christ! But in all our Christian experience we have left little loopholes along here and there for sin. We have never dared to come to that place where we would believe that the Christian life should be a sinless life. We have not dared to believe it or preach it. But in that case we cannot preach the law of God fully. Why not? Because we do not understand the *power* of justification by faith. Then without justification by faith it is impossible to preach the law of God to the fullest extent. Then to preach justification by faith does not detract from or lower the law of God, but is the only thing that exalts it.*GCDB March 18, 1891, page 159.3*

Now can we be the servants of Christ while we are committing sins, and making provision for the flesh to fulfill the lust thereof? Is Christ the minister of sin? Whose servants are we while we are committing sin? We are the servants of sin, and sin is of Satan. Now if a Christian (?) is committing sin part of the time, and doing righteousness the rest of the time, it must be that

Satan and Christ are in partnership, so that he has only one master, for he cannot serve two masters. *GCDB March 18, 1891, page 159.4*

But there is no consort between light and darkness, - between Christ and Belial. They are in deadly antagonism, they are opposed to each other, and they have fought a fight even to the death. There is no quarter on either side. Then it is utterly impossible for man to serve these two masters. He must be on the one side or the other. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" We know enough about being servants of sin. We have yielded ourselves as instruments of unrighteousness unto sin. *GCDB March 18, 1891, page 159.5*

Now the question comes: How am I going to become a servant of Christ, so that I will be able to die to my old life? *"To whom ye yield yourselves servants to obey, his servants ye are whom ye obey."* The word rendered "servant" really means a "bondservant." Just the moment that I yield myself to Christ to become his servant, that very moment I am his bond-servant. That very moment I belong to him. How do I know that Christ will accept my service if I do give it him? Because he has bought that service and paid the price for it. And in all those years that I yielded myself a servant to sin, I have been defrauding him of his right. But all this time that I have been keeping back my service, he has been going about searching for me, and seeking to draw me to him. And when we say, "Here, Lord, here I am, I give myself to thee," that very moment Christ has found us, for he has been seeking for us, and we *are* his servants. *GCDB March 18, 1891, page 159.6*

But how do we know that we are going to continue in his service? How do we know that we can live the life of Christ? Just in the same way that we know we have lived the life of sin. When we take this matter into account as to whose servants we will be, we want to take into account the power of the two masters. When we were the servants of sin, we were *free from righteousness*, because Satan swayed us, and used us in whatever way he would, and we were at the mercy of his power. *GCDB March 18, 1891, page 159.7*

Is sin stronger than righteousness? is Satan stronger than Christ? No! Then as Christ has proved himself to be the stronger of the two, and just as surely as when we were the bond-servants of sin, it had power to keep us free from righteousness; so when we yield ourselves as bond-servants unto Christ, he has *power to keep us from sin*. The battle is not ours, it is God's. I said that Christ and Satan were not in partnership, but that there is the bitterest antagonism between them. *GCDB March 18, 1891, page 159.8*

All are familiar with the words, "The Great Controversy between Christ and Satan." It is a household phrase among us. What is the controversy over? It

is over the souls of men, and the place of their abode. Who shall have your service and mine, is the question that they are fighting over. The controversy is between Christ and Satan. They are not only the principal ones in the controversy, but the whole controversy is between them, and them alone.*GCDB March 18, 1891, page 160.1*

We have this much to say, - neither one of them can take our service against our will. Of ourselves we have no power to stand against Satan; we have tried that. We have no power to meet him; we cannot face him and conquer him. We have no power at all; but at the same time we know that we do not want to be his servants. Yes; and we will not only say, I do not want to be his servant, but, I *will not* be his servant. So instead of putting our strength against Satan, we *yield* ourselves to Christ, and repeat over and over again, like David the psalmist, "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds." *Psalms 116:15.GCDB March 18, 1891, page 160.2*

What? I was a bond-servant of Satan's, but just the moment I said to Christ, "I will be your servant," he loosed my bonds, and took upon himself the responsibility of defending me against Satan, who has no right to me. So when Satan comes to take me back and make me his bond-servant again, Christ meets him, even as he met him when he was here upon the earth. So simply tell your own heart, and Satan, that you are Christ's, and that he has loosed your bonds. Then you are loosed indeed. You have counted the cost, and now you can take the words of David and repeat them over and over.*GCDB March 18, 1891, page 160.3*

Your life is no longer your own, it is the life of Christ. His life, his very existence, is pitted against Satan. The battle goes over our heads, for we are dead, and our life is hid with Christ in God. Says the psalmist, "Thou shalt keep them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." The battle between Christ and Satan is being waged over our heads, and we are hid in the secret pavilion. This is the victory that overcometh the world, for Christ has gained the victory over Satan, and by grasping the promises of Christ by faith, and laying hold upon the life of Christ, the victory over Satan is ours.*GCDB March 18, 1891, page 160.4*

Does not Christ say that all power is given him in heaven and in earth? Note the precious words in *Ephesians 1:19-21*: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named."*GCDB March 18, 1891, page 160.5*



That same power which placed him in that exalted position which is far above all principality and power, - what *has it done* for us? "Quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Where is it that we are placed? "Far above all principality and power." *GCDB March 18, 1891, page 160.6*

Then the *victory* is ours in Christ, and he has gained the victory already. He has conquered a peace for us. Just as surely as he gives his peace to us, just that surely has he gained the victory for us. So in the hour of trial we have a victory that is already gained. Well may we say that the battle goes over our heads, and great is our peace. There is peace all the time. *GCDB March 18, 1891, page 160.7*

The strength of the Christian lies in submitting, - the victory in yielding to Christ, so that he may keep us in his presence, and cover us up in his pavilion from the strife of tongues. Then it does not matter how great the trial may be, if we have Christ, there will be peace in our hearts. *GCDB March 18, 1891, page 160.8*

O that every one in this house may be filled with a desire to have Christ and his righteousness, that this very night we may take his word and be inspired by its inspiration, and then we shall have and shall be able to live the life of Christ. Then we can go about as missionaries for Christ and do good. When we take that power which we have by faith in him, it will not be long till the work will be cut short in *righteousness*, and we shall see him, who not having seen, we love. *GCDB March 18, 1891, page 160.9*

## March 19, 1891

### VOL. 4. - BATTLE CREEK, MICH., THURSDAY, - NO. 12

#### HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS

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#### THIRD MEETING

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THE third meeting of the Association was held Wednesday, March 18, at 9 A. M. Elder R. C. Porter led in prayer. The president being absent, Elder W. H. Wakeham was voted to the chair. The minutes of the last meeting were read and approved.*GCDB March 19, 1891, page 161.1*

The regular order of business being proceeded with, it was moved to adopt the report of the Committee on Revision of Constitution and plans (BULLETIN p.126).*GCDB March 19, 1891, page 161.2*

It was moved by M. C. Wilcox to amend Article II of the report, so that it would read, "The object of this Association shall be to advance the cause of health," etc.*GCDB March 19, 1891, page 161.3*

It was also moved by I. H. Evans to amend Section 2, of Article III so that it would read, "The Executive Board, together with the Conference Committee of each local Conference shall appoint," etc.*GCDB March 19, 1891, page 161.4*

It was moved to amend Section 3, Art. III., so that it would read, "All the officers provided for in Section 2 of this article shall work under the direction of the Executive Board of the Association and the Conference Committee of each local society."*GCDB March 19, 1891, page 161.5*

It was moved to amend Section 1, of Art. IV., by striking out the word "full."*GCDB March 19, 1891, page 161.6*

Elders Wakeham and Porter stated, in behalf of the committee, that all of these amendments were in accordance with the intention of the framers of the Constitution.*GCDB March 19, 1891, page 161.7*

It was moved by A. O. Tait that Section 1, of Article IV., be further amended by striking out the words "of good moral character."*GCDB March 19, 1891, page 161.8*

While this question was being discussed, the hour for adjournment arrived, and the meeting adjourned to the next regular appointment on the program.*GCDB March 19, 1891, page 161.9*

## **GENERAL CONFERENCE PROCEEDINGS**

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### **FOURTEENTH MEETING**

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THE fourteenth meeting of the Conference was opened at 10:30 A. M., March 18. Prayer was offered by Elder Haskell.*GCDB March 19, 1891, page 161.10*

After the reading of the minutes, reports of committees were called for. The Committee on Resolutions presented the following:-*GCDB March 19, 1891, page 161.11*

Whereas, The establishing of many small and local papers in different States must inevitably involve no small outlay of time, strength, and means, which might be applied in other directions with seemingly more promise of advantage to our cause; and, -*GCDB March 19, 1891, page 161.12*

Whereas, The presence of such papers naturally leads the laborers in Conferences where they exist to confine their correspondence to these local organs, and withhold their reports and other items of interest from those papers which are designed to circulate in all parts of the field, and thus to be a channel of communication for all our people; therefore, -*GCDB March 19, 1891, page 161.13*

1. *Resolved*, That the General Conference Association be invited to take into special consideration the propriety of continuing such papers, or increasing their number, and to present to those whom it may concern, some recommendation with reference thereto.*GCDB March 19, 1891, page 161.14*

Whereas, We are informed that some have taken undue advantage of privileges granted by railroad corporations, in the matter of clerical rates, resulting in such favors being granted to parties who were not strictly entitled to them; therefore, -*GCDB March 19, 1891, page 161.15*

2. *Resolved*, That we express our disapprobation of such a course and recommend that great care be exercised not to abuse any such privileges granted by the railroad companies.*GCDB March 19, 1891, page 161.16*

3. *Resolved*, That all ministers of the denomination who are entitled to clerical rates, make application to the respective railroad corporations, through one of the members of the Committee on Transportation appointed by this Conference. *GCDB March 19, 1891, page 161.17*

4. *Resolved*, That the above preamble and resolutions, also the names of the Transportation Committee, appointed by this General Conference, be printed in suitable form, and copies placed in the hands of said committee, for presentation to the management of the railroads with whom they may have dealings. *GCDB March 19, 1891, page 162.1*

The Committee on Nominations presented a partial report submitting the names of twenty-one persons to constitute the General Conference Association Executive Board. *GCDB March 19, 1891, page 162.2*

On motion the rules were suspended that the report of the Committee on Nominations might be acted upon. *GCDB March 19, 1891, page 162.3*

Elder Olsen called Elder Haskell to the chair, and said: This work in which we are engaged is beginning to take on large dimensions. When the work first started, there were no organizations of any kind; but as the work has grown, organizations have become necessary to assist in carrying forward the work. At the last session of the Conference the Foreign Mission Board was organized, and the results already show the wisdom of that move. *GCDB March 19, 1891, page 162.4*

A few years ago, we found it necessary to organize the General Conference Association. Institutions were springing up here and there all over the country, and we wanted a corporation that could take charge of these institutions. We all say now that it was a good thing. It now seems desirable to have a larger and more representative Board. The Board now consists of five members. The Conference has recommended, by an action taken a few days ago, that this Board be increased to twenty-one. In order to take the necessary legal steps to make this change, it is necessary that the Board of twenty-one should be elected at once. With a representative Board, the General Conference Association will be fully prepared to receive donations, bequests, gifts, etc., for the interests of the denomination. *GCDB March 19, 1891, page 162.5*

There were some questions raised as to the representation of districts, and action on the report was made a special order for 3 P. M. *GCDB March 19, 1891, page 162.6*

The special order of the day, the consideration of the report of the Committee on Resolutions, found on page 92 of the BULLETIN, was taken up. *GCDB March 19, 1891, page 162.7*

Before discussing the report, the committee asked the privilege of inserting the word “religious” before the word “work” in the first lines of the ninth and tenth propositions of the report.*GCDB March 19, 1891, page 162.8*

A motion by Elder Corliss to insert the word “liberty” between the words “religious work” in the same sections, as being in harmony with the general subject of the report, was lost by two votes.*GCDB March 19, 1891, page 162.9*

The Chair stated that as the different propositions of the report were so intimately connected, that it would probably be best to consider them all together, and not each one separately.*GCDB March 19, 1891, page 162.10*

Brother L. C. Chadwick requested that, as in the consideration of other reports, the chairman of the Committee presenting this report be requested to state the design and scope of the propositions.*GCDB March 19, 1891, page 162.11*

Prof. Prescott, the chairman of the committee, stated that he thought the propositions were definite and plain, and that it was not the object of the committee in presenting them to strike at anything in particular, but to get before the Conference a principle for consideration.*GCDB March 19, 1891, page 162.12*

Elder Haskell asked if proposition eight would not exclude from gospel work all organizations that are not purely church organizations. There are organizations that do not believe the truth as we hold it, yet God is blessing them, and they are doing a good work. This is especially true in foreign lands. Would not this proposition exclude all such and say that their work was not accepted of God?*GCDB March 19, 1891, page 162.13*

Prof. Prescott said that he understands that the church which really constitutes the body of Christ, is broader than the Seventh-day Adventist Church, and takes in those who are earnestly seeking to know Christ, no matter where they are found.*GCDB March 19, 1891, page 162.14*

Brother Chadwick said if we could not do anything to advance the cause of truth except as “acting in the capacity of a church,” as stated in proposition nine, how would that effect our various organizations that are not, strictly speaking, church organizations? Here is our General Conference Association, our Publishing Association, our Sanitarium, etc. These are all corporations that cannot be strictly called religious bodies. Yet can we deny that they are instrumental in advancing the work?*GCDB March 19, 1891, page 162.15*

Elder A. T. Jones replied that these various corporations were simply arms of

the regular church organization. The General Conference represents the entire Seventh-day Adventist Church, and can do a work through the corporations mentioned better than it can do it by any other means. Working in this way the church is advancing its cause through these various organizations, but it is the church directing the work just the same.*GCDB March 19, 1891, page 162.16*

Elder E. J. Waggoner said these propositions were only to bring these points sharply before our minds. The church of Christ is undeniably those who are united to him and none others. And just so far as we fail to preach the whole gospel, just that far we fail to preach full religious liberty.*GCDB March 19, 1891, page 162.17*

While it is true that the church of Christ really embraces all who are striving to know his will, yet there is a sense in which the Seventh-day Adventist Church is the church of Christ more than any other. Every other church is founded upon some one or two leading points of doctrine, while the Adventist Church, confining itself to no creed, takes the entire Bible, and is seeking to know the whole gospel of Christ.*GCDB March 19, 1891, page 162.18*

Elder D. T. Jones said that if, as stated by a previous speaker, the church is composed of those everywhere who are seekers after Christ, then the whole church is not a single organized body. This being the case, how can the church, "acting in the capacity of a church," do all the lines of work Christ would have done in the earth?*GCDB March 19, 1891, page 162.19*

He further stated that there were several reasons why he was not in favor of passing on such propositions in Conference. In the first place he considered that it would be legislating on questions that we do not need to legislate upon. It would be tying us up too much, abridging our freedom of action, and circumscribing our field of usefulness. The question involved he thought very similar in nature to one which, as many would remember who were present, was presented and discussed at the last General Conference. We then received very clear light from Sister White that we should not vote upon such questions in our Conference.*GCDB March 19, 1891, page 163.1*

He said these propositions are all right in themselves, when viewed from one standpoint; but when viewed from another, there were some objections to them. We should deal with questions in the concrete and not in the abstract. While a theory might as a theory appear all right, yet when we come to apply it, we find that on account of certain circumstances and conditions it is not practicable.*GCDB March 19, 1891, page 163.2*

A theocracy is the best and most perfect form of government there is, but under the existing state of things it is not practicable. The government recognizes us as citizens, and not as church members. When we appear

before a legislative committee of Congress or of the various State Legislatures, in the interests of religious liberty, we appear before them in the capacity of citizens and not of a church; we demand that our rights shall be respected, not because we belong to the church of Christ, or are Seventh-day Adventists, but because we are citizens.*GCDB March 19, 1891, page 163.3*

The hour for adjourning having passed, the Conference took a recess until 3 P. M.*GCDB March 19, 1891, page 163.4*

#### **AFTERNOON MEETING**

No Authorcode

The Conference convened again at 3 o'clock for the further consideration of the partial report presented by the Committee on Nominations. The report as finally brought in by the Committee is as follows:-*GCDB March 19, 1891, page 163.5*

General Conference Association Executive Board. - O. A. Olsen, S. N. Haskell, W. C. White, W. W. Prescott, Dan. T. Jones, A. T. Robinson, S. H. Lane, R. M. Kilgore, A. R. Henry, H. Lindsay, J. N. Loughborough, Geo. A. Irwin, J. P. Gardner, J. H. Morrison, R. C. Porter, A. J. Breed, R. S. Donnell, Wm. Saunders, J. E. Graham, H. W. Decker, M. C. Wilcox*GCDB March 19, 1891, page 163.6*

The report was adopted. The meeting then adjourned.*GCDB March 19, 1891, page 163.7*

#### **INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

No Authorcode

#### **SIXTH MEETING**

No Authorcode

IMMEDIATELY upon the adjournment of the fourteenth meeting of the General Conference, the International Tract Society convened, and after the reading of the minutes of the previous meeting, proceeded at once to the consideration of the constitution proposed by the Committee on Constitution and Future Work, which had been printed on slips and circulated among the members present, for examination and criticism, before publication in the BULLETIN.*GCDB March 19, 1891, page 163.8*

Elder W. C. White, chairman of the committee, explained at some length the

changes which the committee had proposed to be made, and the reasons for the same.*GCDB March 19, 1891, page 163.9*

Elder J. O. Corliss thought that the articles (1 and 2) relating to the name and objects should state plainly that the society is a Seventh-day Adventist society, and that it is the literature of this denomination, relating to the subjects of religion, temperance, and education, that it designs to circulate.*GCDB March 19, 1891, page 163.10*

Elder M. B. Miller also thought that the designations in this respect should not be left open and indefinite.*GCDB March 19, 1891, page 163.11*

The discussion on the article relating to membership, the payment of ten dollars to become life members, and one dollar to become annual members brought out the fact that these regulations were not made solely for the purpose of securing money to carry on the work of the society, but to have something by which to form a basis upon which to determine who is eligible to vote in the meetings of the Society.*GCDB March 19, 1891, page 163.12*

The following is a copy of the constitution with the amendments made at this meeting, final action being deferred until the constitution as amended could appear in the BULLETIN for further inspection:*GCDB March 19, 1891, page 163.13*

## **CONSTITUTION**

No Authorcode

### **ARTICLE I. - NAME**

No Authorcode

THIS Society shall be known as the International Tract and Missionary Society.*GCDB March 19, 1891, page 163.14*

### **ARTICLE II. - OBJECTS**

No Authorcode

The objects of this Society are, (1) to publish and circulate religious, temperance, and educational literature; (2) to disseminate information in regard to home and foreign missions, and raise funds for their support; (3) to organize, assist, and have the oversight of national, state, and colonial auxiliary societies.*GCDB March 19, 1891, page 163.15*

### **ARTICLE III. - MEMBERSHIP**



No Authorcode

Persons may become life members of this Society by the payment of ten dollars; or annual members by the payment of one dollar. Both annual and life members shall be entitled to certificates of membership. *GCDB March 19, 1891, page 163.16*

#### **ARTICLE IV. - MANAGEMENT**

No Authorcode

SECTION 1. The management of this Society shall be vested in a board of fifteen directors, six of whom shall be elected by the Society at its biennial sessions; the other nine shall be the members of the Executive Committee of the Seventh-day Adventist General Conference. *GCDB March 19, 1891, page 163.17*

SEC. 2. Within fifteen days after its election, the Board shall organize, by electing, from the six directors chosen by the Society, a president, a vice-president, and a recording secretary. *GCDB March 19, 1891, page 164.1*

SEC. 3. The Board shall appoint a treasurer, an auditor, a general canvassing agent, and a district canvassing agent for each of the General Conference districts, two or more corresponding secretaries, and as many assistant secretaries as may be deemed necessary. *GCDB March 19, 1891, page 164.2*

SEC. 4. The Board of Directors shall fill any vacancy that may occur in its numbers. *GCDB March 19, 1891, page 164.3*

#### **ARTICLE V. - REPRESENTATION**

No Authorcode

This Society shall be represented at its biennial sessions, by the delegates to the Seventh-day Adventist General Conference, the officers of State, colonial, and national auxiliary societies, and by life and annual members. *GCDB March 19, 1891, page 164.4*

#### **ARTICLE VI. - FUNDS**

No Authorcode

The funds of the Society, shall consist of receipts for life and annual memberships and donations from societies and individuals. *GCDB March 19, 1891, page 164.5*

## ARTICLE VII. - MEETINGS

No Authorcode

SECTION 1. This Society shall convene biennially for the election of six directors and the transaction of necessary business, at such time and place as the Board of Directors may appoint.*GCDB March 19, 1891, page 164.6*

SEC. 2. Special meetings may be called by a majority of the Board of Directors at such times and places as they shall deem necessary for the interests of the organization.*GCDB March 19, 1891, page 164.7*

## ARTICLE VIII. - AMENDMENTS

No Authorcode

This Constitution may be amended by a two thirds vote at any biennial session.*GCDB March 19, 1891, page 164.8*

Your Committee suggest the following changes in our system of *GCDB March 19, 1891, page 164.9*

## REPORTING

No Authorcode

1. The librarians shall collect from the members, weekly, when practicable, and at least quarterly, the following items of work done:-*GCDB March 19, 1891, page 164.10*

(a) Number of missionary letters written.*GCDB March 19, 1891, page 164.11*

(b) Number of letters received.*GCDB March 19, 1891, page 164.12*

(c) Number of Bible readings held.*GCDB March 19, 1891, page 164.13*

2. The librarians shall report the above items quarterly to the State secretary; and in addition thereto, the retail value of all books, pamphlets, tracts, and leaflets furnished to members during the quarter.*GCDB March 19, 1891, page 164.14*

The State secretary shall render each quarter to the corresponding secretary of the International Tract and Missionary Society a report compiled from the reports of the librarians, together with the following items to be collected from his books:-*GCDB March 19, 1891, page 164.15*

1. The retail value of all publications furnished to individuals, not included in

reports of librarians.*GCDB March 19, 1891, page 164.16*

2. The value of all periodicals ordered for missionary purposes throughout his society.*GCDB March 19, 1891, page 164.17*

3. The retail value of all subscription books sold by canvassers during the quarter.*GCDB March 19, 1891, page 164.18*

We further recommend that the president, and two corresponding secretaries of the Society shall be a standing Committee on Blanks.*GCDB March 19, 1891, page 164.19*

The Committee on Resolutions submitted the following:-*GCDB March 19, 1891, page 164.20*

Whereas, There is a general demand for small tracts on practical subjects; therefore, -*GCDB March 19, 1891, page 164.21*

19. *Resolved*, That we request that a series of tracts be published on the following subjects: Repentance and Conversion, Brotherly Love, The Love of God, The Golden Rule, Faith, Prayer, Conscience as a Guide, and such other subjects as may seem necessary; these tracts to be printed on thin but good paper, the size of the page not to exceed five and one half by three and one fourth inches, and the number of pages not to exceed sixteen.*GCDB March 19, 1891, page 164.22*

20. *Resolved*, That we request that a series of small tracts and leaflets be published on the leading points of our faith and objections thereto, for gratuitous distribution.*GCDB March 19, 1891, page 164.23*

Whereas, The Health and Social Purity leaflets issued by the Good Health Publishing Co., have been found to be of great benefit in the missionary work; therefore, -*GCDB March 19, 1891, page 164.24*

21. *Resolved*, That we ask the Good Health Publishing Co., to continue this series of excellent publications.*GCDB March 19, 1891, page 164.25*

Whereas, There has been demand for a large amount of Religious Liberty Literature at a small cost; therefore, -*GCDB March 19, 1891, page 164.26*

22. *Resolved*, That we approve of the action of the officers of this society, in regard to handling this literature without profit.*GCDB March 19, 1891, page 164.27*

Whereas, The society has facilities for the distribution of a large amount of reading matter, through its auxiliary societies and agents; therefore, -*GCDB March 19, 1891, page 164.28*

23. *Resolved*, That we *recommend*, That the society continue to give this literature a wide circulation.*GCDB March 19, 1891, page 164.29*

Whereas, the literature published by the N. R. L. A. is furnished to the society at actual cost: therefore, -*GCDB March 19, 1891, page 164.30*

24. *Resolved*, That we *recommend*, That the auxiliary societies handle this literature without profit, thus enabling the largest distribution possible with the means expended.*GCDB March 19, 1891, page 164.31*

M. C. WILCOX, ]

C. ELDRIDGE, ] *Committee.*

W. S. HYATT, ]

The Committee on Constitution and Plans of Work submitted the following:-*GCDB March 19, 1891, page 164.32*

Whereas, There are many colonies, foreign fields, and mission stations, which for lack of men and means cannot now be entered; therefore, -*GCDB March 19, 1891, page 164.33*

*Resolved*, That we *recommend* the managers of this society to employ secretaries who are conversant with the leading foreign languages, to pioneer these fields by correspondence, and the circulation of our literature.*GCDB March 19, 1891, page 164.34*

Whereas, The efficiency of the work of our State, national, and colonial auxiliary societies, depends much upon experienced corresponding secretaries; therefore, -*GCDB March 19, 1891, page 164.35*

*Resolved*, That we *recommend* that arrangements be made either in the Chicago or Battle Creek office for the training of suitable persons for this work.*GCDB March 19, 1891, page 164.36*

The Committee on New Books presented their report as follows:-*GCDB March 19, 1891, page 164.37*

Your Committee appointed to examine new books beg leave to submit the following recommendations:-*GCDB March 19, 1891, page 164.38*

Of new books in English, we would recommend:-*GCDB March 19, 1891, page 164.39*

1. "Christian Temperance and Bible Hygiene," a recent publication, chiefly from the pen of Sister White, a book of great importance for the present time. We consider it of vital consequence that the tract societies take hold of this work with earnestness, that it may be placed in the hands of all our

people.*GCDB March 19, 1891, page 164.40*

2. "From Eden to Eden," a book of great merit, simple in expression, clear and comprehensive in argument, and a valuable addition to the list of subscription books.*GCDB March 19, 1891, page 164.41*

3. Year Book for 1891, a valuable encyclopedia on the standing and progress of the message in all parts of the field. It ought to be in every family of Seventh-day Adventists. A comparative study of it with those of former years, would be a means of encouragement to all.*GCDB March 19, 1891, page 164.42*

4. New numbers of Bible Students Library. a. "Christ and his Righteousness" just issued, is a treatise on practical godliness. It shows the relation between the law and Sabbath and the gospel, and is especially designed to lead the people to exalted views of Christ. It should have a wide circulation among ministers and Christians of all denominations, as a valuable pioneer in the third angel's message.*GCDB March 19, 1891, page 165.1*

b. "The Full Assurance of Faith" should have a general circulation outside of our churches to prepare the way for doctrinal literature.*GCDB March 19, 1891, page 165.2*

c. The tracts entitled "Sin and Righteousness" and "Prophecies," contain valuable reading and notes on the subjects treated as especially adapted to the fields where tent meetings are held.*GCDB March 19, 1891, page 165.3*

5. We believe the social condition of the present day makes the use of such tracts as, "the Training of Girls," "Novels," "A Word to Mothers," and "Wild Oats," issued by Good Health Pub. Co., of more than ordinary importance, and we believe our State tract societies would do a valuable work, in supplying their canvassers with as many of these tracts for free distribution as they can judiciously handle.*GCDB March 19, 1891, page 165.4*

6. Young People's Library.*GCDB March 19, 1891, page 165.5*

a. The work entitled, "Letters from the Holy Land," we commend as eminently adapted to give much needed information in regard to the habits and customs referred to in the Scriptures, and consequently a most valuable work to be perused by Bible students and to be placed in Sabbath-school libraries.*GCDB March 19, 1891, page 165.6*

b. The books entitled, "Fiji and Samoa," and "The Tonga Islands and Other Groups," are very readable and instructive productions, well calculated to interest the reader in missionary work in the islands of the Pacific.*GCDB March 19, 1891, page 165.7*

## WORKS IN THE GERMAN

No Authorcode

Whereas, Vol. IV. of "Great Controversy" is now ready in the German language; and, -*GCDB March 19, 1891, page 165.8*

Whereas, This work seems especially adapted for sale among this nationality, we recommend it for use of canvassers, and also that in harmony with a recent resolution, steps be taken for a speedy and systematic sale of the work among our German churches.*GCDB March 19, 1891, page 165.9*

8. "History of the Sabbath," by J. N. Andrews, revised, enlarged and provided with many excellent extracts of German works by L. R. Conradi, is a work of nearly 600 pages, which should be in every German family.*GCDB March 19, 1891, page 165.10*

"Civil Government and Religion," the excellent pamphlet of A. T. Jones, setting forth the principles of religious liberty, is ready in the German language. The importance of the scattering of this work cannot be emphasized enough. The principles set forth are endorsed by most Germans, and thus the sale of this pamphlet and also the "Views on National Reform," affords excellent opportunity of presenting the warning message. They should be handled by the churches throughout the land.*GCDB March 19, 1891, page 165.11*

"Matthew Twenty-four" is well adapted for the use of canvassers and missionary workers. Thousands have been sold, where a book sale could not be effected, and good results have been seen "Lebensbilder fur Jung und Alt" (Life Pictures for Young and Old) a translation of Sabbath Readings, Vol. 1, is indeed timely, and therefore heartily recommended.*GCDB March 19, 1891, page 165.12*

12. "Vergiszmeynlich" (Forget me not), a little work published in Basel, is used by our European canvassers, and has proved a help to them.*GCDB March 19, 1891, page 165.13*

## SCANDINAVIAN WORKS

No Authorcode

13. "Bible readings for the Home Circle" is now published in the Danish language and contains 167 readings. It is also published in the Swedish language and contains 150 readings. This book ought to be in every Scandinavian family of Seventh-day Adventists. Thorough efforts should also be made to put these books into the homes of Scandinavians, wherever they

may be found.*GCDB March 19, 1891, page 165.14*

14. "The Great Controversy" has been translated into the Danish language. We would recommend that the tract societies do all they can to give this book the widest circulation possible.*GCDB March 19, 1891, page 165.15*

15. "Civil Government and Religion" is now published in the Danish and Swedish languages, and meets a long-felt want among the Scandinavians. Earnest efforts should be made to supply these people with this valuable little work.*GCDB March 19, 1891, page 165.16*

16. A new Swedish hymn book called "Sions Sanger" has been published of late. It is a book of 322 pages and contains 569 hymns and tunes on 39 different subjects. All who have carefully examined the book speak in highest terms of it. Every Seventh-day Adventist family that can read the Swedish language should have a copy of this valuable hymn book.*GCDB March 19, 1891, page 165.17*

17. Of Sabbath-school lesson books in the Danish language we would recommend the following:-*GCDB March 19, 1891, page 165.18*

1. "Bible Lesson for the Little Ones," which contains fifty lessons.*GCDB March 19, 1891, page 165.19*

2. "Bible Lessons for the Sabbath-school, in two parts, in two small books. The first part contains forty lessons, and the second sixty-four lessons.*GCDB March 19, 1891, page 165.20*

3. "Bible Lessons for the Youth" contain sixty lessons on Creation, Redemption, and the Prophecies. This book should be carefully studied by the youth who speak this language.*GCDB March 19, 1891, page 165.21*

4. In the Swedish language we find "Bible Lessons for the Larger Children."*GCDB March 19, 1891, page 165.22*

All these books should be used by children and youth who speak these languages.*GCDB March 19, 1891, page 165.23*

## **FRENCH PUBLICATIONS**

No Authorcode

18. "La Grande Controverse" (Great Controversy between Christ and Satan, During the Christian Dispensation). Two French editions of this book have been issued since the last meeting of the International Tract and Missionary Society; a European edition, at Basel, Switzerland, toward the end of 1889, and an American edition, at Battle Creek, Mich., in the beginning of 1891.

The mission of this work is, first of all, among the believers in present truth. It should be read in the family circle and among interested neighbors. It should also be widely circulated by canvassers among the French Protestants.*GCDB March 19, 1891, page 165.24*

19. "Ecrin de Perles" (Gem of Pearls, or Sabbath Readings) a neat little volume of 410 pages, recently issued at Basel, Switzerland. It contains fifty moral sketches of narratives, designed to illustrate the principles of the gospel, by actual facts and incidents. These excellent narratives are well adapted to inculcate in our children, principles of order, industry, benevolence, and affection, and to take the place of the common but dangerous grade of popular readings for the youth.*GCDB March 19, 1891, page 165.25*

This is also a first class volume to circulate, through canvassing or otherwise, among any French speaking families, where it is sure to exert an elevating influence.*GCDB March 19, 1891, page 165.26*

20. Four Religious Liberty Leaflets in French were published in the fall of 1890.*GCDB March 19, 1891, page 165.27*

They are the following: "Legislation Religieuse," 2 pp.; "La Politique dans la Religion," 4 pp.; "Dieu dans la Constitution," 2 pp.; "Israel une Republique," 4 pp. Tract societies where there are members speaking the French, or having French acquaintances or neighbors, would do well to have a supply of these, to insert in their letters or judiciously distribute around them; they will interest the minds in the great religious problems which are being agitated now, and will be more so in the near future.*GCDB March 19, 1891, page 165.28*

"L'Etat devant la Conscience." (State versus Conscience), by Alexander Vinet, a prominent European writer on religious liberty. This eight page tract is an extract from his works and is well adapted to convince the educated classes that the State has no other relation to religion than to respect and protect its free exercise. This tract also affords all the members of our churches a good opportunity to enlighten the people.*GCDB March 19, 1891, page 166.1*

The Committee on Finance introduced the following report:-*GCDB March 19, 1891, page 166.2*

To the International Tract and Missionary Society:-*GCDB March 19, 1891, page 166.3*

Your Committee on Finances has given careful attention to the question of funds for the carrying forward of the work of the society.*GCDB March 19, 1891, page 166.4*



We recognize, (1) That the work of the society is invaluable in opening up new fields, and preparing the way for the living missionary; (2) That the work done through the society is accomplished at much less expense than it could be done in any other way; (3) That the work of the society is purely in the interests of the third angel's message.*GCDB March 19, 1891, page 166.5*

We would therefore recommend, (a) That the Foreign Mission Board be requested to appropriate for the society from time to time funds for work in foreign countries; (b) That the General Conference be requested to appropriate from time to time funds for work in the home fields.*GCDB March 19, 1891, page 166.6*

DAN. T.                     ]  
JONES,                     ]  
W. C. WHITE,        ] *Committee.*  
R. C. PORTER,        ]

The meeting adjourned.*GCDB March 19, 1891, page 166.7*

#### **OUR ORPHANS**

No Authorcode

#### **AN ADDRESS BY DR. J. H. KELLOGG, DELIVERED MONDAY MORNING, MARCH 16, 1891**

No Authorcode

I AM sorry to be obliged to come before you with very little preparation this morning. I hoped to have had last night at least to spend in preparation, but an unexpected and tedious surgical operation in the night, occupied my time, and I have had but an hour to bring together the facts which I have gathered to present to you. As I have been looking over for the first time the details of the collection of statistics which I have made in relation to our orphans, I have many times found the tears running down my face this morning in thinking of how these poor little ones are neglected.*GCDB March 19, 1891, page 166.8*

I find myself a member of this Conference as a delegate at large, and as I am not expected to represent any one in particular, I have concluded to represent the unrepresented, and so am glad to be here this morning to speak for those who cannot speak for themselves.*GCDB March 19, 1891, page 166.9*

As I talk to you, I want you to see behind me here, looking at you, the

pathetic faces of several hundred innocent children, who are not old enough to speak for themselves, who do not appreciate their need of opportunities, and who have not the opportunity to urge their own cause.*GCDB March 19, 1891, page 166.10*

First of all let me ask your attention to the claims which orphan children have upon us as a people. In the first place, human sentiments call for attention to the orphan, the friendless, the weak, and the helpless. Even the suffering of a helpless brute appeals to our sympathies. We have societies for the suppression of cruelty to animals; we ought, perhaps, to have more sympathy for dumb brutes than we have. Certainly we ought to have a tender sympathy and regard for our helpless fellow-beings. In every nation from the earliest times down to the present time, there has been some provision made for the caring of the friendless, the helpless, and the needy.*GCDB March 19, 1891, page 166.11*

It seems really when we consider the matter, a very great surprise, a matter of very great astonishment, that this organized body of between 40,000 and 50,000 members has never yet made any systematic provision for the care of orphan and friendless children. We have some provisions made for the sick poor, but none for those not sick. I am sure you would appreciate this matter very much more if you could be placed at the Sanitarium for a few months, or only a few weeks, and listen to the loud knocks made upon our doors by those who want, and need, not medical treatment, but simply a home.*GCDB March 19, 1891, page 166.12*

I think perhaps I will tell you how I became interested in this work. When I was a school-boy, the height of my ambition was to fit myself to train children. My ideal dream was to go somewhere in a wilderness and grow up with the people, and have a chance to educate their children. I thought it over a great deal, and I began teaching school when I was sixteen years of age. I should have devoted my life entirely to that line of work if I had had an opportunity. I told my mother when I was a small boy I would be anything but a doctor. The profession, it seemed to me, was so repulsive; the sight of blood and the unpleasant smells of the hospitals made me faint and sick. It was a great hardship to me to engage in the work at the Sanitarium. I only went in reluctantly, after I had been urged for a year or two, to stay one year; but I got in and have not been able to get away.*GCDB March 19, 1891, page 166.13*

For a good many years I bemoaned that I could not do what I wanted to do. I used to think it would be a very happy life to train up little ones, and watch their minds develop. But it occurred to me, some six or seven years ago, that after all I had a better opportunity now to do what I wanted to do, than I ever had had before. And so I began picking up little ones, as opportunity offered, until I had gathered as many as it was possible for Mrs. Kellogg and myself to

care for. And I find it a most delightful work.*GCDB March 19, 1891, page 166.14*

First, a little orphan girl came into our hands, and for the first few weeks I thought it was not such delightful work as I thought it would be. She had a very bad temper, which had to be subdued. When trying to write an article for *Good Health*, and at the same time surrounded by noise and confusion, I did not find it very inspiring; nevertheless the little one gradually came to terms and became subdued, and has come to be one of our most promising and delightful children.*GCDB March 19, 1891, page 166.15*

A little while afterward I saw a notice in a paper, of a case that touched my heart. A poor woman had died and left behind two little children, - a little boy and a little girl. The father had died of consumption the year before; the mother had lingered along, and finally had contracted the same disease, and she lay dying in an attic. The little girl, only six years of age, was sent to work caring for a neighbor's baby, after her father died, to help earn something for the mother; for they were too spirited to be willing to take help from the town. While her father was living, during his dying hours the little girl watched by her father's bedside all night long. The mother cared for him during the day, and the little girl at night. By and by the father died and left them with nothing. By and by the mother died, - I presume as much from starvation as from consumption, - and the little boy was found all alone with his dying mother, and eating the last morsel of food in the house, - a tallow candle!*GCDB March 19, 1891, page 167.1*

One would suppose that in the midst of an intelligent community there would be somebody ready to take these little children in. One poor woman who already had a large family, took the children in for a few days, and as she could not keep them, put a notice in a paper. I saw it, and immediately sent a telegram, saying, "I will take those children." I sent a person to Illinois to bring them here. They have been with us two or three years now. I have asked the little boy to come down here so that you could look at him. Now it is not any hardship to take such children. It is a blessing to receive such little ones into one's home; it is not a burden; it is a privilege.*GCDB March 19, 1891, page 167.2*

By and by a poor lady, dying with consumption, came to the Sanitarium. I found that she could live but a short time, and I said to the poor woman, after she had been with us a day or two, "I fear there is no hope for you." She inquired if she could not get home. "No," I said, "you cannot go home; I fear you will not live to get home." And she immediately burst into tears. Her husband had died two years before of consumption; she contracted the disease from him, and she had been trying hard to get to the Sanitarium, and had just managed to get here, hardly alive. I knew she could not leave to go home; for she would be liable to die on the cars all alone. The poor woman

said with tears streaming down her face, "What shall I do with my children?" and she told me for the first time that she had four children, - two boys and two girls. I asked a few words about them, and told her I would take care of the children, so she sent and had them brought, and we have them with us. This lady proved to be a Seventh-day Baptist, a very excellent woman. I thought that the circumstances were such that it must be a worthy case, and so I took the four children without seeing them, but they proved to be very smart, bright, capable children.*GCDB March 19, 1891, page 167.3*

When I was in England two years ago, I heard of a family of poor Sabbath-keepers, that lived on the Isle of Wight, that had a family of eleven children. The father wished to part with some of his little ones, because there were so many that he could not feed them all. He could earn only a few shillings a week in consequence of keeping the Sabbath. And so one Friday I went down to the Isle of Wight, and found them living in a little hovel, neat as could be under the circumstances, but a damp, dark, dingy place; and I found there all these little ones huddled together with hardly room enough for them to move about, of all sizes from the child in arms up to children fourteen or fifteen years of age. One or two of the older children were away from home, trying to earn something for themselves. It was really a pitiful sight. They were nearly all sick, some had lost hearing in one ear. There were offensive ear discharges and bad catarrhs; yet all were well-behaved, obedient children, dressed as neatly as their scanty garments could make them.*GCDB March 19, 1891, page 167.4*

I arrived there Friday afternoon; and when Friday evening came, they all kneeled down at the family altar, and every child prayed intelligently, even the little lisping four-year-old. On Sabbath morning they had a family Sabbath-school. It was interesting to see the girls of seven or eight teaching the little girls of four or five. And as I looked those children over during the day, revolving over in my mind which ones I would better take, I felt like a thief and a robber. I could hardly keep from hiding my head with shame, that I was to take some of those little ones away.*GCDB March 19, 1891, page 167.5*

Both the parents and the children watched me closely. If I looked long at a child, I saw the others nod and whisper to one another, "She is going; he will take her." The little ones evidently wanted to come. Their parents had great affection for them, but knew they could not give them proper care, and so had built up for them such brilliant pictures of America that they were anxious to be chosen. They would climb upon my lap and cluster about me, and now and then one would whisper softly, "Shall you take me?" By and by, with two of them, I started off, and as I looked back from the train, the parents who had accompanied us to the depot, were sobbing as though their hearts would break.*GCDB March 19, 1891, page 167.6*

I brought them home, but felt guilty all the way, and did not feel quite conscience clear until I had written back and sent the man money enough to buy him a little ship of his own and enable him to care for the rest of the family in a better way. Now we have three from that family, and the rest of them are getting along very well. Very often the father would be gone for several days, and the last cent would be spent, and there would come a day that the family would be without one mouthful of bread. Their circumstances were peculiar; they were keeping the Sabbath, and it was that which interfered with their financial prosperity. And if they should ask for bread, the people would say, Why don't you work six days in the week as other people do, and earn it?*GCDB March 19, 1891, page 168.1*

We have picked up several other children until we now have thirteen; they make a great deal of frolic, fun, and noise, of course, but it seldom disturbs me now. I can sit down and write an article or dictate to the phonograph without difficulty. The good cheer often gives me inspiration. Children are not so much trouble as many people imagine.*GCDB March 19, 1891, page 168.2*

Another reason why these orphans have claims upon us, is because they offer such a great opportunity for saving souls. We are interested in the heathen; we are going to send missionaries, by and by, to China, India, and to other parts of the world, to work for the poor, benighted heathen. Who are these heathen? - They are men, women, and children who are deteriorated mentally and morally, by long ages of heredity. You can never expect these benighted heathen to develop into the highest types of Christians; the missionaries do not expect it. The transformation which does occur in them under the influence of Christianizing civilization, is certainly very marvelous; and yet you can never make of these heathen - these blighted races, suffering from the depraving influences of thousands of years of ignorance and degradation - such men and women as can be expected of the orphans in our own land.*GCDB March 19, 1891, page 168.3*

Now while we are feeling a burden for these heathen so far away - in which I heartily join - ought we not to feel a still greater burden for these little ones at home, whose souls are just as precious? It seems to me that the claims of these orphans upon us, in our own land, are ten times as great as the claims made upon us by the heathen in foreign lands. They are right at our door, right where we can lay our hands upon them. Think of the possibilities that are wrapped up in one of these little ones. Take a child whose mind has not yet been depraved, whose heart is still innocent. Its character is like a sheet of white paper: you can write upon that anything you please; you can scribble it all over; you can blot or deface it; or you can write upon it clear and legible characters, or draw upon it a beautiful picture. So with these children, whose souls are precious; they can be developed into precious and useful men and women if they are put under proper conditions.*GCDB March 19, 1891, page 168.4*

Many instances are related in which the children of Sabbath-keeping families, have been lost to the cause, and lost for eternity, simply because there was no one to take them in when their parents died, no one to receive them. They had to go out into the heartless world, or fall into the hands of relatives who were not believers, who were not Christians even. They have gone away from God and from the truth, and have been irretrievably lost.*GCDB March 19, 1891, page 168.5*

Now certainly here is a very important consideration, the opportunity to save these souls. Christ said, "Suffer the children to come unto me, and forbid them not; for of such is the kingdom of heaven." We may think these little children's souls do not amount to much; but they are the ones of whom Christ says, "Of such is the kingdom of heaven." These little souls are guileless yet; they have not been defaced and deformed by sin; they are still pure and innocent; and what a grand thing it would be to save these untainted minds, these pure souls in that condition and develop their characters!*GCDB March 19, 1891, page 168.6*

I dare say that if we had had an institution twenty-five years ago, where orphans could have been trained, there would not be such a dearth of workers at the present time. It is a Christian duty we owe to care for these friendless orphans.*GCDB March 19, 1891, page 168.7*

What does James say in *James 1:27*? - "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." To visit the fatherless must mean something more than simply to look at him or to glance at him as you go by on the street; it must mean to do something for him.*GCDB March 19, 1891, page 168.8*

According to the psalmist (*Psalms 10:14*), God is "the helper of the fatherless." If we are doing God's work, we will help the fatherless, too. There is special instruction given, in the Bible, about the fatherless. *Proverbs 23:10*: "Enter not into the fields of the fatherless." *Exodus 22:22*: "Ye shall not afflict any widow, or fatherless child." Now it would be supposed, of course, that no one should be afflicted, but the Lord requires us to take special care of these dependent ones.*GCDB March 19, 1891, page 168.9*

Neglect of widows and the fatherless was one of the principal sins for which the nations that wandered away from God, were accursed. *Isaiah 10:1, 2*: "Woe unto them that decree unrighteous decrees, and ... that widows may be their prey, and that they may rob the fatherless!" There is a great woe pronounced upon these persons.*GCDB March 19, 1891, page 168.10*

The Lord made provision in his instruction to the Jews, for the fatherless. The Jews were required, you remember, to give one tenth of their increase every

third year, to the fatherless, to the Levites, to the widows, and to the strangers. Every third year one tenth of all the increase for that year was to be given to these four classes of persons who had no means of support. The Levites were not allowed to engage in secular business, and consequently, they must have their support from others; the needy stranger must be cared for; the widows and the fatherless had no one to support them, and they must be cared for by others. We have evidence in the Bible that God works with those that help the widows, the fatherless, and the poor.*GCDB March 19, 1891, page 169.1*

This is not a new subject, and I do not want anybody to think I take to myself any credit for bringing this subject before you. If you take the volumes of the "Testimonies," and look in volume 2, you will find something written in 1868, twenty-three years ago. And there you will find this expression: "There is a decided want of care for widows, orphans, and the feeble of the flock."*GCDB March 19, 1891, page 169.2*

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Good deeds are the fruit that Christ requires us to bear; kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven.*GCDB March 19, 1891, page 169.3*

Is not that beautiful?*GCDB March 19, 1891, page 169.4*

Again:-*GCDB March 19, 1891, page 169.5*

Every act of justice, mercy, and benevolence, makes melody in heaven.*GCDB March 19, 1891, page 169.6*

Is not that a grand thought? I cannot refrain from reading further:-*GCDB March 19, 1891, page 169.7*

The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."*GCDB March 19, 1891, page 169.8*

We all want to be there.*GCDB March 19, 1891, page 169.9*

Every merciful act to the needy, the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer

relationship to Jesus.”*GCDB March 19, 1891, page 169.10*

These are such excellent words I am sure you will allow me to read more.*GCDB March 19, 1891, page 169.11*

The poor, the homeless, and the widows are among us. I heard a wealthy farmer describe the situation of a poor widow among them. He lamented her straitened circumstances, and then said, “I don’t know how she is going to get along this cold winter. She has close times now.” Such have forgotten the pattern, and by their acts say, “Nay, Lord, we cannot drink of the cup of self-denial, humiliation, and sacrifice which you drank of, nor be baptized with the suffering which you were baptized with. We cannot live to do others good. It is our business to take care of ourselves.”*GCDB March 19, 1891, page 169.12*

Who should know how the widow should get along unless it be those who have well-filled granaries? The means for her to get along is at hand. And dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they withhold from Jesus. Do you expect the Lord to rain down grain from heaven to supply the needy? Has he not rather placed it in your hands, to help and bless them through you? Has he not made you his instrument in this good work to prove you, and to give you the privilege of laying up a treasure in heaven?*GCDB March 19, 1891, page 169.13*

“Fatherless and motherless children are thrown into the arms of the church; and Christ says to his followers, Take these destitute children, bring them up for me, and ye shall receive your wages.”*GCDB March 19, 1891, page 169.14*

We have had orphans enough in this denomination, that have not had proper homes and education, during the last twenty-five years, to supply all our fields with missionaries, if we had only brought these children up for God, and trained them for the cause.*GCDB March 19, 1891, page 169.15*

I have seen much selfishness exhibited in these things. Unless there is some special evidence that they *themselves* are to be benefited by adopting into their family those who need homes, some turn away and answer, No!*GCDB March 19, 1891, page 169.16*

When a child is to be taken, the question is, is it a beautiful child? is it a good-natured child? is it a child we would like to have for our own? That is the sort of questions we hear, and because almost everybody feels that way, we have need for an orphans’ home, where children that may not be considered the most desirable, can be taken and trained and *made* desirable children.*GCDB March 19, 1891, page 169.17*



In the day of God, inquiry will be made for those whom Heaven gave them the opportunity of saving. [What a solemn thought]. But they wished to be excused, and would not engage in the good work unless they could make it a matter of profit to them. I have been shown that those who refuse these opportunities for doing good will hear from Jesus, "As ye did it not to one of the least of these, ye did it not to me." Please read *Isaiah 58:GCDB March 19, 1891, page 169.18*

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." *GCDB March 19, 1891, page 169.19*

This is the special work now before us. All our praying and abstinence from food will avail nothing, unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated. The Lord has spoken to us by his prophet. The thoughts of the Lord and his ways are not what blind, selfish mortals believe they are, or wish them to be. The Lord looks on the heart. If selfishness dwells there, he knows it. We may seek to conceal our true character from our brethren and sisters, but God knows. Nothing can be hid from him. *GCDB March 19, 1891, page 170.1*

The fast which God can accept is described. It is to deal thy bread to the hungry, and to bring the poor which are cast out, to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up, and entreat of you a home for themselves. You are to search for them, and bring them to your house. You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in ministering to your own pleasure. *GCDB March 19, 1891, page 170.2*

If you engage in this work of mercy and love, will the work prove too hard for you? Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence? Oh no, God has carefully removed all doubts upon this question, by a pledge to you on conditions on your obedience. This promise covers all that the most exacting, the most hesitating, could crave. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Only believe that he is faithful that hath promised. God can renew the physical strength. And more, he says he will do it. And the promise does not end here. "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." God will build a fortification around thee. *GCDB March 19, 1891, page 170.3*

The promise does not stop even here. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, Then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought (famine), and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. *GCDB March 19, 1891, page 170.4*

Read *Isaiah 58*, ye who claim to be the children of the light. Especially do you read it again and again who have felt so reluctant to inconvenience yourselves by favoring the needy. You whose hearts and houses are too narrow to make a home for the homeless, read it; you who can see orphans and widows oppressed by the iron hand of poverty, and bowed down by hard-hearted worldlings, read it. Are you afraid that an influence will be introduced into your family that will cost you more labor, read it. Your fears may be groundless, and a blessing may come, known and realized by you every day. *GCDB March 19, 1891, page 170.5*

In Vol. 3, I find a whole chapter entitled, "Duty to the Unfortunate." I read a paragraph or two:-*GCDB March 19, 1891, page 170.6*

I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to his church; it is to prove his people, and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of his brethren; and we can do no less than to show our gratitude for his immeasurable love to us while we were sinners unworthy of his grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves. *GCDB March 19, 1891, page 170.7*

Again: on page 512 of the same Volume, we read: Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment-keepers, who shall have eternal life.*GCDB March 19, 1891, page 170.8*

Now some of you might say that that is a long time ago, and that this has all been done; but where, and when? I find similar admonitions in every volume. In Volume IV on page 627, I find language as follows:-*GCDB March 19, 1891, page 170.9*

To bear the cross of Christ is to control our sinful passions; to practice Christian courtesy, even when it is inconvenient to do so; to see the wants of the needy and distressed and deny ourselves in order to relieve them; and to open our hearts and our doors to the homeless orphans, although to do this may tax our means and our patience. Such children are younger members of God's family, and are to receive love and care, and to be brought up in the nurture and admonition of the Lord. This is a cross, which, if lifted and cheerfully borne for Christ, will prove a diadem of glory in the kingdom of God.*GCDB March 19, 1891, page 170.10*

Brethren, for Christ's sake fill up your lives with good works, even though the world does not appreciate your efforts, and give you no credit. This is self-denial. Selfishness is the most galling yoke the members of the church ever place upon their necks; but there is much of it cherished by those who profess to be Christ's followers. All you have belongs to God. Be guarded lest you selfishly hoard the bounties he has given you for the widow and the fatherless. Christ left his glory, his honor, his high command, and for our sakes became poor, that we through his poverty might be made rich. Now the question comes home, What will we individually do for Jesus, who gave his life for a ruined world?*GCDB March 19, 1891, page 170.11*

*(To be concluded in a future number.)*

#### **BIBLE STUDY LETTER TO THE ROMANS. - NO. 11**

No Authorcode

BY ELDER E. J. WAGGONER.

"KNOW ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For a woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my

brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our bodies to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” *Romans 7:1-6.GCDB March 19, 1891, page 170.12*

The ground covered by this seventh chapter is really gone over twice. The first part lays the broad facts before us; the latter part goes into the details and particulars of what is given in the beginning.*GCDB March 19, 1891, page 171.1*

In the six verses that have been read, there is given us an illustration and the application. The illustration is easily understood. The simple fact of marriage is taken. A woman having a husband is bound to that husband so long as he liveth. By what is she bound? By the law. It is contrary to the law for her to have two husbands at the same time; but if the first husband be dead, the same law will allow her to marry another man. This is but a plain illustration, and if it is kept in mind throughout the study of the chapter, it will be a great help to us in understanding it.*GCDB March 19, 1891, page 171.2*

There is no need of any argument in this chapter for the perpetuity of the law. That is not the question under consideration. The apostle is not making a special argument to prove that the law is not abolished. His argument starts from that point as one already settled, and shows the practical working of the law in individual cases. He brings it right home to the hearts of men that they are under the law; and if they are under it, how can it be abolished? He urges its claims upon the hearts of men, and by the Spirit of God they feel its working power upon them, and therefore know that it is not abolished.*GCDB March 19, 1891, page 171.3*

Note the class of people to whom Paul is writing. “I speak to them that know the law.” This epistle is addressed to professed followers of Christ. We find that in the second chapter, commencing with the seventeenth verse: “Behold, thou art called a Jew, and retest in the law, and makest thy boast of God.”*GCDB March 19, 1891, page 171.4*

Now to the illustration: While the law will not allow the woman to be united to two husbands at the same time, it will allow her to be united to two in succession. It is the law that *allows* her, and it is the law that *unites* her. The same law that unites her to the first husband, also allows her to be united to the second, after that the first is dead. This is easy to be understood, and there is no need to consider it further.*GCDB March 19, 1891, page 171.5*

Now to the application: “Wherefore my brethren, ye also are become dead to

the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God.” We can determine who the two husbands are by beginning with the second one. The “another” to whom we are to be married, is the one who has been raised from the dead, and that is Christ. *We* are one of the parties in the second marriage, and *Christ* is the other. He is the second husband. *GCDB March 19, 1891, page 171.6*

The question now arises, who was the first husband that died, in order that we might be united to the second? The sixth chapter has answered that. Compare *Romans 7:5* with *Romans 6*. “For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” The law held us in the first union, and now to what were we united? what were we in? We were in union with the FLESH. In the sixth chapter we found that the body of sin is destroyed by Christ. By what means is it that the body of sin becomes destroyed? By the man being crucified with Christ. *GCDB March 19, 1891, page 171.7*

In the first place we are joined to sin, - the sinful flesh. We cannot serve two masters. Here are two figures. We are servants to one master, - united to one husband. We cannot serve two masters at the same time, and we cannot be united to two husbands at the same time. But we can be united to two in succession. The first one of these, to whom we have all been united, is the body of sin; the second is Christ, who is raised from the dead. *GCDB March 19, 1891, page 171.8*

The question arises, what is meant by our being *dead to the law* by the body of Christ? That brings us to the point where the illustration fails us. The illustration fails us, - why? Because it is utterly impossible to find anything in life that will correctly represent in every particular divine things. There is no illustration that will serve in every particular. That is why we have so many types of Christ. No one person could serve as a complete type of him. We have Adam in one place as a type of Christ; we have Abel; we have Moses; we have Aaron; David; and Melchisedec, and many others who represent different phases of Christ, because there is no one of them who could represent him in every particular. *GCDB March 19, 1891, page 171.9*

So when the apostle would represent the union of all people with the house of Israel, he says: “I would not, brethren, that ye should be ignorant of this *mystery*.” It is a mystery, it is something unnatural. He says that it is a grafting process, but that it is contrary to the natural method. Therefore this illustration of marriage cannot be considered as complete in every particular. And yet, after all, the illustration does not fail, if we choose to consider that the union with the first husband is a criminal connection. It is so in the application. Those who are united to the flesh are guilty of a capital crime. The law holds them in that connection, - *i.e.*, it will not allow them to lightly

dissolve the union, and pass it by as though nothing had taken place, - but it demands their life. With this explanation we can understand what follows.*GCDB March 19, 1891, page 171.10*

We find that we are united with sin, and with the body of sin. Then Christ comes to us, and he presents himself as the one altogether lovely. And in reality he is the only one who has any real claim upon us. "I have somewhat against thee, because thou hast left thy first love." The apostle is writing to those who know the law, and who have left their first love; and what applies to them, will also apply in larger measure to those of the world. Christ comes to the door of our hearts, and knocks, and begs that we will come to him. He has spread out his hands all the day unto a rebellious people, "which walketh in a way that was not good, after their own thoughts." How deep, how unfathomable, is the love of God!*GCDB March 19, 1891, page 171.11*

In *Jeremiah 3:1* we read, "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet *return again to me, saith the Lord.*" Paul in writing to the Corinthians says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."*GCDB March 19, 1891, page 172.1*

Now we desire that loveliness of character which can be found only in Christ. We find that this union in which we are held - with the flesh - is not a pleasant union, but the husband to whom we are wedded is a task-master, he is a tyrant who grinds us down so that we have no liberty. The flesh is tyrannical, and it holds us down, and makes us do, not as we wish to do, but as it wishes us to do. When we by the aid of Christ come to feel that this union is a galling bondage, then we awake to the real state of our condition, and realize that whereas it may have satisfied us for a time, now we hate it, and desire to rid ourselves of it, and become united to Christ.*GCDB March 19, 1891, page 172.2*

But here is where the difficulty comes in. It is expressed in the words of *James 4:4*. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Do you think that it is vain that Christ hath said, "What communion hath light with darkness? and what concord hath Christ with Belial?" Now while we still remain in the flesh we desire to take the name of Christ. Of course it is impossible for us to really be joined to Christ and still cling to the body of sin, although to outward appearance we may be able to do it. We cannot actually be united to Christ and the world at the same time. We cannot have Christ for our husband, and at the same time be living with the world.*GCDB March 19, 1891, page 172.3*

But we can take the *name* of Christ and at the same time retain the sins of

the flesh. But the law will not justify a person who does this, - who takes the name of the one man, and at the same time lives with another. The law of God does not justify us in taking the name of Christ, and in living with the flesh. Are we justified then in taking the name of Christ, - in saying that we are united to Christ, and at the same time in living in union with the body of sin? No, certainly not.*GCDB March 19, 1891, page 172.4*

Here again we find how the law is guarded at every step in this matter of justification by faith in Christ. Here every possibility is cut off for a person to say, - I am Christ's and Christ is mine, and no matter what I do, it is Christ that does it in me. No; that is not so. We cannot charge any sin to Christ; he is not responsible for any sin, for the law does not justify us in committing any sin. So we see that justification by faith is nothing else but bringing a person into perfect conformity to the law. Justification by faith does not make any provision for transgression of the law.*GCDB March 19, 1891, page 172.5*

But we will proceed to consider the case of those who have been unconscious of the claims of the law, while professing it. Paul speaks to those who know the law, and who make their boast in the law, and profess to exalt the law, and at the same time they are so blind to the requirements of the law, that they have thought they could profess Christ, and live in sin. It is not always those who profess to fear that the honor of the law will be lowered, that realize its claims to the fullest extent. Some have even preached the law, and have at the same time thought that they could live in the indulgence of the lusts of the flesh, while thinking that they were united with Christ.*GCDB March 19, 1891, page 172.6*

Now Christ has been set before us, and we see that we cannot be united to Christ and the body of sin at the same time. Then we say that we will give up that first husband, - the body of sin, and become united with Christ. But how can we get free from this body of sin, - this first husband? We cannot cause it to die by simply saying that we wish it were dead. The woman who has a loathing in her heart for her husband, because he is a brutal tyrant, cannot cause herself to be separated from him by simply desiring it. It is a good thing to want to serve Christ, if we have counted the cost, and know that we are sick and tired of the old life, and want to begin a new life, and live with Christ; for when we come to that point, we can easily find out how it can be done.*GCDB March 19, 1891, page 172.7*

Christ comes to us, and he proposes a union with us. That is lawful, because he is the only one who really has any claim upon us, and therefore while we are living in this base connection with the body of sin, he can lawfully come to us, and beg us to be united with him. But here we are united with this body of sin, and the law will not justify us in becoming united to Christ till that body of sin is dead.*GCDB March 19, 1891, page 172.8*

For note again what is implied in the figure of the marriage. When two persons are united in marriage, they become one flesh. This is a mystery. Paul says that it is: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. *This is a great mystery: but I speak concerning Christ and the church.*" This is the thought that is held before us in this figure of marriage. For we twain - ourselves and the flesh - are so completely joined together that we are no longer twain, but one flesh, and our life is just one. *GCDB March 19, 1891, page 172.9*

Look back over your life and see if there is any time in it where you can see that it has been separated from sin. It has been a life of sin. Sin has ever been a part of your life. We have only one life, and that has been sin. Therefore, so closely have we been united with sin, that there has been only one life between us, - we twain have been one flesh. Then the only way by which we can get rid of this body of sin, - which is one with us, is to die too. That is how it is that the apostle says, - that we are become dead to the law by the body of Christ. For that union with the flesh was really unlawful, and the law had a claim against us for that union. It will put us to death for that union. We are dead in Christ, and the body of sin dies also. *GCDB March 19, 1891, page 173.1*

In chapter six we read, "Our old man is crucified with him, that the body of sin might be destroyed." Christ in his own flesh bare our sins in his body on the tree. He takes our sins that they may be crucified with him, that the body of sin may be destroyed. We consent to die. We acknowledge that our life is forfeited to the law, and that the law has a just claim upon us. Then we voluntarily give up our lives so that this hated body of sin may die. We loath the union with it so much that we are willing to die in order that it may die too. *GCDB March 19, 1891, page 173.2*

"Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." *Therefore as we die with Christ, we are raised also with Christ.* But Christ is not the minister of sin, so while he will crucify the body of sin, he *will not raise it again, and the body of sin is destroyed.* Thus we rise, the union between us and Christ complete, that henceforth we should bring forth fruit unto God. *GCDB March 19, 1891, page 173.3*

"Now we are delivered from the law, that being dead wherein we were held." What is dead? The body of sin! It was because we were united to that body of sin that the law had somewhat against us. Notice; God does not have any hatred against us. God does not have any desire to punish us, but he cannot endure sin. His law must condemn sin, and since we have identified ourselves with sin, so that we were one with it, in condemning sin, he



necessarily condemned us; and so long as we lived a life of sin, that condemnation necessarily rested upon us. But as we have already shown, we have a choice as to when we will die, and we have chosen to voluntarily give up our lives to him, while we can have his life instead. *GCDB March 19, 1891, page 173.4*

When our lives have been given up to the law, the claim that the law had against us is satisfied, because now, the body of sin being dead, we are delivered from the law, just as the woman whose husband is dead, is loosed from the law of her husband, so that she can be united to another. But the same law that held her to that first husband, unites her to the second. So it is in this case. The same law that bound us to the body of sin, now witnesses to our union with Christ. *Romans 3:21*. That perfect law witnesses to the union with Christ, and justifies it. And so long as we remain in Christ, it justifies us in that union, showing that union with Christ is conformity to the law. *GCDB March 19, 1891, page 173.5*

And the power of Christ is able to hold us in that union. "Now if we be dead with Christ, we believe that we shall also live with him." *Romans 6:8*. We became united to Christ in the act of death. By that death, the bond that united us with our first husband, - the body of sin, was broken, - the body of sin was destroyed, and now we rise with Christ. *GCDB March 19, 1891, page 173.6*

We believe that we shall live with him? Why do people get married? That they may live together. Then, because we have been united by death with Christ, we believe that now since we are risen with him, we shall live with him. Notice further, - when two are united, they two are no longer twain, but *one flesh*. Christ "makes in himself of twain one new man, so making peace." *Ephesians 2:15*. We are his, Christ and we are one, and therefore together we make one new man. Now who is the one? *Christ is the one*. *GCDB March 19, 1891, page 173.7*

Well might Paul say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." *Galatians 2:20*. It is Christ now, not we. Thus we are the representatives of Christ on earth. This is why Christ in his prayer in the garden, prayed, that "they may be made perfect in one: and that the *world may know* that thou has sent me, and hast loved them, as thou hast loved me." *GCDB March 19, 1891, page 173.8*

How may the world know this? From the Bible? - No; for the world does not read the Bible; and therefore God hath put us in the world as the light of the world. The Bible is a light and a lamp, but not to those who do not take it. We take the word of Christ, we feed upon it in spirit, and bring Christ into our hearts, and thus effect the union; and then the light shines forth to the world, and the world knows that Christ has been sent as a divine Saviour. *GCDB*

We pass over a few verses. The apostle shows that while the motions of sins were by the law, it is not because the law is sinful, but because the law is holy. By the law is the knowledge of sin. Paul was once alive in carnal security, serving God, as he thought; but when the commandment came, then sin abounded, and he died; and this law which was ordained for life, because it justifies the obedient, he found had nothing but death for him, because he had not really been obeying it. That is why he says, "The law is holy, and the commandment holy and just, and good." *GCDB March 19, 1891, page 173.10*

But note; before this time Paul had been one who honored the law, he had made his boast in the law, and therefore he writes to those who know the law, - to those who have been striving with all their might to keep the law; and yet, they are the ones who have to be delivered from the law. Why? Because while making their boast in the law, through breaking it, they dishonored God. *GCDB March 19, 1891, page 174.1*

Now we shall still serve, but how? - not the way we did before, in the oldness of the letter, but in the newness of the spirit. That means that our very service to the law is something that we have got to be delivered from. Why? - Because it has been simply a forced service; it has been simply in the oldness of the letter; there has not been spirit and life in it. It has not been of Christ, therefore it has been sin. We boasted in the law, and we professed to keep the law, yet that very service was sin, and we must be delivered from that kind of service to the law, to serve in the right way. So now we serve in newness of spirit, and not in the oldness of the letter. *GCDB March 19, 1891, page 174.2*

In the latter part of the chapter, the apostle shows what that oldness of the letter is from which we must be delivered. "I am carnal, sold under sin." We do great violence to the apostle Paul, that holy man, when we say that in this he is relating his own Christian experience. He is not writing his own experience now that he is united with Christ. He is writing the experience of those who serve, but in the oldness of the letter, and while professedly serving God, are carnal, and sold under sin. *GCDB March 19, 1891, page 174.3*

A person sold under bondage is a slave. What is the evidence of this slavery? "For what I would, that do I not; but what I hate, that do I.... For the good that I would, I do not; but the evil which I would not, that I do." Have we ever had any such experience as that in our so-called Christian experience? Yes; we have fought, but with all our fighting, did we keep the law? No, we have made a failure, and it is written upon every page of our lives. It is a constant service, but at the same time it is a constant failure. *GCDB March*

19, 1891, page 174.4

I fail, I make a new resolution, - I break it, and then I get discouraged, then make another resolution, and break that again. We cannot make ourselves do the thing we want to do by making a resolution. We do not want to sin, but we do sin all the time. We make up our minds we will not fall under that temptation again, and we don't - till the next time it comes up, and then we fall as before.*GCDB March 19, 1891, page 174.5*

When in this condition, can we say that we have hope, and that we "rejoice in hope of the glory of God"? We do not hear such testimonies, - it is solely of what we want to do, and what we have failed to do, but intend to do in the future. If a person has the law before him, and acknowledges that it is good, and yet does not keep its precepts, is his sin any less in the sight of God than the sin of the man who cares nothing for the law? No.*GCDB March 19, 1891, page 174.6*

What is the difference between the would-be Christian, who knows the law, but does not keep it, and the worldling who does not keep the law, and does not acknowledge that it is good? Simply this: We are unwilling slaves, and they are willing slaves. We are all the time distracted and sorrowful, and getting nothing out of life at all, while the worldling does not worry himself in the least.*GCDB March 19, 1891, page 174.7*

If one is going to sin, is it not better to be the worldling, who does not know that there is such a thing as liberty, than to be the man who knows that there is liberty, but cannot get it? If it has got to be slavery, if we must live in the sins of the world, then it is better to be in the world, partaking of its pleasures, than to be in a miserable bondage, and have no hope of a life to come.*GCDB March 19, 1891, page 174.8*

But thanks be unto God, we can have liberty. When life becomes unbearable because of the bondage of sin, then it is that we may hope, for that leads to the question, "O wretched man that I am! who shall deliver me from the body of this death?" Mark; there is deliverance. "I thank God through Jesus Christ our Lord." Christ came that we might have life. In him is life. He is full of life, and when we are so sick of this body of death, that we are willing to die to get rid of it, then we can yield ourselves to Christ, and die in him; and with us dies the body of death. Then we are raised with Christ to walk in newness of life, but Christ who is not the minister of sin will not raise up the body of sin; so it is destroyed, and we are free.*GCDB March 19, 1891, page 174.9*

Let all your sinful passions go, and believe that Christ will give you something so much better than they are, that you will have an unspeakable joy. Not only will there be joy now, but there will be joy through all eternity, a song of joy for the precious gift that he has given.*GCDB March 19, 1891, page 174.10*

Christ has condemned sin in the flesh, and by faith we take him and live with him. That is a blessed life. Take hold of Christ by faith and live with him.*GCDB March 19, 1891, page 174.11*

**March 20, 1891**

**VOL. 4. - BATTLE CREEK, MICH., FRIDAY, - NO. 13**

**GENERAL CONFERENCE PROCEEDINGS**

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**FIFTEENTH MEETING**

No Authorcode

THE fifteenth meeting of the Conference convened at 10:30 A. M., March 19. Elder A. J. Breed led in prayer.*GCDB March 20, 1891, page 175.1*

After the reading of the minutes, the Committee on Education presented the following report in regard to recommendations 3, 4, 7, and 8 of the report of the Committee on Home Missions and Bible Work, found on page 70 of the BULLETIN, that had been previously referred to them*GCDB March 20, 1891, page 175.2*

We recommend, That the arrangement of a correspondence course of instruction with special reference to the needs of those who desire to prepare for Bible reading work, be referred to the Faculty of Battle Creek College for such favorable action as may seem to them to be practicable.*GCDB March 20, 1891, page 175.3*

We recommend, -*GCDB March 20, 1891, page 175.4*

1. That our educational institutions provide a suitable course of instruction, covering a period of two years, for the benefit of those preparing for Bible reading work.*GCDB March 20, 1891, page 175.5*

2. That this be followed by six months' instruction at the Sanitarium in hygiene, which shall include Physical Culture, Dietetics, Healthful Cookery, Healthful Dress, Causes of Disease, Bible Hygiene, etc*GCDB March 20, 1891, page 175.6*

3. That in the case of those who show a fitness for the work, a further six months be spent in one of the training schools for Bible reading workers, already suggested.*GCDB March 20, 1891, page 175.7*

4. That those pursuing these courses be under the direction of the Mission Board.*GCDB March 20, 1891, page 175.8*

The Committee on Distribution of Labor presented a partial report as

follows:-*GCDB March 20, 1891, page 175.9*

To the General Conference.*GCDB March 20, 1891, page 175.10*

BRETHREN: Your Committee on Distribution of Labor has spent much time and thought in endeavoring to find laborers to fill the important openings which exist in many parts of the field, without crippling the work in other places.*GCDB March 20, 1891, page 175.11*

The wants of the different fields, and the circumstances of the different laborers, have been weighed as carefully as it was possible for us to weigh them.*GCDB March 20, 1891, page 175.12*

We would recommend, -*GCDB March 20, 1891, page 175.13*

1. That Elder J. N. Loughborough go to Illinois and take the presidency of that Conference, made vacant by the resignation of Elder Kilgore.*GCDB March 20, 1891, page 175.14*

2. That Elder W. B. White go to Nebraska and take the presidency of that Conference.*GCDB March 20, 1891, page 175.15*

3. That Elder C. L. Boyd go to Tennessee, and take the presidency of the Tennessee River Conference.*GCDB March 20, 1891, page 175.16*

4. That Elder F. M. Roberts go to Virginia, and take the presidency of the Virginia Conference.*GCDB March 20, 1891, page 175.17*

5. That Elder J. G. Wood make Indiana his field of labor.*GCDB March 20, 1891, page 175.18*

6. That Elder C. McReynolds go to Arkansas, and take the presidency of that Conference.*GCDB March 20, 1891, page 175.19*

7. That Elder D. C. Babcock go to West Virginia and take the presidency of the Conference and tract society, made vacant by the resignation of Elder W. J. Stone.*GCDB March 20, 1891, page 175.20*

8. That Elder O. A. Johnson take the presidency of the South Dakota Conference, and continue his work for the Scandinavians in the Northwest.*GCDB March 20, 1891, page 175.21*

9. That Elder J. M. Cole remain in the North Pacific Conference.*GCDB March 20, 1891, page 175.22*

10. That Elder F. M. Wilcox go to California and connect with the Sabbath-school work.*GCDB March 20, 1891, page 175.23*

11. That Elder D. H. Oberholtzer make Ohio his field of labor.*GCDB March 20, 1891, page 175.24*

12. That Elder Daniel Nettleton return to Nebraska and make that his field of labor.*GCDB March 20, 1891, page 175.25*

13. That Elder M. G. Huffman make Illinois his field of labor.*GCDB March 20, 1891, page 175.26*

14. That Elder Wm. Covert make Indiana his field of labor.*GCDB March 20, 1891, page 175.27*

15. That Elder O. J. Mason make Illinois his field of labor.*GCDB March 20, 1891, page 175.28*

O. A. OLSEN,	J. N. LOUGHBOROUGH,	]
S. N. HASKELL,	H. W. DECKER,	]
W. C. WHITE,	A. R. HENRY,	]
R. A. UNDERWOOD,	H. P. HOLSER,	] Committee
R. M. KILGORE,	J. H. MORRISON,	]
E. W. FARNSWORTH,	J. W. RAYMOND,	]
D. T. JONES,	E. H. GATES,	]
A. T. ROBINSON,		]

Moved by Captain Eldridge that the unfinished business of the Conference be taken up. Thereupon the discussion on the propositions on page 92 of the BULLETIN was resumed.*GCDB March 20, 1891, page 175.29*

L. C. Chadwick asked the committee to state just what they mean by the report under consideration. He said the large share of one meeting had been spent in discussing the propositions, and yet a good many do not really know just what they are aiming at. In the last meeting it was said that it was not intended to strike at any of our organizations. If these propositions do not mean that all our organizations, aside from the church, should be discontinued, what do they mean? Would like to have the matter clearly defined so that the Conference can tell what it is acting upon.*GCDB March 20, 1891, page 176.1*

E. J. Waggoner said that the propositions were put before the Conference in order to define what religious liberty really is. You may be surprised if I tell you that we will yet see men in the dungeon and whipped on the chain gang in the name of religious liberty. Men were once put to death in the name of Christianity, and the indications are that what is now popularly denominated religious liberty will sooner or later revive the same persecutions.*GCDB March 20, 1891, page 176.2*

There can be no religious liberty except as we obtain it through Christ. What relation do we sustain to government? Civil government has nothing to do whatever with religion. We have nothing to ask of governments, but they have every thing to ask of us. Do we ask them to give us religious liberty? We already have it, if we believe in Christ. Was Paul free in Christ when in the hands of the despotic power of Rome?*GCDB March 20, 1891, page 176.3*

What do we go before Congress for? To stop the passage of laws that will abridge our religious liberty? These laws cannot stop the gospel. Everything works for its advancement. Will these laws interfere with our liberty to believe, preach, etc.? We want to work as though we believed God was in this work. The Spirit of God will work on these men, and if we had more confidence in that, we would have less fear of these laws; and we should simply take the opportunity of these laws to preach the gospel.*GCDB March 20, 1891, page 176.4*

How shall we appear? as citizens or Christians? If as citizens, it is votes and money that will win. But if we go depending on the power of God, we can be safe. And when the power of the gospel will not influence men, then it is time for us to cease. Shall we go before them as citizens or Christians? - Both; but as citizens of the heavenly common-wealth only. We should appear as Christians and that alone. The Bible says we are strangers and pilgrims here. Can we be citizens of two countries at once?*GCDB March 20, 1891, page 176.5*

Our work is to preach the gospel. How would it have been if Paul had spent his time in lobbying, that he might have freedom to preach the gospel? Sometimes our plans get in the way of God's work. Abraham planned, but his plans got in the way of God's plans, so he had to quit his planning, and just believe that what God had promised he was able also to perform.*GCDB March 20, 1891, page 176.6*

Elder A. T. Jones said that when we appear before Congress there is a sense in which we appear as citizens; that while we are citizens of heaven, it is also true that we are citizens of the government, and have a right to appear as such; but we want something to appear with. The truth which we present there on religious liberty is the truth that God has committed to the Seventh-day Adventist Church, - the third angel's message, and we should give credit where it belongs. If it were not for the truths of the third angel's message we would all be in favor of religious legislation ourselves.*GCDB March 20, 1891, page 176.7*

Brother Chadwick asked if when Elder Jones appeared before Congress he appeared in the capacity of a church.*GCDB March 20, 1891, page 176.8*



Elder Jones replied that when he went there he appeared as a Seventh-day Adventist and as representing the Seventh-day Adventist Church.*GCDB March 20, 1891, page 176.9*

He said that he is a member of the National Religious Liberty Association and believes that it has a place and can do a good work as an agent of the church, but that in all such work we should guard against the idea of not giving the Seventh-day Adventist Church the credit of holding these principles, and should not hesitate to declare the whole truth on all proper occasions.*GCDB March 20, 1891, page 176.10*

The meeting adjourned.*GCDB March 20, 1891, page 176.11*

#### **HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS**

No Authorcode

#### **FOURTH MEETING**

No Authorcode

THE fourth meeting of the association was held Thursday, March 19, at 3 P. M. Elder J. N. Loughborough led in prayer. The president being absent, Elder W. H. Wakeham was appointed to the chair *pro tem*. The minutes of the last meeting were read and approved.*GCDB March 20, 1891, page 176.12*

The discussion on the motion to amend Section 1, Art. IV., of the Constitution (BULLETIN, page 126), by striking out the words, "of good moral character," was resumed. At this point Dr. Kellogg, the president, arrived, and occupied the chair.*GCDB March 20, 1891, page 176.13*

As finally amended and adopted, Section 1, Art. IV., reads as follows:-*GCDB March 20, 1891, page 176.14*

Any person who is in harmony with the object of this association may become a member of the association by signing the teetotal pledge.*GCDB March 20, 1891, page 176.15*

Section 1, Article II., of the By-laws was amended by substituting the word "inviolate" for the word "religiously."*GCDB March 20, 1891, page 177.1*

Section 2, Article II., was amended by striking out the word "annual."*GCDB March 20, 1891, page 177.2*

Article 5 of the Constitution was amended by substituting the word "regular" for "annual."*GCDB March 20, 1891, page 177.3*

Article 3 of the By-laws was amended by changing the word “annual” to “bi-ennial.” *GCDB March 20, 1891, page 177.4*

The report of the Committee on Resolutions was taken up. Resolution three was amended by substituting for “Executive Board,” the clause, “as provided for in the Constitution.” *GCDB March 20, 1891, page 177.5*

The report, as amended, was adopted. The following further report was then offered by the committee: *-GCDB March 20, 1891, page 177.6*

Whereas, The cry of hundreds of neglected orphans has reached our ears calling for a home, and proper education; and, *-GCDB March 20, 1891, page 177.7*

Whereas, It is a part of pure and undefiled religion to care for the fatherless; therefore, *-GCDB March 20, 1891, page 177.8*

1. *Resolved*, That we urge the necessity of the immediate establishment of a place of refuge for our homeless ones. *GCDB March 20, 1891, page 177.9*

2. *Resolved*, That we call the attention of the General Conference to this matter, and request that body to appoint a committee to take into consideration the plans that may be presented for the erection of such an institution. *GCDB March 20, 1891, page 177.10*

3. *Resolved*, That we suggest that the name of this institution be “The James White Memorial Home.” *GCDB March 20, 1891, page 177.11*

Whereas, There is a general demand on the part of our people for practical instruction in health and temperance principles; therefore, *-GCDB March 20, 1891, page 177.12*

4. *Resolved*, That we ask the Executive Board to arrange with the various Conference officers for the holding of institutes in which shall be taught Bible hygiene, healthful cookery, physical culture, social purity work, etc; and further we, *-GCDB March 20, 1891, page 177.13*

Recommend, That where such institutes are held, our churches select one or more from their number, having some interest in this line of work, and some ability to teach, and urge them to attend, to fit up for home missionary work in this department. *GCDB March 20, 1891, page 177.14*

Whereas, Much good may be accomplished in promulgating the principles of the Association by the circulation of the various pledges of the Association; therefore, *-GCDB March 20, 1891, page 177.15*

5. *Resolved*, That we ask the Executive Board to prepare, in a suitable and

uniform style, the following pledges: "The Teetotal Pledge," "The Anti-Rum and Tobacco Pledge," "The Social Purity Pledge," "The Vegetarian Pledge," and "The Children's Pledge." *GCDB March 20, 1891, page 177.16*

Whereas, There is great danger that unqualified persons may undertake to engage in various lines of medical missionary work, and that much harm may result therefrom; therefore, -*GCDB March 20, 1891, page 177.17*

6. *Resolved*, That only such persons should publicly engage in medical missionary work as have received credentials from the Executive Board of this association or are employed by some of the officers of this association. *GCDB March 20, 1891, page 177.18*

A motion to adopt opened the report for discussion. Resolution one called out remarks from various ones upon the importance of such a move as the one recommended. Elder Wakeham said on resolution two that there was a general interest on the part of the people for instruction in cookery and temperance. He had fifty calls to lecture, for every one he had been able to fill. *GCDB March 20, 1891, page 177.19*

Elder Loughborough said that one great hinderance to the progress of health reform among us was the fact that people did not understand the principles of healthful cookery. *GCDB March 20, 1891, page 177.20*

Brother Wessels of South Africa said that as this association was now International in name, he hoped it would be international in character; and that not only America, but foreign fields as well, would reap the benefit of the instruction proposed by the resolution. *GCDB March 20, 1891, page 177.21*

A motion to lay resolution six on the table, was lost, as was also a motion to refer it back to the committee. After much discussion, the report was adopted. *GCDB March 20, 1891, page 177.22*

The Nominating Committee recommended the following-named persons for officers of the association, all of whom were elected:-*GCDB March 20, 1891, page 177.23*

For President - Dr. J. H. Kellogg. *GCDB March 20, 1891, page 177.24*

Vice President - W. H. Wakeham. *GCDB March 20, 1891, page 177.25*

Field Secretary - W. H. Wakeham. *GCDB March 20, 1891, page 177.26*

Recording Secretary - Mrs. E. H. Whitney *GCDB March 20, 1891, page 177.27*

Treasurer - Good Health Publishing Co. *GCDB March 20, 1891, page 177.28*

Corresponding Secretaries - Mrs. D. T. Jones, Laura Bee *GCDB March 20, 1891, page 177.29*

Executive Committee. - J. H. Kellogg, D. T. Jones, W. H. Wakeham, S. N. Haskell, R. C. Porter, W. C. White, L. McCoy, L. C. Chadwick, E. H. Whitney. *GCDB March 20, 1891, page 177.30*

A. O. TAIT, ]

M. H. BROWN, ] *Committee.*

F. L. MEAD, ]

The meeting then adjourned. *GCDB March 20, 1891, page 177.31*

## OUR ORPHANS

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(Concluded.) *GCDB March 20, 1891, page 177.32*

I DARE say there has been a great deal done, that is not all apparent. Doubtless a great many orphans have been helped, and a great many widows have been cared for. I do not mean to intimate that nothing has been done; but the question is, Are we doing all we ought to do? I am convinced that we are not. I want to call your attention to some proofs I have here that we have need of doing something more. When we were a small people, it was possible to find homes readily for all those who might be left without father or mother; but we have come now to be a large denomination, - 40,000 or 50,000, - and it is not so easy to find homes for them. Unless there is some systematic plan by which they will be sought out, they will be neglected, and very often will drift away from God and the truth. *GCDB March 20, 1891, page 177.33*

I have recently sent out several hundred letters to different persons in the denomination, - to ministers, to tract society workers, church elders, and to all whose names I could get, who I thought could give me information; and I have received information from these persons concerning some 225 orphans. Now I know that there is a larger number of orphan children in the denomination than that; I am satisfied that there are three or four times as many; because, from statistics gathered from the *Review and Herald* it is found that within the last five years, 774 have been made orphans. The *Review* makes a note of 774 orphans. And the leading men of this denomination do not know of but about 225 of them. The 300 deaths reported each year, probably represent not less than 400 deaths; for we do not get a report of all that die. It is estimated that only about three-fourths of the deaths are reported to the *Review*. The number of deaths reported in the

last five years would represent 1,000 orphans made in the same length of time. Of course, it would be impossible to make a home large enough to take in all these orphans; but there are many of them that are specially worthy. I want to read you some of the data gathered from the letters which I have received.*GCDB March 20, 1891, page 177.34*

Of the 536 letters sent out within the last few weeks seeking information respecting the number and circumstances of orphans among us, I have received ninety-six replies giving information concerning 222 orphans. Of these 126 were fatherless, sixty-one motherless, and thirty-five had lost both parents.*GCDB March 20, 1891, page 178.1*

In one instance, I find a mother left with two children, six and eight years of age. She has been a widow for six years. She has no income, and she is bound to try to keep them herself. She leaves them at home while she goes out to toil all day. She comes home tired, at night, and goes away early in the morning. Those children may be worse off than if they had no mother.*GCDB March 20, 1891, page 178.2*

Now here is another case; a little girl, both her father and mother dead. They were both Sabbath-keepers, and have been dead for some time. Where do you suppose that little girl is? She is living with a woman who is not a Sabbath-keeper, and is wholly at the mercy of a stranger. She is not likely to be reared up to become a worker for God.*GCDB March 20, 1891, page 178.3*

Here is another case of four little children from ten to thirteen years of age, - just the age when they need proper supervision. The mother has been dead for seven years, and the father for ten years. The father died when the youngest child was one year old; and since that time those children have been drifting about among strangers, have been at the mercy of the world entirely since that time. And the writer of the letter mentions the fact that they ought to be put in an orphans' home.*GCDB March 20, 1891, page 178.4*

Here is another case of four children. The father has been dead for one year. They vary in age from four to seven years. The mother is blind, entirely at the mercy of strangers. They are simply cared for by charity, with nobody to train and educate them. Just think of four little orphans with a blind mother!*GCDB March 20, 1891, page 178.5*

Here are four more little children, varying in age from four to fourteen. The father and mother are both dead, and they are cared for by a poor grandfather.*GCDB March 20, 1891, page 178.6*

Here is another case of a little girl; the mother has been dead for two years. Her father is insane. What sort of care can that little girl have.*GCDB March*

20, 1891, page 178.7

Here are three children, four, nine, and eleven years of age; the father has been dead for three years, and the mother is trying to care for them! And this is the property with which she is trying to raise and educate those children: two acres of land, two cows, and three calves. Trying to educate those three children, clothe them, and train them. The children need a home, and it would seem that the mother needed a home too.*GCDB March 20, 1891, page 178.8*

Here is another little girl eight years of age; both of her parents are dead. She is living with an aunt; but the husband of the child's aunt does not want the child. So you see what an uncomfortable position that little girl is in. A child that is not wanted. She is doubtless made to feel it every day of her life.*GCDB March 20, 1891, page 178.9*

I will mention another case that is worse than orphanage. Three young children, the father ran away some time ago and left the family to be cared for by the mother, and charity. And how do you suppose she does it? A neighbor said to this mother, "Here are two acres of land; if you will clear that land you may have it." And she is working chopping and grubbing, trying to clear that land.*GCDB March 20, 1891, page 178.10*

The story is too pathetic to continue longer. I find that I have gathered the names of 222 orphans, and many of them are cases like those I have mentioned to you. These are only illustrative, typical cases. There are a large number of other cases that are just as bad as these are. There have been reported just about one-fifth of the orphans that have been made in the last five years; and there must be a very much larger number of forgotten orphans that are not being cared for, than are reported. Nobody knows anything about them. I found when I came to talk to presidents of Conferences, that they did not know whether there were many orphans in their Conferences or not. They did not know, but they would write and see. It seems to me it is time we begun to do something for them.*GCDB March 20, 1891, page 178.11*

Now I suppose by this time, if you are interested in this subject at all, you will begin to inquire what are the advantages of an orphans' home? What sort of plan have you for an orphans' home?*GCDB March 20, 1891, page 178.12*

I have given quite a good deal of thought and study to this subject. My wife and I have given considerable attention to this work for a number of years. We have been planning to raise forty or fifty children ourselves. Just as fast as we get any money, we will invest it in children. I have done that for several years. Every single dollar that can be saved from other necessary expenses goes into the education of children. I do not believe we have any right to

accumulate money. I think as long as we are well, and have God's blessing upon our work, it is our duty to spend what we earn in God's work. I do not believe that in this age any man has a right to accumulate money.*GCDB March 20, 1891, page 178.13*

Now the idea that we have of an orphans' home, is a place where children shall have the best possible development in physical, mental, and moral training; where they will have the best possible hygienic surroundings. Let us consider for a moment these three points, physical, mental, and moral training.*GCDB March 20, 1891, page 179.1*

How are children usually trained physically? How many of them get proper food to start with? Our plan is to give the children the most perfect hygienic diet. Somebody has been whispering around that I have been taking children to experiment on. I would like to have you come up and see what the results of our experimental work are. We are experimenting in a certain sense, but we do not consider it any experiment at all; for what the Lord says, we believe is true. We believe that a vegetarian diet is the best diet, and that by and by our people will eat no flesh food. If the Lord wants us to come there by and by, we should be willing to get there just as soon as we can, instead of compelling the Lord to push and pull us along. We should be reaching out for the good time coming, instead of waiting and hanging along by the flesh pots just as long as we can. We endeavor to give our children the best possible diet. We find the average cost to be about \$1 or \$1.25 each per week. That is not very expensive. We seek to give them every possible advantage from a physical standpoint. We train them daily in gymnastics and work.*GCDB March 20, 1891, page 179.2*

In the matter of mental training, we propose to train our children in the natural way; instead of cramming them, putting them through so much of arithmetic, grammar, etc., teach them to investigate; teach first their senses, train them to see, to feel, and to observe. That is the way a child naturally begins. A child naturally uses its percepts first. In this way a child learns to think for himself. Most people have been educated to think as somebody else thinks. We propose to educate these children in such a way that they will be original thinkers; and their whole course of education is planned upon that idea. And you would be astonished to see how well this plan works, if you begin soon enough.*GCDB March 20, 1891, page 179.3*

We propose that our children shall have proper moral training. We are trying all the time to *re-form* the children, and to *re-form* people. Now how much better it would be to *right-form* them, or *well-form* them, in the first place, instead of devoting all our time to *re-forming*. Then we should not have to *re-form*. It is a great deal more difficult to *re-form* than it is to *well-form*. When a child goes in the wrong way year after year, his mind gets crooked and bent, and it is next to impossible to bring it back again to the straight line of truth. It

is only a miracle of grace that can do it. *GCDB March 20, 1891, page 179.4*

People talk about *good* children and *bad* children, as though they were accidents. Good children and bad children are made; they are manufactured, just as are the clothes they wear, to a very considerable degree. It is possible to make good children bad, by bad education and bad surroundings. Good children are not accidents, any more than scholars are accidents. Bad boys and bad girls are not accidents, any more than good mathematicians are accidents. It is a matter of education chiefly. Children may be trained in right-doing, until right-doing comes to be a habit. The bad boy or the bad man is bad because there is a sort of inside compulsion to be bad. That is the reason. He feels impulses to wickedness that he cannot resist, because his impulses are stronger than his will. If you train that child in such a way that he has impulses to good deeds, instead of bad, he will be good. What makes the soldiers in an army march right into the cannon's mouth, while the grape shot is sweeping them down on all sides? What impels them to go straight along to death? It is largely habit. They have been taught to march in step. The order is, "Left, left," and the movement carries them right along. That is just exactly what you can do with children, to a very considerable degree, by forming habits of right doing. *GCDB March 20, 1891, page 179.5*

We talk a great deal about total depravity. There is no such thing as *total* depravity. That is an idea that belongs to the Middle Ages. It certainly does not belong to our faith, and I am glad to see it is being dropped out of the faith of most evangelical denominations. In the average child there is no such thing as total depravity. *GCDB March 20, 1891, page 179.6*

Now in our home we have matters arranged so that everything is done systematically. The children get up at a certain hour, they have their bath at a certain hour, and after the bath there is something else to do. When the hour comes for play, they have a systematic play, - play that is doing them good in a pleasant way. And so on, all day long, the children have something to engage their attention every moment. They have no time left for mischief; their time is wholly occupied in following out the day's program. *GCDB March 20, 1891, page 179.7*

A point which we must impress upon the child is that he must do right because it is right, and that religion consists in doing good. There are a great many people trying to be good so they can be saved. There is another class of people spending their lives doing good. Which of these classes of people are generally the best people? The child that is taught to "try to be good so he can be saved" is simply taught to make a safe investment on the other side of Jordan. On the other hand, the child that is taught to *do* good, and his whole life is spent in doing good, he forgets all about himself in trying to do something for other people. It seems to me the man who is closest to God is the man that tries to do what God is doing in lifting up humanity; who runs the



quickest to help the helpless, who is most ready to assist the weak and succor the afflicted, who sympathizes with the suffering, and comforts the comfortless. That is what Christ did when he was on earth. Christ did not talk nearly so much about *being* good, as he did about *doing* good. If a child *does* good, it will be because he has impulses in him that lead him to do good, and then he will be good. *GCDB March 20, 1891, page 179.8*

Certainly there is evidence enough that we need an orphans' home; and we have need of a home for friendless old people. The childish old man and the feeble old woman need care in an institution where they can have supervision, just as much as these helpless children. There are many such among us, old pioneers nearing the end of their life's journey, who need just such care. *GCDB March 20, 1891, page 180.1*

Another point that must be considered, is the cost of such a home. It would not cost so very much to start with. We should make this home different from the ordinary orphans' home. The ordinary orphans' home is often merely a place where a lot of children are herded together, to be kept only a short time for shelter. Our idea is to take children, and furnish them a home, in which they may be trained and educated, and brought up to usefulness. In such a home, manual training could be made a success. As the children grow up, the girls may be taught cookery, nursing, sewing, and all things necessary for girls to know. As the boys grow older, they may be taught the use of tools, farming, printing, etc. So an institution on that plan could be made largely self-supporting. But the question is, Can we afford it? *GCDB March 20, 1891, page 180.2*

We want to call your attention to one or two things which may not have occurred to you. I ask you to see what the Lord has done for us through health reform. The Lord has taken away our tea, coffee, and tobacco. Suppose we should pay for an orphans' society the money that we do not spend for tea and coffee. There are probably not less than 10,000 Seventh-day Adventist families, and each family would save \$25 a year on tea and coffee. \$25 multiplied by 10,000 is \$250,000. How much might we save in sickness if we obeyed the laws of health! *GCDB March 20, 1891, page 180.3*

Let us calculate what the 400 annual deaths in the denomination cost us. The State says that for every death, it loses \$1,000. Certainly one good Seventh-day Adventist is worth \$1,000. So the four hundred deaths would represent \$400,000. Suppose that one fourth of those who die need not die. That is \$100,000. That now makes \$350,000. *GCDB March 20, 1891, page 180.4*

Then statistics show that for every person that dies at least ten persons are sick all the time. Consider how much it costs to have a sick person in the house all the time. There are, then, 4,000 persons sick all the time. We will simply count the time those persons lose while being sick, at \$1 a day, and

will not say anything about doctors' bills, nurses' fees, etc., and we have such tremendous figures that you will hardly believe it, \$1,200,000, - more than a million dollars. Add to this the \$350,000, and we have more than \$1,500,000. Suppose only one third of this expense is unnecessary, and we have the handsome sum of \$500,000, annually, every dollar of which belongs to the Lord as a thank-offering. Let us have a few thousands with which to build a home, and \$10,000 a year afterwards, and we can feed, and train, and educate a hundred orphans from helpless infancy to useful manhood and womanhood, and you have several hundred thousands left for missionary work.*GCDB March 20, 1891, page 180.5*

I want to call attention to the fact that we have no remembrance for that grand old pioneer of this work, Elder James White. Now would it not be a splendid thing to have a memorial home to commemorate the name of Elder White? It is a shame that his name should be forgotten. Do you see very much in the papers about Elder James White? Do you ever hear very much about him? I would like to have you think about that. He worked at fifty cents a day to earn money to pay his expenses to travel and preach the truth. He always economized, saving every way he could, putting his money into the work, and he put his life into the cause. We never expect to have another man that can do what Elder White did.*GCDB March 20, 1891, page 180.6*

Some of us who have connected with these institutions while they have been growing up, may imagine that we have built them. This is a self-deception. The man who prepares the soil, selects the seed, and plants the tree, is the one who deserves the greatest credit. The man who simply tends and nurses the tree may imagine that he has made it, but it is God who has made it grow, and to him and those who did the pioneer work should the praise be given. Those of us who gather under the wide spreading branches of these great institutions, and who eat the fruit of other's work, and enjoy the advantages resulting from the labors of those who are dead and gone, should be the first of all to give due credit to those who did the seed sowing. I trust we should all be glad to see an institution called "The Elder James White Memorial Home for Orphans."*GCDB March 20, 1891, page 181.1*

There is much to be said upon this subject, but I must close, for I have already consumed ten minutes of time of the meeting to follow this.*GCDB March 20, 1891, page 181.2*

In conclusion, let me again urge that while we are thinking and talking about foreign missions and foreign mission work, we shall not forget a duty which lies so close at home as does the proper care of the homeless and friendless orphans who are yearly increasing in number among us, but for whom there has been heretofore no systematic provision made.*GCDB March 20, 1891, page 181.3*

No Authorcode

BY MRS. E. G. WHITE.

DEAR BRETHREN AND SISTERS: I have had a burden in regard to Battle Creek and the places surrounding it, and other places in Michigan. From time to time, light has been given me with reference to the duty of many of our people to leave this place, and go where they can spread the knowledge of the truth. Testimony on this point was given years ago, and why the people have been so backward in heeding it has been a mystery to me. Here is a testimony that was given June 12, 1868:-*GCDB March 20, 1891, page 181.4*

I was shown that a great work might be accomplished in bringing souls to the knowledge of the truth, were proper exertions made. In every town, city, and village there are persons who would embrace the truth if it were brought before them in a judicious manner. Missionaries are needed among us, self-sacrificing missionaries who, like our great Exemplar, would not please themselves, but live to do others good.*GCDB March 20, 1891, page 181.5*

I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ will give us life.*GCDB March 20, 1891, page 181.6*

With many of our brethren and sisters there is a strong inclination to live in Battle Creek. [Many think they are getting the next door to heaven, if they get into Battle Creek. Thus they have expressed it to me again and again.] Families have been coming from all directions to reside here, and many more have their faces set that way. [We can well testify of that, by the inflowing since the last Testimony was given.] Some who have come to Battle Creek, held offices in the little churches from which they moved, and their help and strength were needed there. When such arrive at Battle Creek, and meet with the numerous Sabbath-keepers there, they frequently feel that their testimonies are not needed, and their talent is therefore buried.*GCDB March 20, 1891, page 181.7*

Some choose Battle Creek because of the religious privileges it affords, yet wonder that their spirituality decreases after their sojourn there a few months. Is there not a cause? The object of many has been to advantage themselves pecuniarily, - to engage in business that will yield them greater profits. Their expectations in this particular may be realized, while they have dearth of soul, and become dwarfed in spiritual things. They take no special burden

upon themselves, because they think they would be out of place. They do not know where to take hold to labor in so large a church, and therefore become idlers in their Master's vineyard. [Now mark!] All who pursue this course only increase the labor of those who have the burden of the work in the church. They are as so many dead weights. There are many in Battle Creek who are fast becoming withered branches.*GCDB March 20, 1891, page 181.8*

Some who have been workers, and who have an experience in the cause of present truth, move to Battle Creek and lay off their burden. Instead of feeling the necessity of double energy, watchfulness, prayer, and diligent performance of duty, they do scarcely anything at all. Those who have burdens to bear in the Office, and have not time for duties aside from their work, are obliged to fill responsible positions in the church, and to perform important, taxing labor, which if they do not do, will remain undone, because these others will not take the burden.*GCDB March 20, 1891, page 181.9*

Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not his precious life, should move into towns, and villages where there is little or no light, and where they can be of real service, and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have his witnesses scattered all over the land that the light of truth may penetrate, where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it is more agreeable to them, but should seek to fulfill their high calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one.*GCDB March 20, 1891, page 181.10*

The sole object of this work should not be merely to increase our reward in heaven. Some are selfish in this respect. In view of what Christ has done for us, and what he suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example by sacrificing our own pleasure and convenience for their good. The joy set before Christ, which sustained him in all his sufferings was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master. In so doing we please God, and manifest our love and devotion to him as his servants. He first loved us, and withheld not from us his beloved Son, but gave him from his bosom to die that we might have life. Love, true love for our fellow-men, evinces love to God. We may make a high profession, yet without this love it is nothing. Our faith may lead us even to give our bodies to be burned, yet without self-sacrificing love, such as lived in the bosom of Jesus, and was exemplified in his life, we are as sounding brass and a tinkling cymbal.*GCDB March 20, 1891, page 181.11*

It is not merely the ministers who are missionaries; every soul who has given himself to God is a missionary. Every one ought to feel that he is under obligation to God to win souls to Christ.*GCDB March 20, 1891, page 181.12*

Many of the ministers that labor in different places have little success in winning souls to the truth. What is the reason of this lack? - They have not the living faith that takes God at his word. Those who have this vital connection with God, labor for the one object, - to save souls. They do not merely preach a sermon, but they feel that there is earnest work for them to do. They go to the houses of the people and sit down with the families, taking the Bible with them, and they become missionaries in the home, and wherever they are.*GCDB March 20, 1891, page 181.13*

There are some who need to cultivate adaptability, - they need to adapt themselves to the situation, - and then they can do more good in families than they can while spending so much time in sermonizing. God wants you to take hold of the work, and act like men who carry the burden of souls continually. Then you will work earnestly to bring sheaves to the Master.*GCDB March 20, 1891, page 182.1*

There are families right here in Battle Creek who should be in other places, working for the salvation of souls. Are you not servants of God? Have you not professed to be his servants, the soldiers of the cross of Christ? But whom are you serving? Where are your conflicts? Where are your trials? Where do you meet with opposition? In meeting opposition you are driven to the Lord of heaven for strength and support; you are driven to the gate of heaven, that the bright beams of the Sun of Righteousness may shine into your hearts. Then you will not merely tell what the requirements of God are, but you will tell of his grace and love, of his mercy and joy and peace, which lift you above the temptations that will assail you in every place.*GCDB March 20, 1891, page 182.2*

Here in Battle Creek the church is large, and people cannot be looked after individually as in the smaller churches. Then how important that all who come here should decide not to be a dead weight, a burden, but to catch every ray of light from the throne of God, and to educate, *educate*, EDUCATE themselves, that they may educate others. In doing this, it becomes evident that they are not dead, - they are alive.*GCDB March 20, 1891, page 182.3*

And those who are connected with our institutions here can obtain a deeper experience, through earnest prayer and vital connection with God, that they may distinguish the temptations of the enemy amid the common duties and the business of life. Unless they feel the importance of making the improvement that is essential in their characters in order to be better men every day, and thus be enabled to carry the responsibilities that rest upon them, they will be found on the losing side.*GCDB March 20, 1891, page*

The church, too, should be a living, active, working church. The members should not lay their weight upon others, but each should carry his own burden, and fill his allotted place as a worker together with God. What are you doing? God has given every man his work, and you are not to look to others; you are to look to your Master, - to him who has called you to his service. You are to do his will, notwithstanding that infirmities may be upon you. For we have infirmities, and defects of character, and therefore need the grace of God all the time. *GCDB March 20, 1891, page 182.5*

If this church becomes a living, active church, its members will have a tender care for the youth among them; they will be looking after those whose hands are hanging down, whose feet have gone astray from the true, safe path. They will not stand idle, not knowing what is the matter with their brother or sister. They will have a living interest in the momentous issues that are before us for this time, and there will be a self-sacrificing people here. That is what God wants us to be. *GCDB March 20, 1891, page 182.6*

But some have drifted into Battle Creek whom God has not sent here. If he should speak to them, methinks he would say, as he did to his prophet of old, "What doest thou here, Elijah?" In these words the Lord virtually said to Elijah, "I sent you to Ahab with a message, and how is it that you have strayed away here? Was it because Jezebel threatened to take off your head for bearing the living testimony which resulted in the death of the priests of Baal? What sent you here?" Elijah heard the threats of Jezebel, but he did not wait to hear what God had to say. He fled for his life, and hid in a cave. But God did not leave him there. No, he called him out of the cave, and bade him stand with God upon the mount, and listen to his word. *GCDB March 20, 1891, page 182.7*

Have the members of the Battle Creek church the true missionary spirit? Are they following the example of Christ? He did not remain in the pleasant courts of heaven and leave the world to perish. Do we see his example followed among us? Where are our home missionaries? May the Lord awaken an interest in the hearts of those who are guiding this work, that light may shine in the darkened places. Those who are content to sit under the clear light of truth from Sabbath to Sabbath, and do nothing to diffuse the light, will after a time lose it themselves. If we would keep the light, we must be constantly giving it to others. *GCDB March 20, 1891, page 182.8*

Jesus did not neglect the villages. The record declares that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, ... which ministered unto him of their substance." These accompanied Christ for the purpose of doing

something. I want to know how the people who gather here from Sabbath to Sabbath are going to stand when the judgment shall sit, and the books shall be opened, and every one shall be judged according to the deeds done in the body? I want to know how we shall meet those souls unsaved whom we might have helped and blessed. To God the souls of all are alike precious; there is no respect of persons with him.*GCDB March 20, 1891, page 182.9*

The apostle Paul said, "The love of Christ constraineth us." It was this that impelled him to his arduous labors and burden-bearing in the cause of Christ. Thus he was constrained to carry the light of truth to those that were in darkness. And there is just as much necessity for us to bear burdens, and to feel that we are constrained. The same love that impelled Paul should impel us.*GCDB March 20, 1891, page 182.10*

Are there not families here who will uproot from Battle Creek and go out to settle in some of the adjoining towns and villages, and there exert a saving influence? At first the people of these places may despise the truth, for they have heard much that is false and objectionable in regard to Sabbath-keepers. Now is it not the duty of some who are standing idle here, to go where they can represent Christ and his precious truth? Jesus might have stayed in the courts of heaven till to-day. He might never have come to our world, but he *chose* to do it. And why? Because he loved us. He gave his life for us; and what does he say in the word? - "Love one another as I have loved you."*GCDB March 20, 1891, page 183.1*

When I was at Otsego, I asked the brethren if there were any Sabbath-keepers in the towns and villages around them. They said, not that they were aware of. I answered, "Then there is one thing that I would be aware of. I would see that the light of truth was shining in these places." Let a family move into each place, - a family whose members love Jesus, and who will walk with the cross of Calvary in view, who will lie low at the feet of Christ, because the more humble they are, the clearer will be their views of Christ and his matchless loveliness, and the great sacrifice that he has made to save perishing souls.*GCDB March 20, 1891, page 183.2*

Jesus left the courts of heaven, he laid off his royal robes and his royal crown, to undertake the salvation of the world, to bring many sons and daughters to God. He clothed his divinity with humanity. That was a humiliation; but he came still lower. He was poor; he worked at the carpenter's trade with his father, and in this act gave honor to all labor and to all honest poverty. So let no one, whatever his position, feel at liberty to despise or oppress the poor, or to treat any soul with harshness; for Christ humbled himself to save all.*GCDB March 20, 1891, page 183.3*

No matter where it is, - in the Sanitarium, the publishing house, the College, or any other department, - you are not at liberty to cherish a feeling of envy or

jealousy, or to speak harshly or impatiently. If we are Christians, Christ dwelling in us will lead us to represent him in character; and when the love of Jesus lives in the soul, let me tell you that your harsh spirit, your haughty independence, your authoritative manner, will all be laid aside. You will then feel that you are yourself a sinner, in need of the grace of God, and that he has borne with you, and borne with you long and patiently. *GCDB March 20, 1891, page 183.4*

O, how long he has suffered us! How patient he has been with our mistakes! and yet many of us will do just as the man did who was forgiven the great debt, who went out and took his neighbor by the throat, saying, "Pay me that thou owest!" Such a man fails to remember how much he was forgiven, and he will act out his own impetuous, wicked disposition, and make offenders feel that they are in his power. There is a great deal of this work here in Battle Creek, but we want all who indulge this spirit to understand that unless they are converted, they will never see the kingdom of heaven. *GCDB March 20, 1891, page 183.5*

What is our work in this world? - To win souls to Christ. Hence we are to study the life of Christ, for he is our example. At some of our camp-meetings I have seen men strolling around on the outside of the ground during the time of service. I asked, "Why are you here, instead of listening to the discourse?" "I know all about that subject; I have heard it several times," was the answer. "How do you know," I said, "but that God has given his messenger a word for you?" Such ones are in the position of the rich young man who came to Christ, saying, "What shall I do to inherit eternal life?" The answer was, "Keep the commandments." But he rejoined, "All these things have I kept from my youth up; what lack I yet?" *GCDB March 20, 1891, page 183.6*

Thus many will say, "I have done the best that I knew." Then you should learn of Christ how to do better. If you are doing the best you know, then, for Christ's sake, put yourselves in the channel of light, where the bright beams of the Sun of Righteousness will shine into the heart, and you will know how to do better. God wants us to improve all our powers, and to make use of all the opportunities he has given us for soul-culture. He wants us to learn every day in the school of Christ. *GCDB March 20, 1891, page 183.7*

Every one in the Office of Publication, needs, moment by moment, to receive wisdom from above. If there is light anywhere that he can get, he should be where he can receive it. And when the workers there feel as they should the responsibility of their position, it will make them solemn and prayerful in the doing of the work. They will do their best all the time. *GCDB March 20, 1891, page 183.8*

Now we want light, and we may have it on this occasion if we will open our hearts to receive it. When we have done that, we shall understand that Battle



Creek is missionary ground, and we are laborers together with God. We want to understand better how to work for souls. Right around us there are many, both young and old, that need our help. You can engage in missionary work right here, and thus be learning how to work for others; then you will be prepared to go out of Battle Creek to labor.*GCDB March 20, 1891, page 183.9*

You are not here to gather around you a select few of your favorites, who virtually say, "You praise me, and I will praise you; you help me, and I will help you." In doing this you will leave a large class uncared for, - souls for whom you are responsible before God. When you place yourselves where you should be in order to hear the voice of God, you will come before him every day, saying, "Speak, Lord; for thy servant heareth." "Lord, what wilt thou have me to do?" And the Lord will give you a burden for souls, and will touch your lips as he did those of Isaiah, with a live coal from off his altar.*GCDB March 20, 1891, page 183.10*

There are fields for labor opening everywhere, and calls for schools in every direction. Right in our own State are most favorable openings for missions, places where churches should be built, and the light of truth shine forth. But where is the means to sustain the work?*GCDB March 20, 1891, page 184.1*

There is just as much self-denial required now as when we first started in the work, when we were only a little handful of people, when we knew what self-denial meant, what self-sacrifice meant, when we tried to get out the little papers, little leaflets, that should go to those who were in darkness. There are a few connected with the Office to-day who were with us then. For years we received no wages, except barely enough to furnish us with the plainest food and clothing. We were glad to wear second-hand clothes, and sometimes we had hardly food enough to sustain our strength. Everything else was put into the work. After a time my husband received six dollars a week, and we lived on that, and I worked with him in the cause. Others labored in a similar way.*GCDB March 20, 1891, page 184.2*

Brethren, one after another of the old standard-bearers has fallen, and others have entered into their labors. We do not want you to forget that those men who have grown gray in the cause of God, and still survive, are not to be neglected or ignored. They should be highly esteemed for their works' sake. Those that have come in to take up the work, after it has been made a success, should walk very modestly. They should manifest the spirit of self-sacrifice. God means that the institutions here shall be carried on by self-sacrifice, just as the foundation was laid.*GCDB March 20, 1891, page 184.3*

God wants every one here to receive of his Spirit. He wants to give us of his power. He wants us to acknowledge his dealing with us in the past. We are not to discredit or despise it and go to work in a different way. It is best for us

to work where God works, and to recognize his leadings all the way along, from the time when the mighty cleaver of truth took us out from the world and made us a separate people.*GCDB March 20, 1891, page 184.4*

I repeat that we should be missionaries; we want to "hold the fort." Wherever we can find among us men of ability, we should endeavor to bring them in and connect them with the work; but if they will not seek in every way to catch the light from heaven, that they may know how to lead the people in the right way, God can do without them. He is not dependent upon any human being or human ability. Your ability will never give you an entrance into heaven. The question is, Are you walking with God? Is Christ abiding in your heart? Does the law of kindness proceed from your lips? Do you feel the necessities of those who need encouragement and help? Those who represent the cause must stand high before the people in order to win their confidence; and when, standing in God, you have the confidence of the people, the cause will be built up.*GCDB March 20, 1891, page 184.5*

The God of heaven is the ruler over all. No man or set of men can rule in these institutions in Battle Creek. We want you to know, brethren, that God stands at the head. He will take charge of his own work.*GCDB March 20, 1891, page 184.6*

God has chosen us to be a peculiar people among the nations of the earth, and through us he desires to send the light of truth to all the world. Are you doing your part in the work? God help you to feel that you are to deny self, to sacrifice self, remembering that Jesus for our sake became poor, that we through his poverty might be made rich. Christ is coming, and he is coming to investigate the work of every one, - to see whether it is wrought in God and in an unselfish way, or the opposite.*GCDB March 20, 1891, page 184.7*

God does not want any to engage in this work except those who have the spirit of sacrifice, and who feel that God is with them, and that he has called them to share in the sacred work for this time. I want to see the blessing of God, the dews and the showers of grace, come upon his people in rich measure. Remember, he bids you to bring all the tithes and offerings into the storehouse, and he promises that if you do this, you shall have his blessing; that he will open you the windows of heaven and pour you out a blessing so great that there shall not be room enough to receive it.*GCDB March 20, 1891, page 184.8*

When I see so little of the spirit of self-sacrifice manifested among us, I wonder if our people believe that Christ is soon coming. *Do you believe it?* A man will act out all the faith he has. We used to say so in 1843 and 1844. Brethren, do you now believe that the Lord is coming? Do you believe it in your hearts, or is it a mere theory, without any real faith or power? The world will present its proposals to draw you away from the work, and Satan will

tempt you to accept them. If you can be easily divorced from the work, you may depend upon it the bribe will come, because Satan wants every soul that he can lead. Now, brethren and sisters, we want to know who are on the sacrificing side; we want to know who will be on the side of God, the side of heaven, the side of eternal life.*GCDB March 20, 1891, page 184.9*

## **BIBLE STUDY LETTER TO THE ROMANS. - NO. 12**

No Authorcode

BY ELDER E. J. WAGGONER.

WE must not forget that the only object that we should have in this study of the Bible is that we may be drawn nearer to God, and that we may learn that the Word of God means just what it says, and that what it says, is the voice of God speaking to us individually. Take the Word and build upon it.*GCDB March 20, 1891, page 185.1*

There is one thought that was mentioned last night that I wish to impress upon your minds. Our union with Christ and with his righteousness, may be and should be just as close and complete as our union has been with sin. The figure of marriage shows that to be so. We were held in union with sin, - married to the old man, - to the body of sin. That was an unlawful connection, consequently the body of sin was a body of death to us, because we could not be separated from that body except by death. That body and ourselves were identified, - we were married; therefore we were one, and the body of sin was the controlling influence in that union; it dominated everything.*GCDB March 20, 1891, page 185.2*

Now Christ comes to us, and when we yield ourselves to him he looses the bonds that have bound us to the body of sin. Then we enter into the same intimate relation with our Lord Jesus Christ that we previously sustained with the body of sin. We become united to Christ, - married to him, - and then we are one. And as in the other case, where the body of sin was the controlling influence, so in this second marriage, Christ is the controlling influence.*GCDB March 20, 1891, page 185.3*

Notice how perfectly that figure of marriage is carried out. We are represented as the woman. The husband is the head of the family; and so Christ is our head, and we yield ourselves to him. We are one with him. What a precious thought it is, that we are one flesh with Christ! In this we see the mystery of the incarnation appearing again. If we can believe that Christ was in the flesh, God incarnate in Christ, we can believe this, - Christ dwelling in us, and working through us, - through our flesh, just the same as when he took flesh upon himself and controlled it. It is a mystery that we cannot understand; but we acknowledge it, and that gives us freedom.*GCDB March*

We sang to-night, "My sin is nailed to his cross." He says that our old man was crucified with him. That is true; but it is not raised with him. Christ came to minister, and not to be ministered unto, but he came to minister to us, and not to be the minister of sin. Therefore when we and the body of sin together are crucified with Christ, and are buried together, we are raised up to walk in newness of life, but the body of sin remains buried, so we are free from it. Now what follows?*GCDB March 20, 1891, page 185.5*

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit."*GCDB March 20, 1891, page 185.6*

In these verses we have that which, if we will hold it in our minds, and believe that Jesus is able to save us by faith, will be to us a sure rock upon which we can build. "There is therefore now no condemnation to them which are in Christ Jesus." In these words lies a practical thought, and from it arises a question which troubles many. They say, "I believe all that in theory, I am fully in harmony with that, and I know that Christ can cleanse from sin. I believe that if I confess my sins, he is faithful and just to forgive me, and to cleanse me from all unrighteousness. But the question in my mind is, have I confessed all my sins? That is what gives me trouble; if I was only sure that I had confessed all my sins, then I could claim that promise, and believe that there was no condemnation for me."*GCDB March 20, 1891, page 185.7*

Now this is something that troubles very many, - How are we going to know that we are not under condemnation? We cannot charge God with having left the matter so indeterminate that it is impossible for us to know whether we are condemned or not, therefore it must be that we can find out. We may put it this way: "I have confessed all the sins that I know of, everything that the Lord has shown me; and when the Lord shows me something else, I will confess that." Of course confess everything the Lord shows you: but, brethren, don't stop half way. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then when you have confessed a sin, believe that God forgives it, and take his peace into your hearts, and if he shows you other sins, confess them, believe that they are forgiven, and have his peace still. But there are scores of honest souls who deprive themselves of a blessing, and finally go into darkness, because when they have confessed their sins, they do not take the

forgiveness, and thank God for the freedom that must follow.*GCDB March 20, 1891, page 185.8*

Now the idea conveyed in that expression, that we have confessed all the sins we know of, but still we dare not acknowledge freedom from condemnation, for fear that there are other sins that we do not know about, and therefore have not confessed, is really bringing a serious charge against God. It is making the Lord out to be the forgiver of the man who has the best memory. But was it your memory alone that enabled you to remember those sins that you did confess? Who quickened, and spurred up your memory? It was the Spirit of God that showed those sins to you. Now are we going to charge God with doing a partial work? He sent his Holy Spirit to show you those sins. Shall we say then that he kept back a part of them, that he did not reveal to us? He showed us just what he wanted us to confess, and when we have confessed them, we have met the mind of the Spirit of God, and we are free.*GCDB March 20, 1891, page 186.1*

Suppose that I have injured one of you, I may have been pursuing a systematic course of evil toward you, - accusing you falsely, trying to injure you in your business, trying to provoke and irritate you in every way possible, doing everything I could against you, day by day, and week by week, and month by month. By and by my eyes are opened, and I see the meanness of that course. I feel all broken down because I have lent myself to such a mean way of acting, and I come to you, and acknowledge what I have been doing. You can see in a moment that I am all broken down over it, and that I really feel that I have done wrong.*GCDB March 20, 1891, page 186.2*

Some of us here have had occasion to forgive people who came to us in just that way. Now has it been our custom when they come in that contrite way, to stand coolly back, and let them tell the whole story from beginning to end, and rack their minds to try to remember everything that they have done in detail, so that they may confess it? Then when they think they have told it all, and ask for your forgiveness, do you stand back still, and remind them that there was another little thing which they have missed, and tell them that you would like them to confess that to? Then when they have told everything that they can think of, and that you can remind them of, do you say, "Well, I guess you have confessed it all, so I will forgive you"? There is not a person in this house that would do that.*GCDB March 20, 1891, page 186.3*

When I settled that question for myself, I thought, I have no business to make myself out any better than God. When anyone comes to me or to you, all broken down, and confesses his wrong, we forgive him freely; and before he has told half what he might tell, we tell him that it is all right, that he is forgiven, and to say no more about it.*GCDB March 20, 1891, page 186.4*

That is just what God does. He has given us the parable of the Prodigal son,

as an illustration of how he forgives. His father saw him a great way off, and ran to meet him. I am so thankful that God does not require me, before I can be forgiven, to go back, and take up every sin that I have ever committed, and confess it. If he did, he would have to lengthen my probation longer than I believe he possibly can, for me to repeat the smallest part of them. Well may David say, "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me." *Psalm 40:12*. Yes, our sins are "innumerable," but "the sacrifices of God are a broken spirit;" a broken and a contrite heart he will not despise. We take hold of the sacrifice of Christ, take it into our very selves, and thus we make a covenant with God by sacrifice. *GCDB March 20, 1891, page 186.5*

The Lord forgives freely, and we can know it. God shows us the representative sins of our lives. Sins that stand out prominent, - they stand for our whole sinful nature, and we know that our whole life is of that same sinful character. We come and confess the sins. Shall we charge God with saying, "I have shown you those sins, and you have confessed them; but there are some other sins, and I will not show you them, but you must find them out for yourself, and until you do I will not forgive you." God does not deal with us in that way. He is infinite in love and compassion. "Like as a father pitieth his children, so the Lord pitieth them that fear him." *GCDB March 20, 1891, page 186.6*

Now another point: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." People say, "I have taken Christ, and now I look back and trace my life history through the day, or the week, and I cannot see anything but imperfection in what I have done, and then the feeling of condemnation comes over me, and I can't stand free. How can I say, there is no condemnation for me, when I see these failures?" This is a subtle deception of Satan, to deprive us of acceptance and peace with God. Do we expect to be justified by those deeds? If we do, we make a grand mistake in the beginning. "By the deeds of the law there shall no flesh be justified in his sight." To Jesus we must look for our justification, and to him alone. *GCDB March 20, 1891, page 186.7*

Says one, "I am afraid that I will fall." You need not be afraid. Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." *2 Timothy 1:12*. What have I committed unto him? My life, and he is able to keep it. *GCDB March 20, 1891, page 186.8*

When we get over into the kingdom of God, we will not look to the best deeds that we have done, and thank God that we are justified because we have done so well. But our song of joy will be, "Unto him that loved us and washed us from our sins in his own blood." And so we know that when we yield

ourselves to him, and die to him constantly, that he does those things for us that we cannot do for ourselves. Let us look to him continually! But when we take our eyes from him, and go into sin, he is not responsible for that. *GCDB March 20, 1891, page 186.9*

Just as long as we keep looking at him, there is no condemnation. Try it, and you will know that it is a fact, for it is a fact that there is no condemnation to them that are in Christ Jesus. Why? "For the law of the spirit of life in Christ hath made me free from the law of sin and death." In our sins the law is death to us; and not only is it death to that man who makes no profession of righteousness, but it is death to that man who acknowledges the claims of the law, that it is good, and yet says, "But how to perform that which is good I find not." *GCDB March 20, 1891, page 187.1*

All will allow that a Christian must do what is good, *some of the time* at least. But this experience in *Romans 7:21*, "When I would do good, evil is present with me," shows that the man having that experience does not do good at all. Yet he wants to do good. This is service in the oldness of the letter. The man is serving the law, but is a slave. There is no freedom in the service; it is bondservice. But now having tried with all his might to do what he wants to do, and having failed, he finds that in Christ is the perfection of the law, in him there is life. *GCDB March 20, 1891, page 187.2*

So the law as it is in the person of Christ is the law of the Spirit of Life. So he takes the life of Christ, and gets the perfection of the law as it is in Christ, and serves him in spirit, and not in the oldness of the letter. Thus he is delivered from bond-service to the law to freedom in it. There is a wonderful amount of rich truth in that, - "The law of the Spirit of Christ Jesus hath made me free from the law of sin and death." *GCDB March 20, 1891, page 187.3*

"For what the law could not do in that it was weak through the flesh." Is there any discouragement in that? does it cast disparagement on the law? Not in the least. What could not the law do? It could not justify me because I was weak. It did not have any good material to work on. It was not the fault of the law, it was the fault of the material. The flesh was weak, and the law could not justify it. But God sent his Son in the likeness of sinful flesh, to condemn sin in the flesh, that he might justify us. *GCDB March 20, 1891, page 187.4*

Some have taken the position that this verse teaches that the law could not condemn sin unless Christ died. Brethren, that is a fearful charge to bring against God and Christ. That would be making Christ, not our Saviour, but our condemner. Christ himself says, in *John 3:17*, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The law always condemned sin. He that believeth not, is condemned already. Christ is the justifier. Since the law condemns man, it is evident that it cannot justify him, for it is impossible for it to condemn and justify at the

same time. But what the law could not do, Christ came in the likeness of sinful flesh to do. How did he do it? - By keeping the law when he was in the flesh. *GCDB March 20, 1891, page 187.5*

There are certain things which I used to do, which I always liked to excuse myself for. I knew that they were wrong, consequently I made resolutions that I would not do them. But I did them just the same. Again and again I did them, until finally I made up my mind that they were inherited traits - that I was born with them, and therefore I could not help doing them. But thinking that way did not free me from condemnation; I felt condemned just the same. For Christ has left us no excuse; he has condemned sin in the flesh; by his life he has shown that sin in the flesh is condemned, and he has destroyed it, for in him the body of sin is destroyed, and we are new creatures in Christ. By his exceeding great and precious promises we are made partakers of the divine nature. He has taken away this sinful nature, - taken it upon himself that we might be delivered from it. *GCDB March 20, 1891, page 187.6*

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.” Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” *GCDB March 20, 1891, page 187.7*

But the carnal mind can acknowledge that the law is good. “I am carnal, sold under sin. For that which I do I allow not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good.” We have fancied, and have tried to comfort ourselves with the thought that we were subject to the law, because we loved it, and regarded it as a beautiful thing, and tried with all our might, or as some put it, “in our weak way” to keep it. But the carnal mind is not subject to the law, neither indeed can be. And what is the evidence of the carnal mind? The inability to do that which is good, and which we know we ought to do. “The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.” *Galatians 5:17. GCDB March 20, 1891, page 187.8*

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” *GCDB March 20, 1891, page 187.9*

There is a beautiful thought contained in these verses. First, we have the fact presented that we may have the Spirit of God. How do we get it? By asking.



Go back to the eleventh chapter of Luke. Christ says, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? ... If ye then being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Make a personal application of that text. When you kneel down to pray for the Spirit of God, which is all powerful and will cleanse from all sin, quote that to the Lord. *GCDB March 20, 1891, page 188.1*

If your children came to you, asking for some of the necessities of life, you would study every way to know how you could give them the things that they desired. You are poor, and weak, and miserable, but God is infinite; therefore he is infinitely more willing to give you the thing that you need so much than you can be to give good things to your children. The Holy Spirit is his to give, and he is willing and anxious that we should have it. *GCDB March 20, 1891, page 188.2*

Again Christ said, "He that believeth on me, .. out of his belly shall flow rivers of living water." And this he spake of the Spirit, that he would give. Said Christ again to the woman at the well, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up unto everlasting life." Why? - "For if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here is the hope of the resurrection again. What remains to be done when the Spirit of Christ dwelleth in you? Only to quicken, that is, to make alive, our mortal bodies. *GCDB March 20, 1891, page 188.3*

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Ye have not received the spirit of bondage again to fear! O remember that. *GCDB March 20, 1891, page 188.4*

He gives us his spirit now; and shall we be afraid? Isaiah says, "I will trust, and not be afraid." No; we have not received the spirit of bondage again to fear; for perfect love casteth out fear. Think of Abraham, and what was written of him for our benefit. We need not consider the frailties of our bodies, but be strong in faith, giving glory to God, knowing that what he has promised, he is able to perform. Yes; we will "consider him that endured such contradiction of sinners against himself." *GCDB March 20, 1891, page 188.5*

"Abba, Father," that means, Father, Father. First of all realize that he is in heaven, and that he is God; he is infinite in power, and so great that he can

take up the isles as a very little thing; to him the nations are as a drop in the bucket, and are counted as the small dust of the balance. Great and awful being that he is, we can come to him, and call him, "our Father." He has the tenderness of a parent, backed by the power of infinite divinity. *GCDB March 20, 1891, page 188.6*

"The Spirit itself beareth witness with our spirit, that we are the children of God." In *Ephesians 1:13* we are told that spirit is the "earnest of our inheritance." Some do not seem to be able to understand this witness of the Spirit. They say if they only had it they would rejoice. What is the witness of the spirit? "Why," says one, "it is a sort of feeling, and when I have it I will know that God has accepted me." But brethren, it rests on something more substantial than a feeling. I am glad that God has not left the witness of his Spirit to be dependent on my feeling. *GCDB March 20, 1891, page 188.7*

Sometimes I feel so tired and exhausted that I have hardly any power to feel any way. And that is the very time when I want to know more than at any other time that I am a child of God. Sometimes disease takes hold of us and saps all our strength, and we have no power of mind or body. We are just alive, conscious, but with no emotion. That is the time we want the witness of the Spirit. Can we have it then? Yes, "The Spirit beareth witness with our spirit that we are the children of God." How does it witness? "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." *1 John 5:9, 10. GCDB March 20, 1891, page 188.8*

Now what does a witness do? Bears testimony, does he not? I am brought up as a witness in a court. How do I bear witness in that case? - By telling what I know. That is all, - I give my word, and perhaps I back it by my oath. Then if the Spirit witnesses, it must say something, must it not? - Yes; then how do we recognize the witness of the Spirit? How does the Spirit speak? Mark this point:- *GCDB March 20, 1891, page 188.9*

God spake by the mouth of his holy prophets since the world began. The Holy Spirit spake by the prophet Jeremiah. David, the sweet psalmist, says, "The Spirit of the Lord spake by me, and his word was in my tongue. It spoke by the apostle Paul. Whose word is this? [Holding up the Bible.] *GCDB March 20, 1891, page 188.10*

It is the word of God. What speaks in this word? The *Spirit of God*. Then what is the witness of the Spirit? *It is the word of God. GCDB March 20, 1891, page 189.1*

Well, but how about this witness in myself? Remember the words of Paul in *Romans 10:6-8*. "Say not in thine heart, Who shall ascend unto heaven? (that is to bring Christ from above:) or, who shall descend into the deep? (That is

to bring up Christ again from the dead.) But what saith it? The *word is nigh thee, even in thy mouth, and in thy heart*: that is, the word of faith which we preach. "What word? The word of Christ, that if thou shalt confess with thy mouth, and believe with thy heart, that God raised Christ from the dead, *"ye shall be saved."* *GCDB March 20, 1891, page 189.2*

The Word of God is the voice of the Spirit of God. Then we have the witness in ourselves, when we have his word in our hearts by faith. We eat the flesh and drink the blood of Christ, by feeding upon his word, and so we have the witness, within ourselves. *GCDB March 20, 1891, page 189.3*

This witness has been sworn to. God has put his testimony on record, and he swore to that testimony. When God has put himself on record, what can you bring to corroborate that word? When God has spoken, will you bring up the testimony of a man to sustain it? No, - It is the word of God, - that is our sheet anchor. It is our only hope, and it is the anchor of the soul, sure and steadfast. It enters in within the veil, whither the forerunner is for us entered, even Jesus. *GCDB March 20, 1891, page 189.4*

Our Christian life, from the very beginning, must be based on the word of God. That is why I want you to take the word of God and believe it. When you go to your homes, - to your closets, - recognize the voice of God speaking to you; for his Spirit witnesses with our spirit, that we are the children of God. I thank God for the witness of his word. *GCDB March 20, 1891, page 189.5*

"And if children, then heirs; heirs of God, and joint-heirs with Christ." Brethren, it means something to be a child of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." BEHOLD IT. We are to be called the sons of God! It is too wonderful for the human mind to fully grasp. Poor, unworthy, miserable creatures, worthy of nothing, yet God has had such an infinite love for us, that he has made us worthy to be his sons; and he gives us everything that he gives to Christ. *GCDB March 20, 1891, page 189.6*

In *John 17:3* the Saviour prays to the Father, "That the world may know that thou hast sent me, and *hast loved them, as thou hast loved me.*" Brethren, the Father loves us, just as much as he loves his only begotten Son. How do we know? The assurance of that is given not only in this text, but in the fact that he let his only begotten Son die to save us from death. We share with Christ all the love that the Father has for him. *GCDB March 20, 1891, page 189.7*

"We are heirs of God, and joint-heirs with Christ." That means that since we are joint heirs with Christ, that Christ cannot enter into his inheritance without us. For if you and I are joint-heirs to an estate, we must have it together. You cannot enter on your inheritance before I enter and enjoy it with you. Then

whatever Christ is sharing now at the right hand of his Father is for us. He is at the right hand of God in the heavenly places, and so we are quickened with him, and raised up and made to sit together in heavenly places with Christ Jesus. *GCDB March 20, 1891, page 189.8*

By and by when Christ takes his own throne, we will take that too. In the first letter to the Corinthians it is written, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." *1 Corinthians 2:9*. This has to do with the inheritance, but don't put it all off for the future. Go back a couple of verses, - "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." They might have known it, for read what follows in *verse 10*: "But God hath revealed them unto us by his Spirit." *GCDB March 20, 1891, page 189.9*

It is something that God reveals to us *now*. We must not put it all off to the golden streets of the New Jerusalem, to the pearly gates, and the walls of Jasper. And the only reason why we have not seen these things in the past is because the natural man cannot see them. It is a precious thought, and I want you to grasp it, - that everything that Christ has we have now. Like David of old we can say, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." *Psalms 16:6. GCDB March 20, 1891, page 189.10*

Let us take God at his word, that we may know the meaning of that prayer in *Ephesians 1:17, 18*: "That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." If we lack this wisdom, let us ask of him who giveth to all liberally, and upbraideth not, and it shall be given unto us. *GCDB March 20, 1891, page 189.11*

**March 22, 1891**

**VOL. 4. - BATTLE CREEK, MICH., SUNDAY, - NO. 14**

**GENERAL CONFERENCE PROCEEDINGS**

No Authorcode

**SIXTEENTH MEETING**

No Authorcode

THE General Conference convened Friday, March 20, at 9 o'clock, A. M. Prayer was offered by Elder M. H. Brown. Minutes of previous meeting read and approved. *GCDB March 22, 1891, page 190.1*

According to program, the special order of business for the hour was the listening to reports from our health institutions. *GCDB March 22, 1891, page 190.2*

**THE BATTLE CREEK SANITARIUM**

No Authorcode

Dr. J. H. Kellogg spoke at some length in regard to the progress, principles, improvements and difficulties in connection with the Sanitarium. He thought that all who had viewed the Sanitarium must certainly be pleased with the improved appearance which the institution presents since the erection of the large addition to the main building and the large boiler house, as well as other lesser improvements, within the last year. *GCDB March 22, 1891, page 190.3*

He said that it had not cost as much of an outlay of means as, from the appearance of the buildings, might be supposed; but that as large as the buildings are, they are none too large to accommodate the great family of patients and helpers constantly at the institution; that, in fact, they are crowded for room for the accommodation of the Sanitarium helpers. *GCDB March 22, 1891, page 190.4*

In regard to discipline and diet, he said they tried to maintain a high standard. The "Testimonies" have spoken plainly upon these subjects, and the principles thus set forth are not only believed by the managers of the Sanitarium, but maintained in the management of it. He deplored the fact that many in the denomination not only failed to practice these principles, but appear to regard the Sanitarium regime as extreme and even fanatical in the

matter of diet. As a consequence, this course, on the part of those who are naturally looked upon as its friends, has made it difficult to maintain the standard desired. He thought that all in the denomination should support the institution both by precept and example. The audience which the Sanitarium reaches in a single year is very large, and it is very important that its influence should be correct.*GCDB March 22, 1891, page 190.5*

#### **REPORT OF THE RURAL HEALTH RETREAT AT ST. HELENA, CALIFORNIA, BY R. A. UNDERWOOD**

No Authorcode

In presenting a few facts relative to the work of the Rural Health Retreat at Crystal Springs, St. Helena, California, I regret that I am unable to give a full report of the working of the institution for the past year.*GCDB March 22, 1891, page 190.6*

I understand that the Retreat was started in 1878, by three brethren, Dr. M. G. Kellogg being one of the number, and was turned over, the same year, to an incorporate body similar to that of the Battle Creek Sanitarium. The institution has had difficulties to meet from time to time; but, with the blessing of God, it has been a means of great good to many who have sought its benefits.*GCDB March 22, 1891, page 190.7*

The institution is in one of the best locations in the State of California. The atmosphere is pure and mild, and the scenery is such that can but delight the lover of nature. There are few places that offer greater advantages for the recovery of health than are offered at the Retreat.*GCDB March 22, 1891, page 190.8*

One year ago last October, Dr. W. P. Burke was placed in charge of the medical work of the institution. At that time he was in charge of an institution at Napa, California, which demanded, for several months, considerable of his time. As soon as arrangements could be made, the Napa institution was discontinued, and the doctor took hold with earnest purpose to do all in his power for the upbuilding of the Retreat.*GCDB March 22, 1891, page 190.9*

A recent letter from Elder John Fulton, who is connected with the work at the Retreat, states that they have about sixty helpers connected with the work. He also reports an excellent religious interest among the helpers.*GCDB March 22, 1891, page 192.1*

I have not a financial statement of the receipts and expenditures for the year, but have a comparative statement of their receipts for board and treatment for the last two years. From April 1, 1889, to March 1, 1890, they received on board and treatment, \$26,384.71. From April 1, 1890 to March 1, 1891, they

received on board and treatment, \$38,931.25; making on this item a gain of \$12,346.54 over the previous year.*GCDB March 22, 1891, page 192.2*

During the summer and fall months, the building was crowded to its utmost capacity, and some eight or ten tents were pitched for helpers and patients, on the side of Howell Mountain. They are in need of better accommodations in the way of buildings, and contemplate building a large addition as soon as arrangements can be made to do so.*GCDB March 22, 1891, page 192.3*

The *Pacific Health Journal* has been published by the Retreat, and has done much in its line to advance the work of the health and temperance principles. The *Journal* has steadily grown in character and popularity among the people. In speaking of this, I can do no better than to quote an extract from the annual address of the President of the California Health and Temperance Association, at its last meeting, Sept. 21, 1890:-*GCDB March 22, 1891, page 192.4*

As to the success of the paper, I can say, to the glory of God, that it is gradually and surely finding its way among the people all over the country. It is working its way along, where it is read. In some instances persons not of our faith have paid for quite large clubs to distribute to their friends.*GCDB March 22, 1891, page 192.5*

From various States of the Union, applications are coming to have the paper placed in the reading-rooms of public libraries, and in reading-rooms of medical colleges, the applicants saying, in commendation, that it contains such reading as they wish to place before their students and patrons.*GCDB March 22, 1891, page 192.6*

It is due to Elder J. N. Loughborough's energy and untiring efforts, with the blessing of God, that the *Journal* has reached its present standing.*GCDB March 22, 1891, page 192.7*

All our people should take one of our health journals, and interest themselves in their wide circulation. The Retreat never had fairer prospects for success in its work, than now, and under God it will succeed.*GCDB March 22, 1891, page 192.8*

Brother G. A. Irwin, president of the Ohio Conference, gave a brief history of the institution located at Mt. Vernon, Ohio.*GCDB March 22, 1891, page 192.9*

Meeting adjourned.*GCDB March 22, 1891, page 192.10*

#### **GENERAL CONFERENCE PROCEEDINGS**

No Authorcode

## SEVENTEENTH MEETING

No Authorcode

THE seventeenth meeting of the General Conference was called to order at 10:50 A. M., Friday, March 20, 1891.*GCDB March 22, 1891, page 192.11*

Elder W. M. Healey opened the meeting with prayer, after which the minutes of the last meeting were read and approved.*GCDB March 22, 1891, page 192.12*

The Chair called attention to the fact that the report on page 92 of the BULLETIN was still open for discussion and awaiting action.*GCDB March 22, 1891, page 192.13*

Prof. W. W. Prescott, in behalf of the Committee on Resolutions, requested the privilege of moving that the report be referred back to the Committee, on the ground that it was not in the form of resolutions, but propositional in nature, and hence not such as it would be proper to vote upon; and that the object of its presentation had been accomplished, which, he stated, was that they might be considered on their merits, without being brought to a vote.*GCDB March 22, 1891, page 192.14*

Elder Waggoner supported the motion, but wished it understood that it was not because he had changed his principles, but because the report was axiomatic in form, and it would therefore be wrong to vote upon it - that that was not the purpose for which the propositions were introduced.*GCDB March 22, 1891, page 192.15*

Captain Eldridge said he was pleased with the disposition of the propositions contemplated in the motion, but asked for a few moments in which to have a few explanations made in regard to points referred to by some of the speakers the day before, and called on Elder D. T. Jones to make some remarks explanatory of the course of the Executive Board of the N. R. L. Association. Elder Jones complied, showing by references the original plan and purpose of both the *American Sentinel* and the N. R. L. Association. He showed, also, by extracts from letters, that a pressure had been brought to bear upon the Executive Committee of the N. R. L. Association to engage unconsecrated persons, even infidels, in its work, but that the committee had refused to do so, and that in all their work, and especially in matters of importance, they had sought counsel and advice.*GCDB March 22, 1891, page 192.16*

Following this, remarks were made by C. Eldridge, A. T. Jones, C. H. Jones,



J. O. Corliss, E. J. Waggoner, R. C. Porter, and L. McCoy*GCDB March 22, 1891, page 192.17*

The question being called for, the motion was submitted and carried with but one dissenting vote.*GCDB March 22, 1891, page 192.18*

On motion the Treasurer's report as found on page 124 of the BULLETIN was adopted.*GCDB March 22, 1891, page 192.19*

Elder G. B. Starr submitted a further report for the Committee on Home Missions and Bible work, as follows:-*GCDB March 22, 1891, page 192.20*

Whereas, The imperative needs for a home for orphans and destitute people have been forcibly laid before this Conference; therefore, -*GCDB March 22, 1891, page 193.1*

Resolved, That we recommend the General Conference to select a committee of seven to take this matter under consideration immediately, with power to act.*GCDB March 22, 1891, page 193.2*

Whereas, There are increasing demands upon the Sanitarium for charity treatment; therefore, -*GCDB March 22, 1891, page 193.3*

Resolved, That we recommend each State Conference, as far as possible, to provide funds for the endowment of a free bed in the Sanitarium Hospital.*GCDB March 22, 1891, page 193.4*

Whereas, It is very important that the interests of the Health and Temperance and Medical Missionary work may be secured; therefore, -*GCDB March 22, 1891, page 193.5*

Resolved, That we request the Foreign Mission Board, and the State Conferences not to employ or to encourage persons to labor as a representative of that branch of the work unless they hold credentials from the Executive Committee of the International Health and Temperance Association.*GCDB March 22, 1891, page 193.6*

Whereas, It seems important that the city of Chicago should be thoroughly canvassed for our subscription books before the opening of the World's Fair in 1893; and, -*GCDB March 22, 1891, page 193.7*

Whereas, The State of Illinois has not a sufficient number of canvassers who are adapted to city work to accomplish this in the limited space of time; therefore, -*GCDB March 22, 1891, page 193.8*

Resolved, That we request other States to aid in this work, which is of more than local importance, by furnishing such of their workers as the general

canvassing agent, the district agents, and the State agents may decide are adapted to it; and further, -*GCDB March 22, 1891, page 193.9*

Resolved, That the profits on such sales, above the agents' commission, shall be devoted to the maintenance of the Chicago Mission.*GCDB March 22, 1891, page 193.10*

#### **JAPANESE AND CHINESE WORK IN CITIES**

No Authorcode

Whereas, The providence of God has placed among us, in our own country, representatives of the Japanese, the Chinese, and other nations, many of whom can speak the English language; and, -*GCDB March 22, 1891, page 193.11*

Whereas, Many of these persons have embraced the Christian religion, so far as it has been presented to them, and are planning to return to their native land, to carry the gospel to their relatives and countrymen; and, -*GCDB March 22, 1891, page 193.12*

Whereas, Labor can be bestowed upon these nationalities with the facilities we already have with little additional expense; therefore, -*GCDB March 22, 1891, page 193.13*

Resolved, That we consider ourselves indebted to these people to give them the light and truth God has given us, and that we advise the workers in cities and localities where these people reside to judiciously labor for their conversion.*GCDB March 22, 1891, page 193.14*

#### **INDIAN TERRITORY**

No Authorcode

Whereas, Communications received from the Indian Territory represent that as a favorable field for missionary work, and whereas there has been no systematic effort made toward bringing the third angel's message before that people; therefore, -*GCDB March 22, 1891, page 193.15*

Resolved, That we recommend the General Conference to furnish one minister and an assistant to labor in the Indian Territory during the next General Conference term, and that this be treated as a mission field under the direction of the General Conference Committee.*GCDB March 22, 1891, page 193.16*

(Signed)

R. M. KILGORE, ]  
 S. N. HASKELL, ]  
 DAN. T. JONES, ]  
 L. C. CHADWICK, ] *Committee.*  
 W. H. ]  
 WAKEHAM, ]  
 N. C. McCLURE, ]  
 G. B. STARR, ]

It was voted that the consideration of this report be made the special order for Sunday, March 22, at 10:30 A. M. *GCDB March 22, 1891, page 193.17*

The Committee on Resolutions presented the following additional report:-*GCDB March 22, 1891, page 193.18*

We recommend, 1. That in licensing men to the ministry, more regard be paid to the requirements set forth in *1 Timothy 3:1-7* and *Titus 1:7-9*. *GCDB March 22, 1891, page 193.19*

2. That licenses be granted to such men only as are expected publicly to preach the word. *GCDB March 22, 1891, page 193.20*

3. That licenses or credentials should not be continued to men who do not make good proof of their ministry. *GCDB March 22, 1891, page 193.21*

The Committee on Education also made the following recommendation:-*GCDB March 22, 1891, page 193.22*

We recommend, That a school be started at some suitable location in General Conference District No. 2, as soon as practicable, next September, if possible; and that it be left with the General Conference Committee and Educational Secretary to carry out this recommendation. *GCDB March 22, 1891, page 193.23*

The Committee on Distribution of Labor made the following further recommendations:-*GCDB March 22, 1891, page 193.24*

16. That Elder R. C. Porter go to South Africa, and take the superintendency of the South African Mission. *GCDB March 22, 1891, page 193.25*

17. That Elder A. J. Breed make Minnesota his field of labor. *GCDB March 22, 1891, page 193.26*

18. That the recommendations that Elder J. G. Wood go to Indiana, and that Elder D. H. Oberholtzer go to Ohio, be reversed, and that Elder Wood take the place on the Executive Committee of the Ohio Conference made vacant

by the removal of Elder O. J. Mason.*GCDB March 22, 1891, page 193.27*

19. That the request of the National Religious Liberty Association, that Elder A. O. Tait be permitted to act in the capacity of Corresponding Secretary of that association, be granted.*GCDB March 22, 1891, page 193.28*

20. That Elder R. S. Webber return to Maine and labor in that Conference.*GCDB March 22, 1891, page 193.29*

21. That L. N. Crowther go to South Dakota and make that his field of labor.*GCDB March 22, 1891, page 193.30*

22. That Elder R. D. Hottel labor in the Iowa Conference*GCDB March 22, 1891, page 193.31*

23. That Elder A. P. Heacock go to District No. 2 and make that his field of labor.*GCDB March 22, 1891, page 193.32*

The Conference adjourned.*GCDB March 22, 1891, page 193.33*

#### **INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

No Authorcode

#### **SEVENTH MEETING**

No Authorcode

THE seventh meeting of the International Tract Society was called by the chairman at 3 P. M., Friday, March 20, and opened by the usual exercises.*GCDB March 22, 1891, page 193.34*

The minutes of the previous meeting were read and approved.*GCDB March 22, 1891, page 193.35*

The constitution which was under consideration at the last meeting, was again taken up and fully discussed.*GCDB March 22, 1891, page 193.36*

Some important changes are under consideration especially in the article providing for the executive board of the International Society. The revised constitutions for both the International and State Societies will appear in a future number of the BULLETIN.*GCDB March 22, 1891, page 193.37*

The Committee on Constitution and Future Work, further reported as follows:-*GCDB March 22, 1891, page 194.1*

We recommend the following plan for the organization of church missionary

societies:-*GCDB March 22, 1891, page 194.2*

That each society elect quarterly, two persons, one of whom shall be chairman, to act in connection with the librarian, as an Executive Committee.*GCDB March 22, 1891, page 194.3*

The chairman shall preside at all meetings of the society, when neither the president, vice-president nor director is present.*GCDB March 22, 1891, page 194.4*

The Executive Committee shall provide for regular meetings of the society, arrange programs for the same, and do all in their power to create and maintain an interest in the work and meetings of the society.*GCDB March 22, 1891, page 194.5*

If thought best, large societies may have an executive committee of five members.*GCDB March 22, 1891, page 194.6*

The Committee on New Books then submitted the following additional report:-*GCDB March 22, 1891, page 194.7*

## **HOLLAND LITERATURE**

No Authorcode

22. "Bible Readings." This is a most excellent translation from the English edition. The arrangement of grouping the subjects was followed according to the Danish edition, so grouped together as to lead the reader from one subject to another, and to create a desire for further investigation.*GCDB March 22, 1891, page 194.8*

It contains 640 pages, excellent and fitting engravings, diagrams, and headings. Printed in good type, and bound in three bindings. The best book of its kind that will be introduced into the Holland market; and a well organized effort ought to be put forth to place a copy in every Dutch-speaking family in the world.*GCDB March 22, 1891, page 194.9*

23. "Holland Hymn Book." Contains 627 hymns, translated from the English hymn book. Very satisfactory. Translated by Dr. Van Sheltema. Pronounced to be the best hymn book in the market, and highly recommended that an effort should be made to introduce it to the public.*GCDB March 22, 1891, page 194.10*

24. That twelve page tract "Religious Legislation," by John T. Cooke, and published by the Review and Herald Publishing Company's branch house at Toronto, Ont., is a well-written tract, and we recommend that it have a wide

circulation in Canada.*GCDB March 22, 1891, page 194.11*

25. "The Great Day of the Lord," a recent number of the "Bible Student's Library," a pamphlet of forty pages, is a clear and concise treatise on this all-important subject, and we heartily recommend its circulation. We would further recommend that this pamphlet be published in Great Britain for circulation in that field.*GCDB March 22, 1891, page 194.12*

26. The following numbers of Bible Students' Library we would also recommend to receive an extensive circulation, viz.: "Sin and Righteousness," "The Sure Foundation," "Bible Election," "Jewish Christians are Israelites Indeed," and "The Immortality of the Soul."*GCDB March 22, 1891, page 194.13*

27. "The Monitor of Health." This is a neat volume of about 400 pages issued by Good Health Pub. Co., treating on health principles and simple remedies for common diseases, and is offered as a premium for *Good Health*.*GCDB March 22, 1891, page 194.14*

We recommend, That our people put forth special effort to circulate this work, in securing subscriptions for *Good Health*.*GCDB March 22, 1891, page 194.15*

J. H. DURLAND,	]
F. D. STARR,	]
E. J. WAGGONER,	]
F. L. MEAD,	]
O. A. JOHNSON,	] Committee.
JOHN	
VUILLEUMIER,	]
P. W. B. WESSELS,	]
G. H. BABER,	]
T. VALENTINER.	]

Meeting adjourned.*GCDB March 22, 1891, page 194.16*

## FOREIGN MISSIONS

No Authorcode

[According to the announcement made in the program, Elder Haskell spoke at 9 A. M., Tuesday, March 17, upon the subject of Foreign Missions. Following is quite a full report of what he said:-]*GCDB March 22, 1891, page 194.17*

According to the program it was designed that I should speak this morning upon the subject of Foreign Missions. I wish simply to state some things which have been, in previous discourses, proved conclusively from the Scriptures and other facts that have been presented. In the days of the apostles the gospel went to all the world. The world was as extensive at that time as it is now, although there might not have been as many people in it. The third angel's message takes that same work up, and carries it to all the world right over again. This is the last work of the gospel, and it will finally find its way to every nation, and kindred, and tongue, and people.*GCDB March 22, 1891, page 194.18*

We have before read Scripture that shows that even the people that live in the rocks, the mountains, the hills, and the valleys, would hear the sound of the gospel, and the light will shine sufficiently for them to take their stand for the truth.*GCDB March 22, 1891, page 194.19*

It has been shown also that there are openings in these distant fields. Many of them have been made by missionaries who have gone before us and prepared the way. Then there are schools, and missions where teachers, preachers, and canvassers could enter at once and in some way shed the light of present truth.*GCDB March 22, 1891, page 194.20*

The political papers are another open door. It is a singular fact that in all the nations of the earth, except the aborigines in Africa, there are intelligent people, who have papers in their own languages, and they are interested, to a greater or less extent, in some of the live questions that engage the attention of the people of this country at the present time. So that there is an open door through the papers to present the principles of the truth, and lead the people to the third angel's message.*GCDB March 22, 1891, page 194.21*

Now this morning I wish to present something entirely different from what I have said before; it has been alluded to a number of times, but I wish to bring before you the fact that the Lord wants missionaries of another class in all the world. So I will lay down some principles that we draw from the life of Christ. The foreign missionary and the home missionary only refer to locality; the missionary is the same; the Spirit of Christ is the same; and all we know of the missionary spirit is what we get in Christ and from Christ. Christ's example in living in this world, was simply an amplification of the true missionary spirit; and his preaching was simply preaching the principles that were in his heart. So there is nothing in the life of Christ, from his infancy up, but what has a lesson to the people of God; neither is there anything in his teaching but what is essential.*GCDB March 22, 1891, page 194.22*

Now if we should say that there is anything in the life of Christ that is unnecessary, then, I ask, Why did he live it? Was not everything that Christ did when upon earth a lesson for us? I think it was; and his teaching was

simply instruction in the principles that actuated him in his life. The teachings of Christ and the life of Christ are the same.*GCDB March 22, 1891, page 195.1*

All we know of what it is to be a missionary is what we learn from Christ, and it requires the same spirit to be a true missionary, whatever may be our locality or surroundings.*GCDB March 22, 1891, page 195.2*

There are two leading thoughts that we wish to introduce. First, in the life and teachings of Christ must be found the true missionary spirit. And the more that life is patterned or the more strictly that we adhere to the teachings of Christ, the better missionaries we are; and the more the entire life of Christ is blended in the life of the individual, the more that life will shine forth; because in such an individual are blended the different rays of light that shine out from Christ in every direction.*GCDB March 22, 1891, page 195.3*

Second, I wish to make clear the manner in which this light will shine in all the world. Denominational lines are often made on some one feature that was seen in the life or teachings of Christ. For instance, the Baptists draw a denominational line around the point of immersion. As far as immersion is concerned, this is right because it is in the gospel. Christ himself was immersed, and his disciples also immersed others under his instruction. But that is only one ray of light. A living faith in Christ, that will accept him and all of his examples and teachings, makes a true missionary, whether at home or abroad.*GCDB March 22, 1891, page 195.4*

Is there anything in the entire life of Christ that will not be exemplified in the true missionary? Let this point be well considered. Was not Christ, in his childhood and youth to the age of thirty, as much the Son of God as when he entered upon his ministry? And are there not as important lessons here as in his public labors? Two or three expressions will show this. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." *Luke 2:40; 51, 52. GCDB March 22, 1891, page 195.5*

He also associated in family relations, following for his livelihood worldly employment. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" *Mark 6:3. GCDB March 22, 1891, page 195.6*

It would also seem that in his social relations he visited. "After this he went to Capernaum, he and his mother, and his brethren, and his disciples: and they continued there not many days." *John 2:12*. He attended the marriage feast and other places that he might instruct others; so that in social relations,



manual labor, and a life like ours from his youth up, all entered into the character of Christ, as much as his preaching, healing the sick, and teaching the people.*GCDB March 22, 1891, page 195.7*

These principles are taught by our Lord Jesus Christ both by example and precept, and in those characters that are the most prominent in the Scriptures, like Moses and the apostle Paul, who labored with his own hands for the support of himself and those that were with him, are found a happy blending of all those characteristics found in the life of our Lord Jesus Christ. We do not understand from this that all must labor with their own hands and preach the gospel at the same time, but it is through these various channels that the rays of light will shine through his people to the world. And when the heart has been soundly converted to God and united to Christ by a living faith, in all of these different phases of life, those around us can see that Christianity is not a mere theory, but that its principles received into the heart shine forth in all the peculiar circumstances of life, wherever we may be found and under whatever surroundings we may be placed.*GCDB March 22, 1891, page 195.8*

The Saviour taught these principles in *Matthew 5:13-16*. "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."*GCDB March 22, 1891, page 195.9*

Salt is a preservative, and the use that the Saviour makes of the expression is to show that it preserves that with which it comes in contact. The life of the Christian is a preserving influence, shielding and saving those with whom they associate, from judgments that would otherwise come upon them. When the individual has lost this saving influence, he is severed from the true vine, or in other words, cast out to be trodden under foot of men.*GCDB March 22, 1891, page 195.10*

The fourteenth verse shows that the Christians are the light of the world. This light that shines from individuals, is simply a reflection of the life of Christ that shines in all parts of the world. A candle is not to be placed in an obscure spot, or under a bushel, where it cannot be seen, but on a candlestick, that it may shine to all that are in the house.*GCDB March 22, 1891, page 195.11*

The sixteenth verse is an application of these principles to the people of God. It comes to us individually. "Let your light so shine," or in this manner. In what manner? "That men may see your good works and glorify your father which is in heaven." These good works are not simply preaching or teaching, but they

are living out the great principles of Christ that are received in the heart while at our ordinary business, such as preaching, teaching, canvassing, and all the various relations that we sustain to the human family. These are self-evident truths and principles that cannot be denied by any who believe in the Christian religion.*GCDB March 22, 1891, page 196.1*

But you will notice that these expressions refer to individuals. But it is the coming together of these individuals that constitutes the church; so in that sense these words are addressed to the church. In *Matthew 25:35-40*, we learn of one class of works that voluntarily flows from the heart while engaged in the daily avocations of life. It is to give drink to the thirsty, show hospitality to the stranger, clothe the naked, visit the sick and those who are in prison. These are voluntary acts that flow from the heart.*GCDB March 22, 1891, page 196.2*

If this is God's ordained method of missionary work, and these are principles that must be seen in individuals who are true missionaries, how widely will they be scattered in this earth? Where will these individuals be located that will show a blending of these principles in all their perfection? Will they be confined and concentrated in any one locality, in any one city or town, in any one nation or country, among any one people or language, in the civilized nations only? Or will missionaries in this sense be found mingling with mankind in every nation, among every kindred, and people of every tongue in this world?*GCDB March 22, 1891, page 196.3*

We believe that this will be the case. And by the light thus shining, souls will be saved, and when Christ comes to gather his elect, it will be from the four winds, from the uttermost part of the earth to the uttermost part of heaven. This is missionary work to perfection, and nothing short of this will be manifest to the world in the triumphs of the grace of Christ. It is in the final triumphs of his grace that there will be perfection manifested in God's work in all its phases. Every principle was perfected in the life of Christ and in his teachings, but outside of him it requires the entire church to be perfect in all its parts.*GCDB March 22, 1891, page 196.4*

It is the church that is the body, and Christ is the head, and the body is not one member but many. It will also be demonstrated that godliness is profitable for the life that now is, as well as for that which is to come. We expect, therefore, that in every part of the world there will be individuals, not only as preachers, and teachers in schools and in missions, but there will also be canvassers and colporters who as fishers and hunters will be seeking the lost, and mingling with the people, that the rays of light through them will shine to others.*GCDB March 22, 1891, page 196.5*

There are also certain kinds of business that men or women can enter in different portions of the earth where it would be self-supporting, and still they

would be missionaries in as true and as high a sense as the preacher of the gospel. The object of these business missionaries will be to forward the truths of the gospel of Christ. Many are the openings with which I am already acquainted where a godly business man would be as successful a missionary as the preacher. I will mention Hong Kong, China, an English colony under the British government. There are, however, no more English people in Hong Kong than in many foreign cities in heathen lands that are not under the English government.*GCDB March 22, 1891, page 196.6*

Brother La Rue has been there for some time, and for his own use sent to California for dried fruit. It was something entirely new to them there. As he introduced it among the people, the demand became quite large, so that now there is quite an extensive call for such things. In a letter written by him February 1, he says:-*GCDB March 22, 1891, page 196.7*

I have been opening up quite a trade in California fruits, crackers, nuts, oat meal, etc. Now I don't want to be bothered with any such thing; but I saw there was no one in this business, and I thought it would be a great advantage, in more ways than one, as it would help me keep up expenses. I designed spending only a very little time with it, and thought it would make an opening for some Sabbath-keeping family that was in the business and understood trading, who could also oversee the missionary work while I was away, and they could be making money at the same time to help in the cause.*GCDB March 22, 1891, page 196.8*

Some of our California brethren with their families, who are just making enough to live on there, I believe would do better here. As I said before, it has helped in more ways than one. That is a fact; it has brought the mission into notice. It has brought the people here, and I have sold more books in the city by this means, and I have become acquainted with certain ones which I could hardly have reached without it, and it has helped so that I have traveled a little. Nor is this all. How much need there is of our people scattering out a little, where more good can be done, than to be altogether in one place.*GCDB March 22, 1891, page 196.9*

There are plenty of brethren who, if they could see how by such a move they could make a few thousand dollars, would gladly go to Hong Kong, Japan, India, or even to the ends of the earth, and then be called a missionary, but such in no sense are missionaries. I know no reason why individuals going to these places for this purpose should not possess the same spirit of consecration and devotion to the work, be as willing to spend and be spent, as those who go to preach or to teach the gospel in any other way. These should be individuals who can hold Bible readings, and thus in their temporal calling manifest as many phases of a perfect laborer as possible.*GCDB March 22, 1891, page 196.10*

This same city contains many thousands of English people. There are many wealthy, commercial people engaged in various kinds of business.*GCDB March 22, 1891, page 197.1*

Another self-supporting calling would be nursing. The Roman Catholics have trained nurses from the natives themselves, who go into the English houses and care for the sick. These are kind, devoted nurses, and the contrast between these native nurses trained by the Roman Catholics, and native nurses who are heathen, of whom there are many, is marked. The Catholics are known in the city as a Christian people. When they wish to build their institutes or enlarge their work, so that it would require much means, they simply advertise in the papers and appeal to the public, and many from these English people sustain their work and pay their laborers.*GCDB March 22, 1891, page 197.2*

These nurses charge nothing for their labor, while other nurses do charge. A good European nurse will command \$25 per week. They are greatly preferred to the Chinese, but they do not have the religious influence over the people that the Roman Catholic nurses do, because they do not manifest that disinterestedness for the families, and take large pay, which is freely given, while the other laborers work from a mere philanthropic standpoint. As a sample of the way that the Romanists get funds, we quote from a Hong Kong paper recently published:-*GCDB March 22, 1891, page 197.3*

#### **AN URGENT APPEAL**

No Authorcode

To subscribers to St. Joseph's Fund of fourteen stamps (or more) towards a new altar and land urgently required by the Bridgetines, will be given (if desired) rosary blessed with Dominican and Bridgetine indulgences (also leaflet of indulgenced prayers). Address, Lady Abbess, St. Bridget's Chudleigh, Devon.*GCDB March 22, 1891, page 197.4*

What can be done in Hong Kong might be done in Shanghai, and, in fact, might be done in treaty points of foreign cities everywhere. There are openings of various kinds similar to that to which we alluded. Men are wanted in foreign fields in different parts of the world to mingle with the Europeans, and with the natives both civilized and heathen. They are wanted in home fields, in towns, in cities, in obscure neighborhoods. They are wanted, scattered here and there the world over.*GCDB March 22, 1891, page 197.5*

Let me speak of Calcutta, where there are 20,000 Europeans and probably three, if not five times that number of English-speaking people of different nationalities. There is one man there who has been systematically distributing our reading matter, which has been received in quantities by the

seamen's mission, during past years. His wife was a weekly preacher at the mission. With the exception of him, I know of no individual in all India, save some who are interested by correspondence, who has, to any extent, taken an interest in our publications.*GCDB March 22, 1891, page 197.6*

There is Bombay, another city with 20,000 Europeans, also Madras, which is called the European city, with a still larger number. Why should there not be individuals that will go at their own expense, who can adapt themselves to the circumstances of these nations, and earn their own livelihood while mingling with the people? This can be done as nurses, or medical missionaries. Why should not the Conference take steps to encourage this kind of missionary work? The medical phase of missionary work is a step in the right direction. We see no reason why this branch of missionary work, which is self-supporting in foreign fields as well as at home, should not be spoken of, and urged upon our people, as well as canvassing.*GCDB March 22, 1891, page 197.7*

We are here for a purpose, and that is to glorify God in our bodies and in our spirits which are his. We should be Christians in the highest sense of the word. Then we are missionaries; and missionaries of a stamp that God can own and bless. Why can he not work through a man's honest labor now as well as through Christ when he acted the part of the carpenter? The individuals in whom are blended the most of these different principles are those whose light will shine the brightest and whose influence will be the greatest.*GCDB March 22, 1891, page 197.8*

The apostle Paul seemed to understand that principle. Consequently, when at Corinth, a heathen, and pleasure-seeking city, a wealthy summer resort, perhaps, he abode with Aquilla and his wife Priscilla, for he was of the same craft, and wrought, for by their occupation they were tent-makers. He was here for a year and six months teaching the word of God in the synagogue every Sabbath.*GCDB March 22, 1891, page 197.9*

To the elders of Ephesus as he left them for the last time he said: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." *Acts 20:34-35*. The apostle did not engage in manual labor because he was obliged to, but that he might be an example to others, and show forth all long suffering for a pattern to them which should hereafter believe on Christ to life everlasting.*GCDB March 22, 1891, page 197.10*

We also want teachers and students to enter schools which present openings for fields of usefulness.*GCDB March 22, 1891, page 197.11*

In the providence of God, the English speaking people are found in almost every portion of this world, and not only the English speaking people, but the English people themselves. They are found in islands of the sea, and in some of the most difficult places that mankind ever settled. Among all the nations of the earth, and especially wherever the English people are settled to any extent, there are self-supporting openings for labor for the missionary. I might mention certain kinds of lawful business, teaching, canvassing, nursing, and in many places a trade in dried fruit could be carried on and made self-supporting. *GCDB March 22, 1891, page 197.12*

In Tasmania, one of the greatest foreign fruit countries in the world, apples grow in abundance as nice as any seen any where. And, while there is some little demand for dried fruit in the Colonies, they know nothing about how to dry the fruit, or even preserved fruit put up in jars; so that the little fruit that there is put up in this way comes from America, and a large duty is paid on it. We believe that such an enterprise entered upon in Tasmania might be made a lucrative employment, but who will go to these different places actuated by unselfish motives? *GCDB March 22, 1891, page 198.1*

The world is open for missionaries; doors are open in every land. We have only spoken, thus far, of self-supporting missionaries. We have also spoken before of teachers and preachers for the third angel's message. There are openings for teachers in schools, but there is one other phase that we wish to speak of where there is a demand for laborers. It is the Zenana work. This work is among secluded women in India. The women are never seen, and the only access to them whatever, is simply by going into their houses, and, until fifty years ago, that was altogether unknown by any Europeans, and now it is wholly unknown only by European ladies and physicians. *GCDB March 22, 1891, page 198.2*

By thus connecting with missions, two classes of people can be reached. First: a class of Eurasians, these are half castes in India. They are intelligent people. Some missions employ them, others do not. Those who employ them say they are the best workers which they have, when soundly converted. In those missions where they are employed, is an open door that can be found in no other way to reach that class of people. They are being set aside and dispersed by many of the Europeans, by even the missionaries as well as the natives, and this shows one reason why God would have mercy upon them. *GCDB March 22, 1891, page 198.3*

The other class that can be reached are those in the Zenana homes. By paying a trifle expense for their board, we have reason to believe that there are scores of these places where a godly young woman could enter, learn the language and their method of labor, and by mingling with teachers and pupils, many would become enlightened in the truths we profess. *GCDB March 22, 1891, page 198.4*

Why should not those who have come here to our schools and taken a two years' course, as recommended by the committee on the home mission and Bible reading work, take the third year's course in one of these missions? I do not think it would cost any more, and they would be upon the ground receiving a practical education, learning the language and learning the customs of the people, and would be prepared to enter the field as workers. Why should we not plan to this end? Why should not such individuals be encouraged?*GCDB March 22, 1891, page 198.5*

Some have been given to God by their mothers, from their birth up, for some particular field. Think you that God has never heard any such prayers and accepted such individuals? And if he has, do you think he has forgotten it when they come to be converted to God? God did not forget Hannah, but heard her prayer, and gave her Samuel. God also heard the prayers of Zachariah and Elizabeth, and gave them John the Baptist.*GCDB March 22, 1891, page 198.6*

Jeremiah must have had reference to something of this kind when he said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." *Jeremiah 1:5, 6, 7. GCDB March 22, 1891, page 198.7*

The apostle Paul must have referred to something of this kind in his own experience. "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." *GCDB March 22, 1891, page 198.8*

Why should not steps be taken, where there is reason to believe that this is the case, to co-operate with God by placing such individuals in positions, in harmony with the prayers of their parents, with their own convictions, and that which seems to be most feasible. *GCDB March 22, 1891, page 198.9*

It is when we have minds that are reaching out to comprehend the mind of God, and are placing ourselves in that relation to him and his providence that he can lead, and answer not only our prayers, but the prayers of our parents, that we shall see him at work in the foreign mission fields. *GCDB March 22, 1891, page 198.10*

The Willington school faculty are urgent for Sister Druillard to take a position in that school. *GCDB March 22, 1891, page 198.11*

**SYNOPSIS OF DISCOURSE BY ELDER S. N. HASKELL**

SABBATH morning, March 21, Elder S. N. Haskell preached from the text, "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." *Luke 24:49*. In *Mark 16:17, 18*, the Lord indicates the signs that were to follow those who believed. God would protect them from dangers, and they would have power over devils, and over disease. *GCDB March 22, 1891, page 198.12*

These manifestations of power were not given to the twelve alone, but the seventy whom the Lord sent out were to do these works. *Luke 10:9*. Even those outside of the acquaintance of the disciples were raised up to carry the gospel, with the same signs following, as related in *Matthew 9:38*. Christ's promise applies to all who are sent out to proclaim the gospel, even to the end of time. He would speak the words of the text to us as individuals. *GCDB March 22, 1891, page 199.1*

Even after all the blessings the disciples had enjoyed with Christ, they needed a special outpouring of the Spirit of God to teach them the mission of the gospel of Christ, and to clothe them with the power which was to do the work. *Acts 1:6, 8*. It is the Spirit of God that does the work, and it is this Spirit that brings the joy into the heart. And the more of the Spirit we have, the more of the Word we shall have and the better understanding of the truth. *GCDB March 22, 1891, page 199.2*

The disciples were to gain a personal experience they had not had before. The joy was to come through seeking God. *John 16:23, 24*. This is the same joy that Christ had (*John 17:13*), and is to be found in the gospel. The many expressions used concerning the promise of the Spirit, show that there is a personal experience to come to the individual to fit him for the work; and there is a divine reality in this experience. The peace and the joy Christ gives is not dependent upon circumstances. The world cannot give it nor take it away. *GCDB March 22, 1891, page 199.3*

The spirit not only fits the individual for the work, but prepares the way for the gospel by working on the hearts of the people. *John 16:7, 8*. *GCDB March 22, 1891, page 199.4*

The promise is, that even greater works than Christ did will be done by the believer who is thus fitted for the work. *John 14:12*. In the triumph of the gospel of Christ, in the closing scenes of the world's history, when the people are prepared to carry the gospel to the world, God will work with a greater power than has before been manifested, and clothe his word with a power not seen in the past. If we could see this, we would feel the necessity of tarrying in Jerusalem until we were endued with power from on high. *GCDB March 22, 1891, page 199.5*



In *Amos 9:11-14* is a prophecy which the apostle shows applies to the work of the gospel among the Gentiles. *Acts 15:13-17*. We speak of the work of the canvasser and tract society worker, as preparing the way for the preacher; but the time is coming when the "plowman shall overtake the reaper;" when God shall pour out his Spirit, and cut short his work in righteousness. *GCDB March 22, 1891, page 199.6*

We read that the third angel proclaims its message with a loud voice. The idea is, that people all over the world unite in one grand voice of praise and thanksgiving to God for the blessedness of the gospel. It will come from those who have experienced the power promised, and are thanking God for the joy that has entered their hearts. God is anxious to give this power. *GCDB March 22, 1891, page 199.7*

Israel was delayed in entering Canaan thirty-eight years by their unbelief. Who knows but what our unbelief has hindered the closing up of the work of the gospel! *GCDB March 22, 1891, page 199.8*

As I have been here and seen the spirit attending the Bible study and our meetings, I have felt almost overcome. It seemed that the blessing attending the work was the surest evidence of the loud cry, that we have had in the history of the past. *GCDB March 22, 1891, page 199.9*

Where will this work begin? - At Jerusalem, where the people are gathered together. It is right here that we want to make a reality of these promises, and it will bring peace and joy. There is a preciousness in the gospel that we have not realized in the past. *GCDB March 22, 1891, page 199.10*

May the Lord give us of his grace in a larger measure, and may we wait upon him for the power of God to fit us to carry his gospel to the uttermost parts of the earth. *GCDB March 22, 1891, page 199.11*

#### **BIBLE STUDY LETTER TO THE ROMANS. - NO. 13**

No Authorcode

BY ELDER E. J. WAGGONER.

LAST night we closed our study with a consideration of the sixteenth verse of the eighth chapter of Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God." *GCDB March 22, 1891, page 199.12*

This evening we will commence with the seventeenth verse. It will be impossible to consider each verse in the chapter separately, for our time is too limited, so that some of them will have to be passed with but a small amount of study. *GCDB March 22, 1891, page 199.13*

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” There is one thought about this glory that I wish to make plain to you. I stated last night that if we were joint-heirs with Christ, we must have whatever Christ has. When he enters upon his kingdom, receiving that promise which God made to Abraham and to his seed, we shall enter upon it with him. We are joint-heirs with Christ; therefore whatever Christ enjoys now, we have too, if we are in him. Whatever glory he has now, is for us also. All the love that he enjoys in the presence of his Father, we enjoy likewise; for he says, “That the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” So it is that God has bestowed this wonderful love upon us, that we should be called the sons of God.*GCDB March 22, 1891, page 199.14*

Think of it, - God has one only begotten Son, the brightness of his glory, and the express image of his person; he is the well beloved; but O, the wideness of his love, that he is able to take us into it, - to adopt us into his family, and make us sharers of the same title that his only begotten Son shares. Therefore the world knoweth us not, because it knew him not. Just as the world did not recognize him as the divine Son of God, the heir of heaven; so it will not recognize us as the sons of God, and the heirs of heaven. “Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” We are the children of God *now*, just as much his sons now as we ever will be. The glory of the Sonship is not manifested in us, but when Christ shall appear, we shall be like him, for he “shall change this vile body, that it may be fashioned like unto his glorious body.”*GCDB March 22, 1891, page 200.1*

Then shall the children of God shine forth as the sun in the kingdom of their Father.*GCDB March 22, 1891, page 200.2*

Brethren, since I have learned that God gives both grace and glory, I delight more and more in thinking of the glory that shall be revealed in us. For I understand that God gives them both by the same power, and that that throne to which we come and make our petitions, as to a throne of grace, is likewise a throne of glory. Says Jeremiah, when making petition for his people: “Do not abhor us, for thy name’s sake, do not *disgrace* the *throne of thy glory*; remember, break not thy covenant with us.” And so, since it is both a throne of grace and a throne of glory, the grace that is bestowed is equal to the measure of the glory that there is in that throne. That glory is by and by going to be revealed in us, so that this poor, vile body will shine like the sun. This assurance, - that the glory to be revealed in us by and by, is our assurance that the measure of that grace may be revealed in us now; and that is why the Lord has revealed to us now just as much of the glory that is

to come, as we can understand. Here is where we often fail to get the benefit of things that God has set before us about this glory that is to come. We forget that they are given for our present help, that we can have and share all the strength that there is in them now. *GCDB March 22, 1891, page 200.3*

Just as much as the sufferings of this present time are not worthy to be compared with the glory that shall be revealed; just that much are the sufferings of this present time not worthy to be compared with the grace that is given us at this present time to endure them. The grace is equal to the glory. *GCDB March 22, 1891, page 200.4*

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” *GCDB March 22, 1891, page 200.5*

Now we have received the firstfruits of the Spirit. That does not mean that we are now to receive only a little of the Spirit, but that we get the Spirit as the firstfruits, or the advance money - the earnest - of our inheritance. Paul proves this in *Ephesians 1:13, 14*: “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory.” Then having the Spirit of God, and being the sons of God, is entering upon the riches of our inheritance *now*. We begin to share the riches of that inheritance now, and if we continue to be the sons of God, we continue in our inheritance right along through eternity, the only difference being that when the Son of God comes, we shall have the full inheritance and glory of it. *GCDB March 22, 1891, page 200.6*

By looking at these promises this way, we can see how it is that heaven begins right here on earth. If we really take hold of these things by faith, we can carry the Spirit of God with us, and we shall know the peace and joy of heaven. *GCDB March 22, 1891, page 200.7*

“For we are saved by hope: but hope that is seen is not hope. For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings that cannot be uttered.” *GCDB March 22, 1891, page 200.8*

Brethren, there is a whole world of encouragement in these verses. I have thought so much sometimes when I have been at our meetings, and have heard one after another arise and bear testimony, and close with the words, "pray for me," that Christ himself prayed for us, and that the holy Spirit itself is making intercession for us, with groanings that cannot be uttered. Brethren, while we can ask for others to pray for us, cannot we take hold by faith and appropriate the prayers that are being continually offered for us in heaven above? Even if the brethren do not pray for us, we have the joy and the comfort of knowing that Christ and the Spirit are praying for us.*GCDB March 22, 1891, page 200.9*

For myself, I can understand these things and draw encouragement out of them just this way: I go to God, and lay my soul open before him, and ask him to give me, - what shall I ask for? - sometimes the words are gone, and I can think of nothing, only an inexpressible desire for something more than I have; but the Holy Spirit knows what I need, and knows the mind of God. It knows just what God has to give me, and so it makes intercession for me, and God gives exceeding abundantly above all I can ask or think. The Spirit of God takes those thoughts that we cannot put into words, and can scarcely think, and it transmutes them into words and petitions before the throne of God, and he that searcheth the hearts of men knoweth what is the mind of the Spirit.*GCDB March 22, 1891, page 201.1*

I am persuaded that a great many of us make a great mistake in this matter of searching the hearts. We hear brethren saying that they "are going to search their hearts, and put away all the evil things that they can find to be in them." Says Jeremiah, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." *Jeremiah 17:9, 10*. We are here on earth, and in a sinful condition. We admit that we are not in that spiritual condition that we ought to be; and so we will search our hearts, and put away all the wickedness that we can find in them. We cannot do it, for the heart will deceive us every time. Yet God can search the heart, and he does; and if we will take the result of his searching, great will be our joy. For it is the Comforter that brings these sins to our hearts, that the Lord hath searched out; and this very act of bringing our sins before our eyes, is a part of the comfort of God. Yes; by the very work of making known our sins to us, God gives us comfort.*GCDB March 22, 1891, page 201.2*

Some people say that the Lord makes known their sins to them as they can bear them. When the Lord made known my sins to me, I could not bear them. I thought that the very life was being crushed out of me, and I knew I could not bear them. There was where the comfort came in, - I could not bear them, so I was willing to let the Saviour bear them for me. So the Lord searches the hearts of men, and the only thing that we have to do is to

accept the pardon that he has for us, when he has searched them out, and held them up before our eyes.*GCDB March 22, 1891, page 201.3*

Now we come to the most blessed, and the most glorious part of this most glorious chapter. One word forms the keynote of the eighth chapter of Romans, -*GCDB March 22, 1891, page 201.4*

**“GLORY.”**

No Authorcode

“And we know that all things *work* together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.”*GCDB March 22, 1891, page 201.5*

The twenty-eighth verse is quoted wrong very often, and applied wrong, very much more often, just by the changing of tense. People read it, “We know that all things *will* work together for good to them that love God.” But that is not what Paul says. He says that all things work together for good, at the present time, for those who love God. But says one, I don’t know that they do. Well, just take hold of this Scripture, and believe it, and then you will know it. The only way that we can know is by believing the word of God. We shall then find that all things do work together for good to them that love God. This is the joy of the Christian, - that there cannot anything bad happen to him.*GCDB March 22, 1891, page 201.6*

Some say, there is a special class to whom this is so. Yes, that is true, there is a special class, and that special class is composed of them that love God. We know whether we love God or not, therefore we know whether we can appropriate this promise or not. Is there not reason enough to love God? Some say, I want to love God more, I know that I do not love him enough. How absurd this is, - just as if the love of God was a duty that we could drive ourselves to perform. Love cannot be forced; the very act of forcing a person to love another, would show that there was not any love at all. How do we love any object for which we do have affection? Simply because it is lovable in our eyes, and the more we know of that thing we love, the more we love it. Then the more we know of God, the more we shall love him. As we come to his word, from which we must get our knowledge of him, we see the wideness of the mercy of God, and we cannot help loving him. Why cannot we help loving him? Because he first loved us. Then if we would love God more, study his love more as it is revealed in his word.*GCDB March 22, 1891, page 201.7*

Now how about this class, - "To them who are called according to his purpose."? Here we have the matter of "calling," and that causes some to be discouraged sometimes. A brother will say, "Perhaps I am not called, I am not at all sure that I am; and therefore it don't work good for me." That matter of "calling" can be settled very easily. Who has God called? "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely."

*Revelation 22:17.GCDB March 22, 1891, page 201.8*

Now the call is to every man and woman and child on earth. Those that hear it are to take it up and pass it along. The kindness of God is wide enough to take in every individual; "for God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those two texts are sufficient to scatter to the four winds all the theological trash that has been written to prove that God has some set few that he has called, and no others. Let no soul stay away, because he thinks he is not called. The call is to all. All do not come, - all do not take the advice of Peter, and make their calling and election sure; but that is not the fault of God's provision.*GCDB March 22, 1891, page 202.1*

Now we are "called" and "elected." Sometimes we get wonderfully afraid of that word, "elected." Is there any need to be afraid of that term? No; for every individual can be a candidate, and every candidate can be elected. Here is something that everybody can have, and the fact that one is elected, does not debar everyone else from being elected.*GCDB March 22, 1891, page 202.2*

In *2 Timothy 1:9* we read, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Mark you, his own purpose is a purpose of grace, and the free gift by grace comes upon all unto justification of life. Now note what the election is:-*GCDB March 22, 1891, page 202.3*

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."*GCDB March 22, 1891, page 202.4*

"He hath blessed us in all spiritual blessings!" In what? - In Christ; therefore just the moment you give up self and take Christ instead, you have everything that Christ has to give. Why have all these blessings been lodged in Christ? Because he is able to bless you, "in turning away every one of you

from his iniquities.” *Acts 3:26*. So since we have given to us by God himself all the blessings that can be given to deliver us from sin, and to turn us from our iniquities, we can have joy and peace in him. Peter says, “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” Everything that is necessary for life and godliness is given unto us. In whom? - In Christ. Therefore the soul that stands in Christ may stand and does stand as firm and secure as the Rock of Ages.*GCDB March 22, 1891, page 202.5*

Now it is “to the praise of the glory of his grace, wherein he hath made us accepted.” In whom? - “In the beloved.” Not in ourselves, but in the beloved; and every one is called to the fellowship of Christ, if he will accept it. Brethren, is it unreasonable that God does not accept those who will not accept him? - No. Then is it unreasonable and unjust that God accepts us when we accept his call? - Certainly not. Then we are elected in him, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.... Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him; in whom we also have obtained an inheritance.” Mark it, when we are in Christ, we have obtained an inheritance, - we have the firstfruits of it, - we begin to share it now.*GCDB March 22, 1891, page 202.6*

“For whom he did foreknow, he also did predestinate. “Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” Just a few words on “fore-knowledge.” Sometimes the position is taken that God did not know what man was coming to when he made him, and if he did know, then he ought not to have made him at all, or he ought to have stopped him from going in the way he has gone. God does know, and he foreknows, and he knows the end from the beginning. “Known unto God from the beginning are all his works.” God has not changed a hair’s breadth from the plan which he knew before the world began. And there is no power in all the universe that could make him change.*GCDB March 22, 1891, page 202.7*

“Did God know that Adam was going to sin, and does he know whether we will be saved or not?” Yes, he knows all about it, - who will be saved and who will be lost. “Then how can it be that we are free?” I do not know, and it does not make any difference. I know from his word that I am perfectly free to have salvation, and to have it when I want it. I know at the same time that God knows whether I will take it or not. I cannot understand how these two things can be; but God knows, and he is not unjust, so it is all-right. There is not an angel in heaven who knows how it can be, but they know that it is so.*GCDB*

Notice the absurdity of the statement, that God can know if he wants to, but that he does not want to know some things, and therefore does not exercise his power to know. Some say that if he did know, he would be responsible for our being saved or lost, so he does not exercise his power to know, and therefore releases himself from that responsibility. That is bringing a fearful charge against God. It really throws all the responsibility of man's ruin upon God, and charges him with trying to shirk it. If he chooses not to know certain things, how is it possible for him to know what he wants to know, and what he does not want to know?*GCDB March 22, 1891, page 202.9*

The very statement that he wills not to know certain things proves that he must know them in order to know that he does not want to know them, and this is an utter absurdity. That he wills not to know the things that he does know, is a self-evident absurdity. Such an idea as that must necessarily be based on the supposition that God knows what he does know by studying. But God does not have to count, and calculate, and figure to arrive at conclusions. He is God, and knowledge is in him, and begins and ends in him.*GCDB March 22, 1891, page 203.1*

God is the High and Holy One "that inhabiteth eternity." He dwells in eternity. What is eternity? - It is something that has neither beginning nor ending. It may be represented by a circle, at every point of which God dwells at the same time. He is self-existent. That is, the millions of ages that have been in the past, and the millions that are to be in the future, are all "just now" with God. Past, present, and future are all present with God. He lives in an ETERNAL NOW. We cannot understand how that can be; but that does not matter; he says it is so, and we believe him.*GCDB March 22, 1891, page 203.2*

That he is the eternal God, constitutes the strength of the fact that he is our refuge. It is the eternal God who has had charge of our ways in the past, and we have confidence in his leading. If he had not known the past and the future, how could I have known whether he was leading me right or not? Job says, "He knoweth the way that I take."*GCDB March 22, 1891, page 203.3*

He leads us in the way that we should go, and he looked over the ages, and he saw just who would have the inheritance, and he is preparing it for him. What would you think of a man, to put the thing on a very low plane, who got a lot of stones together, and commenced to build a house. You ask him what kind of house he is going to build. "Why," he says, "I don't know, I am going to put these stones and timbers together, and then see what kind of house will come of it." Such talk as that would be foolishness. Before a man starts in to build a house, he knows just how it is coming out, he knows exactly how it will look when it is finished. When God laid his plans in ages past, don't you



think that he knew what kind of earth he was going to have? He knew what kind of earth it was going to be and he had a purpose in making it. He created it to be inhabited.*GCDB March 22, 1891, page 203.4*

Not only did he know what kind of place it was going to be, but he knew what kind of men were going to dwell in it; he knew every man who would dwell in it, and he had every one of them named. Those men whom God saw that he would have to inhabit the earth, when he laid his plans for it in ages past, were to be good and holy men; and that same earth, when this little experiment of sin is worked out, will be inhabited by just exactly the persons that God saw would inhabit it, and they will have the names that he gave them in ages past.*GCDB March 22, 1891, page 203.5*

In *Revelation 2:17* we read, "And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Now it is not to be supposed that over in the kingdom of God we will not know each others's names, to be able to pronounce them. In the Bible every name signified something. Jacob was the "supplanter;" Israel the "prince of God;" Abraham, the "father of many nations;" Sarai, a "contentious woman;" and Sarah, a "princess." The name signified the character of the individual.*GCDB March 22, 1891, page 203.6*

Now while all the redeemed are to have the perfect character of God, yet that character is so perfect and so broad, that there is room for each to have a distinct character. Why is it that no one will be able to understand the name of any one else? Because no two persons will have had the same experience in developing character. No two persons have been led in the same way, and have had the same experience, or trials. "The heart knoweth its own business and the stranger meddleth not therewith."*GCDB March 22, 1891, page 203.7*

In *Exodus 33:17* the Lord said to Moses, "Thou hast found grace in my sight, and I know thee by name." Moses was wonderfully near to the Lord at that time. He walked with God, and endured continually "as seeing him who is invisible." Day by day his character was moulded by the Almighty, and had it not been for one sin he would have been translated without seeing death. He was meek above all men, and God knew him by that name which was written in the book.*GCDB March 22, 1891, page 203.8*

Man fell, but every man who lived directly after the fall, could have accepted the proffered salvation if he had wished, and could have been one of those persons who would people the earth, - one of those persons whom God saw when he laid the plans for the earth and for its inhabitants. If that had been so, the earth would have been filled, and the work closed up long ago. Would that have been unjust to us, for in that case we would have been unborn and therefore left out? No, it would have been no more unjust than it will be unjust

to close the work in a few years from now, and leave out possible nations yet unborn.*GCDB March 22, 1891, page 203.9*

Now God foreknew us in Christ, and in him in the beginning we were predestinated to just such a place in the earth in its state of purity as God wants us to have. I am so thankful that we may have Christ if we will, and if we will believe him and trust in him, we know that we are predestinated to a place in his kingdom. God hath "predestinated us according to the purpose of him who worketh all things after the counsel of his own will." Cannot you see that all things work together for good to them that love God?*GCDB March 22, 1891, page 204.1*

How do I know that I am a child of God? He loved me, and he bought me, and I gave myself to him, and therefore I am his. Now I am in Christ, and it matters not what happens to me. There is not a bad thing that can come upon me, for everything that does come, God will work it for my good; and not only will he do it, but he does do it. He does it that he may develop my character, and fit me for what he is preparing for me.*GCDB March 22, 1891, page 204.2*

Now, Satan concocts some wicked scheme against me, - influences some man or government to do something against me, that is calculated to destroy me. Well, that is all right; for God takes those very wicked schemes, and out of them he brings good for me. Satan works those wicked schemes to accomplish my ruin; but God takes his schemes, and by them carries me along to the desired haven. Therefore the Christian has no business to be complaining.*GCDB March 22, 1891, page 204.3*

There is no one who would think of complaining when he was having a good time. But the Christian is having a good time all the time, for all things work together for good to him. These bad things good, that are concocted against us? Yes, for although they are bad when they start, and are designed to ruin us, yet by the time they get to us, God transforms them into good. When we look at things in this way, we can praise God no matter what happens.*GCDB March 22, 1891, page 204.4*

There was Joseph, his brethren sent him down to Egypt. They did it with no other intention than to destroy him. They first tried to kill him, and then when they sold him for a slave, they thought that he would not live long down there as a slave, and that they would get rid of him that way. And yet we are told by the psalmist, that, "God sent a man to Egypt." Those brethren of his were working out the evil of their hearts, and at the same time God sent him down according to his will. We cannot understand how this can be, but we know that it was so.*GCDB March 22, 1891, page 204.5*

Caiaphas, that wicked old high priest asked if it were not better that one man

die, than that the whole nation perish. There was the sentiment of the worldly-wise, scheming politician. Yet at the same time, in those very words, God was speaking a prophecy. There is not a wicked person, not even the devil himself, but God just takes him and his wickedness as it comes, and makes it work out his own eternal purpose. There is a world of comfort in the thought that *that* is the kind of God that we serve.*GCDB March 22, 1891, page 204.6*

So it is that those whom he predestinated he called, and whom he called he justified, and whom he justified, them he also glorified. Christ says, "and the glory which thou gavest me I have given them: that they may be one, even as we are one." Jno.17:22. Yes, the Lord does give grace and glory, and we have the glory now, only it is in the form of grace. "He will beautify the meek with salvation." He has given unto us the riches of his glory and his grace. By and by he will show us the exceeding riches of his grace with the glory that is to be revealed.*GCDB March 22, 1891, page 204.7*

"What shall we then say to these things? If God be for us, who can be against us?"*GCDB March 22, 1891, page 204.8*

PROF. W. W. PRESCOTT'S address on Friday evening, and also Elder A. T. Jone's sermon Sabbath afternoon, will appear in future numbers of the BULLETIN.*GCDB March 22, 1891, page 204.9*

**March 23, 1891**

**VOL. 4. - BATTLE CREEK, MICH., MONDAY, - NO. 15**

**PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

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**FOURTH MEETING**

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THE fourth meeting of the International Sabbath-school Association was held Sunday, March 22, at 9 A. M. Elder J. H. Durland offered prayer. After the reading of the minutes of the last meeting, the Association listened to a further report of the Committee on Resolutions, as follows:-*GCDB March 23, 1891, page 205.1*

Whereas, We see among all our churches a lack of interest in religious things, and a growing tendency to conform to the things of the world, especially so among our children and young people; and, -*GCDB March 23, 1891, page 205.2*

Whereas, We think that greater efforts should be made in behalf of the young to interest them in Bible study, missionary work, etc., and also to lead them to a saving knowledge of Jesus; and, -*GCDB March 23, 1891, page 205.3*

Whereas, This is the legitimate work of the officers and teachers in our Sabbath-schools; therefore, -*GCDB March 23, 1891, page 205.4*

Resolved, That we earnestly request Conference officers to appoint an individual in each one of their respective Conferences, whose duty it shall be to visit each church and Sabbath-school within the bounds of their Conference, spending at least one week with each school, and giving instruction in this special line of work.*GCDB March 23, 1891, page 205.5*

The report of the Committee on Constitution and Future Work, as found on page 153 of the BULLETIN, was brought before the house for discussion. Section 1 of Article IV, was amended so as to read, "The officers of this Association shall consist of a president, a vice-president, a recording secretary, one or more field secretaries, a treasurer, a corresponding secretary, and an executive committee of nine, of which the president and the vice-president shall be members." This amendment was amended by substituting the words, "one or more vice-presidents," for "one or more field secretaries." The last amendment was lost. The first amendment, after some discussion, was carried.*GCDB March 23, 1891, page 205.6*

Article V. was amended by making the present section No. 1, and introducing as section No. 2, the following: "The Executive Committee may call extra sessions at such times and places as it may deem proper."*GCDB March 23, 1891, page 205.7*

Section 1 of Art. VII. was amended to read, "The duties of the Secretary shall be, (1) To record the proceedings of the Association, and to submit a yearly summary to the Executive Board to be presented at the regular session."*GCDB March 23, 1891, page 205.8*

Article X. was amended by changing the word "meeting" to "session."*GCDB March 23, 1891, page 205.9*

Article VII. was amended by changing Section No. 3 to Section No. 4, and inserting as Section No. 3 the following: "The duties of the field secretaries shall be to advance, by personal, active labor, and by correspondence, the interests of the Sabbath-school Association in the territory over which they are placed."*GCDB March 23, 1891, page 205.10*

Section 1 of Article VII. was amended by inserting the word "recording" before Secretary. The report as amended was adopted.*GCDB March 23, 1891, page 205.11*

By motion, the report of the Committee on Resolutions was opened to discussion. Elder W. C. White said he thought that if the plan proposed in resolution one should be carried out, it would not only help our missionary work financially, but it would impart much valuable instruction to our schools. It would lead the children to a broader view of missionary work. The vital question is not so much the amount of money we can raise for missions, but the amount of interest and enthusiasm which can be enlisted in the missionary cause.*GCDB March 23, 1891, page 205.12*

Elder Corliss thought that some simple instruction on mission fields should be provided for the children.*GCDB March 23, 1891, page 205.13*

Elder White said that the publishers of the *Instructor* had something of this nature in mind for future publication.*GCDB March 23, 1891, page 206.1*

Pending the adoption of the resolution, the Association adjourned to meet Tuesday, March 24, at 5 P. M.*GCDB March 23, 1891, page 206.2*

## **GENERAL CONFERENCE PROCEEDINGS**

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## **EIGHTEENTH MEETING**

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As the Conference draws near its close, the interest increases. At the hour for opening Sunday morning, a larger number were in attendance than at any previous meeting. Elder O. A. Olsen was in the chair. Prayer was offered by Elder S. N. Haskell. After the reading of the minutes, the special order of the day, - the consideration of the report of the Committee on Home Missions and Bible Work, found on page 193 of the BULLETIN, - was taken up *GCDB March 23, 1891, page 206.3*

The first preamble and resolution was first considered. Captain Eldridge raised the question as to whether it had been decided that such an institution should be established, and if so, what body had decided it. *GCDB March 23, 1891, page 206.4*

Brother Chadwick held that the preamble was properly framed; as the matter had been forcibly laid before the Conference by Dr. Kellogg, it remained for the Conference to act in the matter. *GCDB March 23, 1891, page 206.5*

Elder Tait moved an amendment to the resolution, to make it read, - *GCDB March 23, 1891, page 206.6*

Resolved, That we recommend the General Conference Committee to select a committee of seven to act with the General Conference Committee, and take this matter under consideration immediately, with power to act. *GCDB March 23, 1891, page 206.7*

The Chair gave it as his opinion that there should be another resolution inserted, endorsing the plan. *GCDB March 23, 1891, page 206.8*

A motion to lay the resolution on the table was lost. *GCDB March 23, 1891, page 206.9*

A motion to refer the resolution back to the Committee on Home Missions and Bible work, was also lost. *GCDB March 23, 1891, page 206.10*

Dr. Kellogg offered a substitute, to read as follows:- *GCDB March 23, 1891, page 206.11*

Resolved, That we believe a home for orphans and destitute aged persons, to be called "The James White Memorial Home," should be established by this denomination; and further, - *GCDB March 23, 1891, page 206.12*

Resolved, That we recommend the General Conference to select a committee of seven to take this matter under consideration immediately, with power to act, in conjunction with the General Conference Committee. *GCDB March 23, 1891, page 206.13*

The substitute was carried.*GCDB March 23, 1891, page 206.14*

Elder Boyd moved an amendment to the second resolution of the report, to make it read, -*GCDB March 23, 1891, page 206.15*

Resolved, That we recommend individuals and State Conferences to provide funds for the endowment of free beds in the Sanitarium Hospital.*GCDB March 23, 1891, page 206.16*

Dr. Kellogg explained that by free beds, in the resolution, was meant free medical attendance. The endowment is to cover the actual expense of board and nurse hire. In all free hospitals, except poor houses, it is understood that the board will be paid. Four dollars per week, or \$200 per year, is the usual price charged. The actual expense of the Sanitarium, on this proposition, would be much greater than that of the Conference or individual endowing such bed. This is a much lower rate than is made by any other similar institution. Our Hospital ought to have thirty or forty endowed beds.*GCDB March 23, 1891, page 206.17*

The amendment was carried.*GCDB March 23, 1891, page 206.18*

Dr. Kellogg was called on, and said:-*GCDB March 23, 1891, page 206.19*

"In considering the matter of starting an institution, the first question that presents itself is, would it be well patronized. I presented facts before this body a few days ago, showing that there were at least 222 orphans among our people that should have the advantages of such an institution. We have already \$6,000 at our disposal to start such an institution. If the matter is rightly presented, there will be no difficulty in raising the funds for the institution, and it will not interfere with raising funds for other lines of work. It will only cost about \$100 each, per year, to take care of children in this way."*GCDB March 23, 1891, page 206.20*

The second resolution was passed without discussion.*GCDB March 23, 1891, page 206.21*

The third resolution was spoken to by Dr. Kellogg.*GCDB March 23, 1891, page 206.22*

Some questions were raised as to where funds for establishing this institution were to come from.*GCDB March 23, 1891, page 206.23*

Dr. Kellogg offered a still further amendment, providing that the funds for the institution be raised by special contributions for this enterprise.*GCDB March 23, 1891, page 206.24*

The question of ownership was raised, and it was explained that the

institution would be held by trustees in trust for the denomination.*GCDB March 23, 1891, page 206.25*

The resolutions referring to the home for orphans and aged people, the endowment of the beds, and the employment in health and temperance work of only such persons as hold credentials from the Executive Committee of the International Health and Temperance Association, were unanimously adopted.*GCDB March 23, 1891, page 206.26*

The resolutions referring to work in Chicago were next considered.*GCDB March 23, 1891, page 206.27*

Captain Eldridge objected to the last resolution, providing that the profits of the canvassing work go to sustain the Chicago Mission.*GCDB March 23, 1891, page 206.28*

Elder W. C. White was in favor of dropping out the resolution under consideration.*GCDB March 23, 1891, page 206.29*

On motion of Elder Derrick, the resolution was stricken from the report.*GCDB March 23, 1891, page 206.30*

The portion of the report referring to the work in Chicago, was then adopted as amended.*GCDB March 23, 1891, page 207.1*

The portion of the report referring to the work among the Chinese and Japanese was considered.*GCDB March 23, 1891, page 207.2*

Elder G. B. Starr explained that this request had come from these nationalities themselves, who came to the Mission in Chicago and requested that a school be started where they could be taught the Scriptures.*GCDB March 23, 1891, page 207.3*

Elder White expressed himself as heartily in favor of making an effort to help these people, but thought the second and third preambles narrowed down the scope of the work laid out in the first preamble. He moved to strike out the second and third preambles, and to amend the resolution by inserting the words "of the gospel," in place of the words "and truth as God has given us," and omitting the word "judiciously."*GCDB March 23, 1891, page 207.4*

Elder Haskell said such expressions as "light and truth" were common among missionaries in foreign countries. He thought also that judicious labor should be done among these people. The influence of small acts go much further among these people than among us. This being so, it requires great care in working among them.*GCDB March 23, 1891, page 207.5*

In view of Elder Haskell's explanation, the portion of the amendment relating



to the resolution itself was withdrawn.*GCDB March 23, 1891, page 207.6*

The motion to amend was lost.*GCDB March 23, 1891, page 207.7*

The portion of the report referring to labor for the Japanese and Chinese, was adopted as presented by the committee.*GCDB March 23, 1891, page 207.8*

The Conference adjourned to meet at the next hour appointed in the program.*GCDB March 23, 1891, page 207.9*

#### **INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

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#### **EIGHTH MEETING**

No Authorcode

THE eighth meeting of the International Tract Society convened at 3:15 P. M., Sunday, March 22. Hymn number 842 was sung, and prayer was offered*GCDB March 23, 1891, page 207.10*

#### **BALANCE SHEET AND STATEMENT OF THE INTERNATIONAL TRACT SOCIETY**

No Authorcode

#### **REPORT OF MAIN OFFICE FOR YEAR ENDING JUNE 30, 1890**

No Authorcode

	Trial Balance.	Inventory	
Present worth, June 30, '89	\$.....	8,183 99	.....
Pacific Press	166 17	503 64	.....
N. Y. Pacific Press	.....	387 94	.....
London Pacific Press	3 73	95 09	.....
Bible Echo	.....	391 79	.....
Imprimerie Polyglotte	164 17	43	.....
Review and Herald	1,772 47	1,290 72	.....
Sundhedsbladet	.....	179 82	.....
Present Truth	.....	447 72	.....
Good Health Pub. Co.	.....	241 62	.....

Correspondence Class	25	9 00	.....
Bible Slips	4 50	1 00	5 20
Chicago Office	1,585 77	6 50	.....
Donations	80	1,911 58	.....
Expense	1,098 81	08	.....
Library	149 47	.....	141 60
Loss and Gain	1,133 95	.....	.....
Life Membership	.....	132 78	.....
Merchandise	2,812 55	74 73	1,248 54
Office Fixtures	567 83	.....	522 50
Periodicals	1,395 22	82 72	.....
Religious Liberty	528 86	4 54	.....
Ship Work	805 91	9 60	.....
Washington, N. R. L.	361 45	.....	.....
Dan. Home Missionary	350 09	23 11	.....
Swed. Home Missionary	275 72	19 09	.....
Eng. Home Missionary	271 90	534 96	.....
Ger. Home Missionary	274 91	16 25	.....
Accounts Receivable	1,078 94	.....	.....
Accounts Payable	.....	155 87	.....
Cash, June 30, 1890	1 10	.....	.....
	\$14,704 57	14,704 57	

Loss and Gain.		Stock.		Resources and Liabilities.	
\$.....	\$.....	\$.....	\$8183 99	\$.....	\$.....
.....	.....	.....	.....	.....	337 47
.....	.....	.....	.....	.....	387 94
.....	.....	.....	.....	.....	91 36
.....	.....	.....	.....	.....	391 79
.....	.....	.....	.....	163 74	.....
.....	.....	.....	.....	481 75	.....
.....	.....	.....	.....	.....	179 82
.....	.....	.....	.....	.....	447 72
.....	.....	.....	.....	.....	241 62
.....	8 75	.....	.....	.....	.....
.....	1 70	.....	.....	5 20	.....
.....	.....	.....	.....	1579 27	.....
.....	1910 78	.....	.....	.....	.....
1098 73	.....	.....	.....	.....	.....
7 87	.....	.....	.....	141 60	.....
1133 95	.....	.....	.....	.....	.....

.....	132 78	.....	.....	.....	.....
1489 28	.....	.....	.....	1248 54	.....
45 33	.....	.....	.....	522 50	.....
1312 50	.....	.....	.....	.....	.....
524 32	.....	.....	.....	.....	.....
796 31	.....	.....	.....	.....	.....
361 45	.....	.....	.....	.....	.....
.....	.....	.....	.....	226 98	.....
.....	.....	.....	.....	256 63	.....
.....	.....	.....	.....	.....	263 06
.....	.....	.....	.....	258 66	.....
.....	.....	.....	.....	1078 94	.....
.....	.....	.....	.....	.....	155 87
.....	.....	.....	.....	1 10	.....
.....	.....	.....	.....	.....	.....
Net	.....	.....	.....	.....	.....
Loss	4715 73	4715 73	.....	.....	.....
.....	.....	.....	.....	.....	.....
\$6769 74	\$6769 74	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
Balance, Present Worth,	.....	.....	.....	.....	.....
June 30, 1890	3468 26	.....	.....	.....	3468 26
\$8183 99	\$8183 99	5964 91	5964 91	.....	.....

REPORT OF MAIN OFFICE FOR SIX MONTHS, ENDING DEC.  
1890.*GCDB March 23, 1891, page 208.1*

	Trial Balance.		Inventory
Present worth, June 30, 1890	\$.....	3,468.26	\$.....
Merchandise	1,729.71	290.84	744.91
Office fixtures	715.91	6.00	788.60
Library	175.97	.....	280.55
Periodicals	719.58	33.70	.....
Pacific Press	.25	324.26	.....
New York Pacific Press	1.80	605.69	.....
London Pacific Press	.....	168.13	.....
"Bible Echo"	.....	393.29	.....
Imprimerie Polyglotte	150.03	1.00	.....
"Review and Herald"	1,381.40	1,531.98	.....
"Sundhedsbladet"	.10	231.09	.....

"Present Truth"	.....	447.72	.....
"Good Health"	85.13	93.15	.....
Chicago office	942.26	264.20	.....
Donations	.....	604.37	.....
Expense	419.89	20.78	.....
Life membership	.....	90.00	.....
Religious Liberty	11.00	.....	.....
Ship work	66.56	3.69	.....
Danish "Home Missionary"	564.63	2.25	.....
Swedish " "	604.02	.25	.....
German " "	608.90	5.50	.....
English " "	415.26	446.36	.....
Special donations	.....	8.24	.....
Five-thousand-dollar fund	.....	350.00	.....
Christmas readings	335.97	267.71	.....
Loss and gain	1,184.71	1,165.92	.....
Accounts receivable	1,496.03	.....	.....
Accounts payable	.....	960.63	.....
Cash on hand Dec. 31, 1890	175.90	.....	.....
	\$11,785.01	11,785.01	

Loss and Gain.	Stock.	Resources and Liabilities.
\$.....	\$.....	\$.....
693.96	.....	744.91
.....	78.69	788.60
.....	104.58	280.55
685.88	.....	.....
.....	.....	324.01
.....	.....	603.89
.....	.....	168.13
.....	.....	393.29
.....	.....	149.03
.....	.....	150.58
.....	.....	230.99
.....	.....	447.72
.....	.....	8.02
.....	.....	678.06
.....	604.37	.....
399.11	.....	.....
.....	90.00	.....
11.00	.....	.....

62.87	.....	.....	.....	.....	.....
562.38	.....	.....	.....	.....	.....
603.77	.....	.....	.....	.....	.....
603.40	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	31.10
.....	8.24	.....	.....	.....	.....
.....	350.00	.....	.....	.....	.....
68.26	.....	.....	.....	.....	.....
18.79	.....	.....	.....	.....	.....
.....	.....	.....	.....	1,496.03	966.63
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	175.90	.....
Net					
Loss	2,473.54	2,473.54			
\$3,709.42	\$3,709.42				
		994.72		994.72	
Balance, Present					
Worth,					
Dec. 31, 1890	3,468.26	3,468.26	4,313.08	4,313.08	

# **REPORT OF CHICAGO OFFICE FOR SIX MONTHS, ENDING DEC. 31, 1890**

No Authorcode

	Trial Balance.	Invent.
Library	\$ 19.97	\$..... \$ 19.97
Property	306.32	..... 306.32
Illinois Tract Society	.....	6.05 .....
George B. Starr	.....	.48 .....
Returned postage	7.78	..... .....
Merchandise	153.90	3.65 417.80
Periodicals	251.26	4.75 .....
Main office	264.00	956.66 .....
Expense	132.55	8.60 .....
Nebraska Tract Society	8.50	..... .....
Iowa " "	28.25	..... .....
Wisconsin " "	9.95	..... .....
"Evangelists Sendebud"	142.00	328.59 .....
"Zions Vaktare"	130.85	289.38 .....
South Dakota Tract Society	52.45	..... .....

California “ ”	13.40	.....	.....
Foreign Publishing Committee	178.70	354.45	.....
J. G. Matteson	.50	.....	.....
Chicago Post-office	10.00	5.27	.....
Oakland National Bank	200.35	58.15	.....
C. Norlin	8.35	6.05	.....
Minnesota Tract Society	22.60	.....	.....
“The Prisoner”	10.00	.....	.....
“What Has Papa Done?”	10.25	.....	.....
Chicago Post-office (news agents)	5.00	.05	.....
Battle Creek Scandinavian Society	12.50	.....	.....
Cash	42.70	.....	.....
	\$2,022.13	2,022.13	

Loss and Gain.		Resources and Liabilities.	
\$.....	\$.....	\$ 19.97	\$.....
.....	.....	306.32	.....
.....	.....	.....	6.05
.....	.....	.....	.48
.....	.....	7.78	.....
.....	267.55	417.80	.....
246.51	.....	.....	.....
.....	.....	.....	692.66
123.95	.....	.....	.....
.....	.....	8.50	.....
.....	.....	28.25	.....
.....	.....	9.95	.....
.....	.....	.....	186.59
.....	.....	.....	158.53
.....	.....	52.45	.....
.....	.....	13.40	.....
.....	.....	.....	175.75
.....	.....	.50	.....
.....	.....	4.73	.....
.....	.....	142.20	.....
.....	.....	2.30	.....
.....	.....	22.60	.....
.....	.....	10.00	.....
.....	.....	10.25	.....
.....	.....	4.95	.....
.....	.....	12.50	.....

.....	.....	42.70	.....
Net			
loss	102.91	102.91	
	\$370.46	\$370.46	\$1,220.06 \$1,220.06

by Elder J. F. Farman. The minutes of the previous meeting were read and approved.*GCDB March 23, 1891, page 208.2*

On motion, Resolution 10, found on page 85 of the BULLETIN, on which action was pending at the last meeting, was referred back to the Committee.*GCDB March 23, 1891, page 208.3*

A motion was offered to adopt the Resolutions found on page 122 of the BULLETIN.*GCDB March 23, 1891, page 208.4*

Resolution 13, was amended by inserting the expression, "in such an attractive style" after the word "publishing," in the second line.*GCDB March 23, 1891, page 208.5*

Resolution 16 was amended by substituting the word "church" in place of the words "tract and" found in the first line.*GCDB March 23, 1891, page 209.1*

Resolution 17 was amended by substituting the phrase, "for the different departments of the work," in place of the expression, "to the interest of the canvassing work," found at the end of the last line.*GCDB March 23, 1891, page 209.2*

The entire report, thus amended, was adopted.*GCDB March 23, 1891, page 209.3*

On motion, the further report of the Committee on Resolutions, found on page 164 of the BULLETIN, was adopted without alteration*GCDB March 23, 1891, page 209.4*

The recommendations in regard to reporting, and also the report of the Committee on Constitution and Plans of Work, found on the same page, were discussed and adopted.*GCDB March 23, 1891, page 209.5*

The entire report of the Committee on New Books, found on pages 164,165,166, and 194 of the BULLETIN, was adopted*GCDB March 23, 1891, page 209.6*

The report of the Committee on Finances as found on page 166 of the BULLETIN was adopted.*GCDB March 23, 1891, page 209.7*

On the foregoing pages are given balance sheets of the society, covering a

period of eighteen months.*GCDB March 23, 1891, page 209.8*

The chairman explained that the “net loss” appearing in each portion of the report, represents the gratuitous work done by the society, above all its gains and donations received.*GCDB March 23, 1891, page 209.9*

The Committee on Resolutions presented the following further report:-*GCDB March 23, 1891, page 209.10*

Whereas, The *Harold* and *Tidende* now are adapted to the wants of our Scandinavian brethren and sisters, and three new papers, one in Swedish, *Zions Vaktare*, one in Danish, *Evangeliets Sendebud*, and one in German, *Christlicher Hausfreund*, have been started especially for pioneer work; therefore, -*GCDB March 23, 1891, page 209.11*

Resolved, That our foreign brethren should sense the importance of sustaining all these papers as far as is in their power, by subscribing for them themselves, by taking clubs of the new papers for missionary work, and by interesting themselves in every legitimate way to obtain new subscriptions for them; and further, -*GCDB March 23, 1891, page 209.12*

Resolved, That our American brethren also interest themselves for the circulation of the foreign papers, wherever and whenever they can consistently do so.*GCDB March 23, 1891, page 209.13*

M. C. WILCOX, ]

C. ELDRIDGE, ] *Committee.*

W. S. HYATT, ]

Meeting adjourned to call of Chair.*GCDB March 23, 1891, page 209.14*

**SOUTH AMERICA** <sup>1</sup>Portions of an address delivered Thursday morning, March 19, 1891.

No Authorcode

BY ELDER W. C. WHITE.

THE topic announced for this morning is South America. It is a large subject. South America comprises more than one eighth of the whole world. Its area is 6,954,326 square miles, its population more than 34,000,000.*GCDB March 23, 1891, page 209.15*

You will not expect me to devote so much attention to the country, its vast area, its mineral and agricultural wealth, its varied climate, and its political divisions, as to its people - our South American cousins. There are nearly 35,000,000 of them; and they are in a bad way. They need our help, and they



need it now.*GCDB March 23, 1891, page 209.16*

From the November, 1890, *Gospel in all Lands*, we quote the following:-*GCDB March 23, 1891, page 209.17*

Counting the three Guianas as one, South America is divided into eleven countries, whose area and population, according to most recent data given in *Whittaker's Almanac*, are as follows:-*GCDB March 23, 1891, page 209.18*

	Area Sq. Miles.	Population.
Argentina Republic	1,095,013	4,200,000
Bolivia	472,000	2,300,000
Brazil	3,219,000	14,000,000
Chili	256,850	2,715,000
Colombia	331,420	3,500,000
Ecuador	248,380	1,100,000
Guianas	142,952	370,038
Paraguay	145,400	476,000
Peru	405,040	2,970,000
Uruguay	72,112	700,000
Venezuela	566,159	2,121,988
Totals	6,954,326	34,453,026

The dominant race and language are those of the Spanish and Portuguese conqueror and colonist. The race, however, has been modified by intermarriage with the Indian tribes, and there is a large population difficult to state in exact numbers, that perpetuates the race and the languages of the original inhabitants. We have, therefore, as elements going to make up the population, whites, Indians, and mestizoes, the latter term applying to the mixed race arising from the two former. To these must be added negroes, Creoles, and Zamboes living in Brazil, and in less numbers in some other section.*GCDB March 23, 1891, page 209.19*

Portuguese in Brazil, and Spanish in the remainder of the continent, are the languages of civilization and commerce. There are, however, millions of natives who speak only the Indian languages....*GCDB March 23, 1891, page 209.20*

Religion. - All around the continent, and as far inland as civilization has reached, Roman Catholicism is the accepted religion, and in most of the countries is in direct alliance with the State. The pope claimed and entered into this inheritance just as he was losing such territories in Europe. The sword and the stake, under the direction of the Inquisition, were employed to establish and maintain his power.*GCDB March 23, 1891, page 209.21*

As elsewhere, heathen superstitions were merely glossed over by so-called Christian terminology and dress. Resort was had to a thousand inventions of apparitions and miracles to win the acceptance of the ignorant and superstitious natives, and these half-pagan beliefs and customs constitute, together with blind, unquestioning obedience to an ignorant and corrupt priesthood, the religion of the masses. Few, indeed, go beneath and beyond these to lay hold of the fundamental saving truths of Christianity. Even the few who may be called intelligent Catholics are taught that their beliefs must be determined by an infallible pope, who is above Scripture because its authorized interpreter, and that grace divine can come to them only through priestly hands and outward sacramental forms.*GCDB March 23, 1891, page 209.22*

Not only is there the call for the reformation of nominal and corrupt Christianity, but we also hear the inarticulate cry of millions still in the utter darkness of paganism. There is in the heart of the continent a wide and populous territory untouched by civilization or the gospel. Roman Catholicism has been shown incapable of lifting these native races to any high condition. The simple preaching of the gospel can do it.*GCDB March 23, 1891, page 209.23*

Shall we have a part in carrying the gospel to this people? I said, at the beginning, that our South American cousins are in a bad way; and indeed they are, for they are in the way of Rome. They are in the broad way that Rome has encouraged so many to travel, telling them it is the way to heaven, whereas it is the road to death. What has Rome done for these people? What has she not done to mislead them? "She has placed popery between heaven and earth; the priest between the sinner and God; auricular confession between penitent and mercy; penance between offender and godly sorrow; mass between believer and righteousness in Christ; indulgence between him and self-denial; tradition between him and the Scripture; purgatory between him and heaven; celibacy between priest and home; good works between believer and justification; extreme unction between him and death; saints and Virgin Mary between him and prayer-hearing God."*GCDB March 23, 1891, page 210.1*

What has been the influence of this kind of religious teaching? Morality seems to form no part of religion, and from this separation of religion and morals arise the chief difficulties for the gospel to overcome.*GCDB March 23, 1891, page 210.2*

For more than three hundred years after the planting of the first colonies in South America, Rome had undisputed dominion over the religion of the people. The result is seen in their present condition.*GCDB March 23, 1891, page 210.3*

But the morning cometh. We see in every quarter an effort to throw off the papal yoke. We see everywhere a desire for freedom, and here and there a longing desire for pure religion. Of this, Ira G. Ross, a Protestant missionary says:-*GCDB March 23, 1891, page 210.4*

A rapid and marvelous transition is now going on among the thirty millions of Spanish-speaking people inhabiting the vast continent of South Temperate America. For centuries the great mass of these people have lived, comparatively speaking, in thriftless indolence, helpless ignorance, social degradation, and spiritual bondage. The so-called upper class have to a large extent wasted their wealth in enervating vice and luxuriant display, while the essential elements of vigorous and healthful individual character and national life have been sadly wanting. But the advent of foreign enterprise, the stir of commerce, the snort of the iron horse, the glare of the electric light, are serving to break the spell of this lethargy.*GCDB March 23, 1891, page 210.5*

One result of this awakening is the discovery that, as nations, they are a long way behind their age, and falling far short of the development easily made possible by reason of their natural resources. They are beginning to lay the blame of this where it chiefly belongs - at the door of the Romish Church. Hence a powerful and wide-spread revolt against the papal rule. Churchly prerogatives are being curtailed: liberal ideas find ready currency; civil rather than ecclesiastical law is given precedence; the press, emancipated from censorship, is free to criticize, and even caricature men and measures employed to bolster up the effete dignity and iniquitous schemes of papal Rome. Large appropriations are voted for public schools, religious toleration is required and enforced both by law and popular sentiment, and almost throughout the whole continent, doors that until recently were closed and barred against evangelistic approaches, are now unhinged and fallen.*GCDB March 23, 1891, page 210.6*

It is frequently the case, that Protestant missionaries suffer bitter persecution. Formerly the laws were almost wholly against them. But at the present time a large degree of freedom is guaranteed in most of the South American Republics. But while the laws are in their favor, the prejudices of the common people are against them, and under the influence of the bigoted and ignorant priests, the ignorant masses are sometimes aroused and led on to attack the missionaries, and demolish their churches. But even these efforts frequently prove that men can do nothing against the truth, but for the truth; for in every instance, the sympathy of some noble souls is aroused in behalf of the missionary, and his influence is strengthened.*GCDB March 23, 1891, page 210.7*

Consider the work of the American Bible Society in this field. Of this the *Gospel in all Lands*, says:-*GCDB March 23, 1891, page 210.8*

Independently of what has been done by others, the American Bible Society has, through this agency, at a cost of over one hundred and fifty thousand dollars, put into circulation more than a quarter of a million - more than a hundred tons' weight - of Bibles, Testaments, and integral parts; and that not in large quantities, nor to those who came seeking them, but by patient colportage from house to house, on the roads, in the markets, cafes, etc., and in most cases as the result of personal persuasion.*GCDB March 23, 1891, page 210.9*

At the commencement of our work the Bible was one of the rarest of books, and the great majority of those to whom it was offered had never before heard of it. To-day it may be safely said that in the republics of La Plata there is no book of like magnitude so generally diffused.*GCDB March 23, 1891, page 210.10*

This high figure was the result of special effort made, to meet the needs of the immigrants of whom 218,000 entered Argentine during 1889. Add to the above the number of Bibles circulated on the west coast, and we have a total of 40,261 volumes circulated in one year.*GCDB March 23, 1891, page 210.11*

While the Methodists take the leading part in mission work in Argentine, the Presbyterians are doing a grand work in Brazil. One of the latter's missionary agents, Chas. E. Knox, who lately made an extended tour of Brazil, says:-*GCDB March 23, 1891, page 210.12*

In rural plantations, in hamlets, in villages, in larger towns, notwithstanding the priests' protestations, the people will listen to the pure and loving story....*GCDB March 23, 1891, page 210.13*

The native and immigrant population impressed us as presenting certain characteristics which are specially hopeful.... The Portuguese and the Brazilian are an amiable people. They are not intense and vindictive, like the Spanish. They are affectionate among themselves, and hospitable to strangers. They may be aroused to sharp encounter, but their prevailing mood is placid. The history of their former revolutions shows this, and the late bloodless revolution exhibits the same trait.*GCDB March 23, 1891, page 210.14*

Religious animosity, therefore, inspired by selfish priests, is not likely to be persistive, as under the Spanish type of character. Never was there a better opportunity to introduce the high principles of Christianity, than among a people who have a strong social nature, who have ardent desires for a pure religious love, whose confidence in their false religious teachers has been broken, and whose late revolution points them toward civil and religious liberty.*GCDB March 23, 1891, page 210.15*

## REMARKS BY MISS CORA OSBORNE

No Authorcode

Immediately following Elder White's address, Miss Osborne, who has been engaged in Mission School work in Mexico, and recently began the observance of the Sabbath, was invited to address the Conference, and spoke in substance as follows:-*GCDB March 23, 1891, page 211.1*

After the conquest by Cortez, the standard of Catholicism was firmly planted in Mexico. In establishing the power of the priesthood, recourse was had to so-called miracles and apparitions.*GCDB March 23, 1891, page 211.2*

The twelfth of December is the anniversary of an apparition of the Virgin, to commemorate which a magnificent temple has been built at the foot of the mountain upon which the Virgin was supposed to have appeared to an Indian. Some three years ago, it was proposed to crown the Virgin on this anniversary, and immense sums of money were collected, and great preparations made. But the government interfered, as no public procession is allowed in the city of Mexico. We were glad the government did interfere, as it was found that it was planned that every Protestant in the city of Mexico should die on that day.*GCDB March 23, 1891, page 211.3*

The Sunday before Easter is Palm Sunday, and the triumphal entry is celebrated. On the following Tuesday afternoon in a church within a block of our own Mission building, there is a lottery of souls. The price of tickets is \$5, and the person drawing the fortunate number liberates a soul from purgatory.*GCDB March 23, 1891, page 211.4*

On Friday, at three o'clock, the crucifixion is celebrated with solemn rites. Figures representing the two thieves are raised on crosses, and an image representing Christ is nailed to the cross, amidst the lamentations of the people.*GCDB March 23, 1891, page 211.5*

Sunday in Mexico is a day of feasting and revelry. Every Sunday there are five bull-fights in the city of Mexico, and in these, thirty bulls are killed. I have found school work in Mexico very successful. Parents are influenced by their children, and are often brought into the churches. When I first organized a school in Mexico, I had eight pupils. At the end of three months there were thirty-seven, and at the end of the third year over seventy-five. I am glad to be able to say that not one of these left the school without professing Christ.*GCDB March 23, 1891, page 211.6*

Parents bring their children to school wishing them to learn English, and to be taught by the American teachers, for whom they have great respect. But they do not wish them taught our religion, as they say the parish priest has charge

of their religious instruction. We tell them they shall have the advantages of our English class, and any others they may wish to join. We have Bible classes, but they are not obliged to join them.*GCDB March 23, 1891, page 211.7*

The first morning new children come to school, perhaps during the devotional exercises they will place their fingers in their ears. Bibles are passed around, but they leave them on their desks. By and by they become much interested in the music, and will take the hymn-book and listen carefully to the singing. Perhaps next they wish to be taught to play the organ. After a few weeks they will usually take the Bible and turn to the lesson of the day, and perhaps follow along with the class as they read. By and by they will go out to recitation with the class, and repeat a text with the others.*GCDB March 23, 1891, page 211.8*

After a time they get so interested that they ask for a Bible and hymn-book, and we give them our papers, and they read them and tell their parents. Then they ask their parents to allow them to go on Sunday morning to our church to hear the choir sing. Their parents tell them the priests say that the moment they enter a Protestant church they will fall dead. Very often, however, they run away to the service, and return home to report that they were not injured. By and by the parents may be induced by the children to enter the church, and once inside, the rest is easy.*GCDB March 23, 1891, page 211.9*

Some of our people have suffered persecution. Not long ago several workers were laboring in one of the cities in which no Protestant work had been done before. They were attacked by a mob, and in spite of the efforts of the authorities, all but one were killed. But after a few weeks there was a complete change in the people of the city, and they sent petitions to have Protestant missionaries sent to them. Now they have all become Protestants, or at least favor Protestantism.*GCDB March 23, 1891, page 211.10*

In another town, a missionary and wife were informed that a mob was on its way to attack them. As they were engaged in prayer, an earthquake shock came - the strongest ever experienced there; and some of the converts of the mission came in to tell the missionary that the mob were on their knees praying for mercy. The house of the missionary was the only one in the city not injured. This made a great impression in the city, and the people thought surely the Lord must have cared for the mission.*GCDB March 23, 1891, page 211.11*

I might tell many interesting things in the history of the work among these people, but will not take the time. I pray you may all be brought to study this people, and that you may feel it not only a duty but also a privilege to carry to them the truth as you have it in Christ Jesus.*GCDB March 23, 1891, page 211.12*

The remarks of Miss Osborne were listened to with interest.*GCDB March 23, 1891, page 211.13*

#### **BIBLE STUDY LETTER TO THE ROMANS. - NO. 14**

No Authorcode

BY ELDER E. J. WAGGONER.

IN order to finish the eighth chapter this evening, it will be necessary for us to spend but a short time on each verse. Yet I believe it will be best to briefly review the verses considered at our last study.*GCDB March 23, 1891, page 212.1*

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” *Romans 8:28-30. GCDB March 23, 1891, page 212.2*

You will notice that the verbs in these texts are all in the past tense. The blessings and promises contained here are true continually of those who are called of God, and of *all* who are called of God. Who are called? “For the promise is unto you, and to your children and to *all that are afar off*, even as many as the Lord our God shall call.” He calls, “Whosoever will.” “Whosoever will, let him take the water of life freely.” *GCDB March 23, 1891, page 212.3*

Now what is the purpose of God in calling all the world, - whosoever will come, to him? “That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.” *Ephesians 1:10*. Speaking on the same subject in *2 Timothy 1:9*, the apostle Paul says: “Who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given in Christ Jesus before the world began.” We are then to be gathered together *in Christ* according to the purpose and grace of God. Seeing this, what is our duty? “Therefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall.” *2 Peter 1:10. GCDB March 23, 1891, page 212.4*

Now how can we make our calling and election sure? Every one is called; but the purpose of God is in Christ; “for of him, and through him, and to him, are all things: to whom be glory forever. Amen.” *Romans 11:36*. We are all called, and we can all make our calling and election sure, by accepting

Christ, and abiding in him; then we are called according to the purpose of God, because we are in Christ. Give up everything of self, and everything that is connected with self; then you can have Christ, and you are called according to the purpose of God.*GCDB March 23, 1891, page 212.5*

If we say, "Here I am, Lord, take me," then we are in Christ; but that saying, "here I am, take me," must be in deed and in truth. It is not simply the words, but we must know what it means. Then we are in him, and therefore we are predestinated to be conformed according to the image of his Son.*GCDB March 23, 1891, page 212.6*

"All things work together for good to them that love God." When? -Now. How is that? - "For whom he did foreknow, he did also predestinate to be conformed to the image of his Son." BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. When we tell the Lord, day by day, "Here is my heart, Lord; I have made no change in the gift; I want thee to have it," he will bind us with cords of divine love to the horns of the altar. We are then predestinated with Christ. What he has, we have. He has given us eternal life, and hath said himself, "Neither shall any man pluck them out of my hand." *John 10:28.GCDB March 23, 1891, page 212.7*

God had a purpose. Can it be changed? No, the thing is fixed. Those that are called, are justified, in Christ, therefore we have justification. But those that are justified, are also glorified. Can we believe that? If we can, we have got hold of a wonderful amount of strength. We have the glory of Christ? Yes, "And the glory which thou gavest me I have given them; that they may be one, even as we are one." *Jno.17:22.GCDB March 23, 1891, page 212.8*

Mark, it is past tense. The glory that God has given to Christ is ours to-day. It is true that that glory doth not yet appear, and the world knoweth us not, because it knew not Christ. But it is ours, and it will appear, and even now it appears in the form of grace. Inwardly we have it, for says Paul, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." *Ephesians 3:10.* For the same reason Jeremiah says, "Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory." *Jeremiah 10:21.GCDB March 23, 1891, page 212.9*

"The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly." Peter says that, believing, we may "rejoice with joy unspeakable and full of glory." *1 Peter 1:8.GCDB March 23, 1891, page 212.10*

The glory is all ours, we have it now. By and by when we have accepted this grace according to the riches of his glory, and worked out in us his purpose, then we will step out of grace into glory on the same level.*GCDB March 23,*



“What shall we then say to these things? If God be for us, who can be against us?” Take this verse and read it, and commit it to memory; and then remember to say, “They overcame him by the blood of the Lamb, and by the word of their testimony.” *Revelation 12:11*. And remember that Christ gave the example of defeating Satan by the word of the testimony; every time the temptation came he said, “It is written.” So when the clouds of darkness come, and the thick darkness gathers around, just say, “If God be for us, who can be against us!” And God *is* for us, as is shown in that he gave Christ to die for us, and raised him again for our justification. *GCDB March 23, 1891, page 213.1*

There is peace in the thought that God works out all things after the counsel of his own will, and that all things work together for good to them that love God, to them who are the called according to his purpose. Then it does not matter what comes against us, for in that it comes against us, it comes against the purpose of God, and that is as sure and firm as the existence of the Almighty can make it. *GCDB March 23, 1891, page 213.2*

Now who is against us? Satan is against us. That does not make any difference if he is. Satan has tried his power with Christ, and it has proved itself to be nothing. “All power in heaven and earth is given to me,” says Christ. Then if all power has been given to Christ in heaven and in earth, and it has been given, where is there any left for Satan? There is none. In a contest with Christ, Satan has no power; so if we have Christ for us, nothing can be against us. *GCDB March 23, 1891, page 213.3*

Some of us have been talking about the power of Satan in the past; but he has none, there is none left for him. Technically speaking, Satan is against us. Who is he? - “The Prince of the power of the air.” He brings pestilence, he brings disease, he puts things in our way, and arrays them against us. But the very things which he arrays against us to work our ruin, God takes and makes them for us. They are all good. We often sing:- *GCDB March 23, 1891, page 213.4*

Let good or ill befall, It must be good for me, Secure of having thee in all, Of having all in thee. *GCDB March 23, 1891, page 213.5*

But we very often sing things that we do not believe at all. Now I would not have any one sing these things any less, but I would have you believe them more. It is often the case that if you took the words from the music, and put them into plain prose there would not be any one in a whole congregation who would believe or dare to say them. Let us believe them not because they are in the hymn, but because they are Bible truth. *GCDB March 23, 1891, page 213.6*

We are like the people who are represented by the prophet Ezekiel: “Also, thou son of man, the children of thy people still are talking against [about] thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.” That is it, - they say, Come, let us go to meeting, and hear the sermon. “And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.” *Ezekiel 33:30-32.GCDB March 23, 1891, page 213.7*

I say that a great many of these truths are just a song to many people. They hear them and are interested in them, and then pass on, but they do not believe or do them. But the Lord has given them for us to both believe and to do, and they will be our strength. So everything works for good to them that love God. We cannot always see how, or tell how; but God has said it, and we know it is so. There are many things that we cannot tell why we believe, and to our very senses they do not appear to be so; but the very fact that God has promised that if we do believe them they will be so, makes them so, when we take hold and believe them. We can never know this till we do believe; but when we do believe, then we will know. So if God be for us, who can be against us?*GCDB March 23, 1891, page 213.8*

Think of that lone prophet of God, Elisha. He was down in Samaria, the mountains were all around him. A whole host of armed men had come to take him. He stood alone with his servant, and that servant was afraid. He did not think in that moment, nor did he say, that the King of Israel ought to send a troop of horse, or some infantry to defend him. The young man came to him, and said, “Alas, my master! How shall we do?” Elisha prayed, “Lord, I pray thee, open his eyes.” And the Lord opened the eyes of the young man, and he saw and behold the mountains were full of horses and chariots of fire round about.*GCDB March 23, 1891, page 213.9*

The whole mountain and plain was filled with chariots and horses, and any one of them was stronger than the whole host of the enemy. It is as true in our case as in that of Elisha, that “they that be for us are more than they that be against us,” and the only thing for us to do is to get our eyes open so that we may see that this is so. What opens our eyes? - The word; it is a lamp unto our feet and a light to our path, and if we believe it, we will know that they that are for us are more than they that are against us.*GCDB March 23, 1891, page 213.10*

He who is with us is the living God of Israel, who has power to turn darkness into light, and weakness into strength; and every evil thing that comes

against us, he turns into a blessing to help us on our way. *GCDB March 23, 1891, page 213.11*

“He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?” Why will he with Christ also give us all things? - Because all things are in him. Note *Ephesians 1:23*. “Which is his body, the fullness of *him that filleth all in all*.” *GCDB March 23, 1891, page 213.12*

He that hath put on Christ is “strengthened with all might!” Why? because God has placed Christ “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.” Therefore everything is in Christ. In him are hid all the treasures of wisdom and knowledge. He has all power given him in heaven and in earth. Don’t you see that this being the case, it is a foregone conclusion, that when God gave Christ for us, and freely delivered him up for us all, that in him he does give us all things. *GCDB March 23, 1891, page 214.1*

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” *Ephesians 1:3*. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to knowledge and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” *2 Peter 1:2-4. GCDB March 23, 1891, page 214.2*

Christ has all power, and he *hath* given unto us all things that pertain to life and godliness. Notice that the past tense is used. This has been done for us. Then why don’t we have them? For just one reason, - because we don’t take them. We have been mourning for so long, and saying that we want these things; well, we can have them, they have been given to us, and there is no reason why we should not appropriate them to ourselves. *GCDB March 23, 1891, page 214.3*

Suppose I come to you and say that I am very hungry, and that I would like something to eat. All right, you say, just sit down here to the table, and we will get something for you. Soon you place the best of what you have on the table, and tell me that there it is, and now, eat. But I say, “O, I am so hungry, and I do want food so much.” All right, take it and eat. “But I am so hungry, and I do want something to eat, I have not had anything for days.” Well, take it. “Yes, but I do want food so bad.” You would say that I was out of my mind

if I acted that way, and did not eat of the food that was so freely placed before me. *GCDB March 23, 1891, page 214.4*

Said one to me the other night, "If that is the way that the Lord does with these blessings that pertain to life and godliness, we are certainly foolish that we do not take them; but I do not think that the illustration is a fair one, because we cannot see these things that the Lord has to offer, and we can see the food." Neither do I think that it is a fair illustration, because it does not half fill the bill. *GCDB March 23, 1891, page 214.5*

Did not you often think you saw something, that you did not see? Does not your sight often deceive you? Sometimes you think you saw a thing that you did not see, and then again you saw things that when you came to look at them closely were not as they really appeared to be. But the word of God never deceives. Therefore I am more sure of the things promised in the word of God than if I could see them. "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." *Romans 4:16. GCDB March 23, 1891, page 214.6*

"The things which are seen are temporal; but the things which are not seen are eternal." *2 Corinthians 4:18*. We must revise our logic a little in this matter. We think that anything that we can see is all right and sure. Therefore we get hold of a house or a piece of land or some other property, and think that we have something, because there is in our possession something that we can see. But the truth of the matter is that the only things that we can depend on are the things that we cannot see. We can see the earth, and we can see the heavens, but they are going to pass away. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." *1 Peter 1:25. GCDB March 23, 1891, page 214.7*

With the psalmist we can say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." *Psalms 46:1-3*. Can we say that? Brethren, that time is coming. The earth will reel to and fro like a drunken man, and be removed like a cottage, and the mountains will skip away, and pass over into the ocean. That is going to happen, and there will be some people at that time who will feel perfectly calm and trustful; but they will not be composed of men and women who have never learned to say that all things work together for good to them that love God, to them that are the called according to his purpose. The man that doubts God now will doubt him then. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." *GCDB March 23, 1891, page 214.8*

He that spared not his own Son, but delivered him up for us all, how shall he with him freely give us all things? That promise includes *all*. "Therefore let no

man glory in men. For all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; and ye are Christ's; and Christ is God's." *1 Corinthians 3:21-23*. This is not in the future. All things are yours, at the present time. Everything is ours, and therefore we can say with the psalmist, "The lines have fallen unto me in pleasant places, yea, I have a goodly heritage." *GCDB March 23, 1891, page 214.9*

Yes, we have everything; we are children of the King, of the Most High. What difference does it make if people do not own us? God owns us, and he knows us; and therefore, if men heap on us reproach and persecution, the only thing we can do is to pity them, and labor for them, for they do not know the riches of the inheritance. *GCDB March 23, 1891, page 215.1*

"Who shall lay anything to the charge of God's elect? It is God that justifieth." Well, there is one that will do it surely. We have his name, Satan. Here is a testimony concerning him. "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night." *Revelation 11:10*. Yes; Satan is the accuser of the brethren; he has done it day and night, and he is doing it still, - laying everything he can to the charge of God's elect. But he is cast down, and now is come salvation and strength, and the kingdom of God, and the power of his Christ. Christ has all power; how good that is. *GCDB March 23, 1891, page 215.2*

But says one poor discouraged, desponding soul, "I believe all that, and I have confessed my sins, and I believe that God is faithful and just to forgive them and to cleanse me from all unrighteousness; but these sins keep coming up before me all the time!" Are you sure that it is Satan that brings them up? That is an important point, for if you are sure of that, and they do come up, you ought to be one of the happiest creatures alive. *GCDB March 23, 1891, page 215.3*

Why does Satan bring these things up? Because he is the accuser of the brethren, and he is a false accuser, he is a liar and the father of it, and therefore if Satan brings these sins up and accuses you, then you know that they are forgiven, because he would never have brought them up if they had not been forgiven. He could not tell the truth if he tried, and unless they had been forgiven he never would bring them up, never in the world, because he would be afraid that you would confess them, and they would be forgiven. *GCDB March 23, 1891, page 215.4*

Well, another query: "I don't know; perhaps it is not Satan; it must be God." No; "It is God that justifieth." If God justifies, he cannot condemn. Who has any right to condemn, but God? - No one, - God is judge alone. Then there is

no other soul that has any right to condemn, except God. He shows us our sins, and we confess them, and give ourselves to him, and he justifies us, and in him is no variableness nor shadow of turning; therefore, when he justifies, who is there in the universe that can condemn? Who will do it? - Satan; but what have we to do with him? If we would only give more credence to God's truth, and less to Satan's lies, it would be better for us.*GCDB March 23, 1891, page 215.5*

"Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Who is going to condemn us, then, since God justifies, and Christ died and rose again as a pledge of that justification. Christ died and rose again, and is even *now* at the right hand of God to make intercession for us. Don't you see there is not a possible loophole left for discouragement for the Christian?*GCDB March 23, 1891, page 215.6*

There is a time when God brings sins up before us, but it is when they have not been confessed. That is the only time. But it is the Comforter that convicts of sin; so he comforts us in every place, and in the very act of calling to our remembrance the wrongs that we have done. Then when God brings sins to my notice that I have not confessed, I will thank him for the comfort, and when Satan brings them up again, I will praise God again, for if they were not forgiven, Satan would never bring them up; but if they have been confessed, they have been forgiven.*GCDB March 23, 1891, page 215.7*

In Christ are mercy and truth met together. The same hand that holds the law, holds the pardon also. Brethren, remember this, that when the law was spoken from Sinai in thunder tones, it was in the hand of a mediator, even our Lord Jesus Christ. Then the same hand which holds the justice, and that which convicts of sin, holds also the pardon. Thanks be unto God which always causeth us to triumph in Christ.*GCDB March 23, 1891, page 215.8*

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." That idea of "much more" which is so prominent in chapter five, is found again in these verses.*GCDB March 23, 1891, page 215.9*

We often hear the expression, "If I can only get inside the gates of heaven, I will be satisfied." I am so thankful that we don't have to just get in, as if we wished to apologize for our presence after we were there. Why not? - Because he has promised that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."*GCDB March 23, 1891, page 215.10*

"We have enemies to contend with," says one.*GCDB March 23, 1891, page 215.11*

Don't talk about them, or your trials and temptations, but talk of the power of Christ. All power has been given to him. So when we wrestle, we will remember that it is not an even-handed battle, but we fight a fight of faith, and the power is given unto us whereby we can be more than conquerors through Him that loved us and gave himself for us. Where sin abounded, there did grace much more abound.*GCDB March 23, 1891, page 216.1*

Who are conquerors? They are those who have gained the victory. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is not flesh and blood that we are fighting against, therefore flesh and blood are of no account in the defense. Then how do we meet the foe? "Fight the good fight of faith, lay hold on eternal life."*GCDB March 23, 1891, page 216.2*

There comes in that life question again. "Lay hold on eternal life." The only power that can resist evil is the power of an endless life, and he that hath the Son hath that life. We are to fight the good fight of faith. What is faith? Trusting in another. If I fight a fight with my fists, I do the fighting. If I fight the fight of faith, someone else is fighting for me, and I am getting the benefit. We are more than conquerors through him that loved us. Thanks be to God who giveth us the victory through our Lord Jesus Christ.*GCDB March 23, 1891, page 216.3*

Well how is this? Christ has fought, has he not? Yes, he has fought hand to hand with Satan here on earth. He conquered Satan and all his host, and he has put down all might and dominion, for he has put above all "principality and power and might." Mark, those are the very things that we wrestle with. How great was the victory of Christ over them? "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself." *Colossians 2:15*. So Christ met these very enemies that we have to wrestle with, and he triumphed over them and spoiled them. He has gained the victory over them. What is the result? What always must be the result when a battle has been fought, and one side has conquered the other completely, - peace. Satan would not give in, so the Saviour conquered a peace.*GCDB March 23, 1891, page 216.4*

"He is our peace." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." *John 14:27*. As he has given us his peace, and peace follows victory, so the victory has been gained already. And if we have Christ, that victory is ours already. We simply lay hold of the eternal life of Christ, and that is done by laying hold of his word, which is spirit and life. Thus we bring

Christ into our hearts, and so we have Christ, and the victory that he has won for us.*GCDB March 23, 1891, page 216.5*

The great trouble with us is that sometimes we are afraid that Christ will gain the victory. Why? We have some darling sin that we do not want to give up, we are willing we think that all the rest should go but that, and so we are afraid that Christ will gain the victory, and that that sin will have to be given up. Just think of it! We call Christ in to help us defeat our enemy, and when he comes, he finds us on the side of the enemy. But if we will give up all these things, Christ will give us something that is infinitely better. When we make up our minds from the word of God that all that God has to give us is in Christ, that he is the fullness of him that filleth all in all, we will realize that the meager things of this earth are not worth having, compared to what is going to be given us.*GCDB March 23, 1891, page 216.6*

In *1 John 4:2-4* we have reference to the wicked spirits with which we have to fight, and this assurance is given to the children of God: "Ye are of God, little children, and *have* overcome them; because greater is he that is in you, than he that is in the world." So with Elisha we know that they that are for us are more than they that are against us. "This is the victory that hath overcome the world even our faith." R. V. *1 John 5:5*.*GCDB March 23, 1891, page 216.7*

Do we believe that Christ has conquered everything, and that when we have him, we have everything, and that there is no power of darkness that can do us any hurt?*GCDB March 23, 1891, page 216.8*

When this has been done, we are crucified with him. Our own lives have been given up to Christ, but we still live. Then it must be some other life that we live, and that life is the life of Christ. That is the life in which we glory. Christ is our life, and he has the victory, and therefore we have it. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." *Ephesians 6:11*.*GCDB March 23, 1891, page 216.9*

What is it to put on the whole armour? - To stand in Christ complete, that is what we mean.*GCDB March 23, 1891, page 216.10*

He is the truth, the Lord our righteousness. Shod with peace, he is our peace. It is Christ all through. Then take the sword in your hand, and it is the word of God, and Christ is the eternal word.*GCDB March 23, 1891, page 216.11*

"And ye are complete in him." Having put on the whole armour which is Christ, we are complete in him. "Put ye on the Lord Jesus Christ!" he is the armour, and the armour is he. Thus it is that in all these things we are more than conquerors through him that loved us and gave his life for us. There is



nothing that can take the armour away from us. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *GCDB March 23, 1891, page 216.12*

## March 24, 1891

### VOL. 4. - BATTLE CREEK, MICH., TUESDAY, - NO. 16

#### GENERAL CONFERENCE PROCEEDINGS

No Authorcode

#### NINETEENTH MEETING

No Authorcode

THE nineteenth meeting of the General Conference was called at 9 A. M., Monday, March 23. Prayer was offered by Elder J. O. Corliss*GCDB March 24, 1891, page 217.1*

The consideration of the report of the Committee on Home Missions and Bible Work (see BULLETIN, p.193), which was under discussion when the last meeting adjourned, was taken up, and after some further discussion, was adopted.*GCDB March 24, 1891, page 217.2*

The two reports of the Committee on Finances (see BULLETIN, pp.133,134) was next taken up, and after striking out the third section of the report in reference to the memorial from the church at Washington, D. C., referred to this committee, the two reports were adopted without further change.*GCDB March 24, 1891, page 217.3*

The report of the Committee on Resolutions (see BULLETIN, page 161) was next considered. Brother A. R. Henry spoke at some length to Resolution 3 of the report. He said that the matter of deciding who are entitled to clerical rates over the railroads, is very difficult. A large number in the denomination are engaged in some sort of missionary work either the whole or a part of their time, who, from our standpoint, it might seem, are entitled to permits, for we regard all of our work in that way, and labor with that motive; but in the eyes of the law it would not be so regarded, and we cannot expect to get the railroad officials to regard it in that light either.*GCDB March 24, 1891, page 217.4*

We should be careful, in making our demands, never to ask for anything we are not entitled to. In pursuing this course we shall be able to secure and maintain the confidence of the railroad officials. Heretofore our credit in this respect has been good. We have been able to secure permits without difficulty whenever we have applied for them. But since the Bible work and canvassing work have arisen, there has been a tendency to overstep the bounds and ask for too much.*GCDB March 24, 1891, page 217.5*

Where a person devotes his whole time to Bible work, makes that his whole business, such a person is no doubt entitled to special rates, as much so as a regular minister. But where the work is mixed, or only a part of the time is engaged in this way, the case is different. The line should be drawn somewhere. The railroads are willing to grant everything that is just; but when we go too far, and ask more than is proper, it reacts on us, and others who are entitled to the benefits of the special rates have to suffer.*GCDB March 24, 1891, page 217.6*

That portion of the report referring to railroad matters (sections 2, 3, and 4) was referred back to the Committee with instructions to consult with Brother Henry on this point.*GCDB March 24, 1891, page 217.7*

The Conference adjourned for a recess of ten minutes.*GCDB March 24, 1891, page 217.8*

#### **GENERAL CONFERENCE PROCEEDINGS**

No Authorcode

#### **TWENTIETH MEETING**

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AFTER the short intermission, the Conference convened again at 10:30 A. M. Elder R. A. Underwood offered prayer. The reading of the minutes of the previous meeting was waived.*GCDB March 24, 1891, page 217.9*

The first matter of business attended to was the formal election and obligating of the General Conference Association Executive Board, consisting of twenty-one members (see BULLETIN, page 163), in the presence of the General Conference Association attorney, S. S. Hulbert, which action, under the laws of the State of Michigan, the attorney deemed necessary. As it was required that all the members of the Board elected should be present, N. C. McClure was elected to take the place of Wm. Saunders, who was absent.*GCDB March 24, 1891, page 217.10*

The Committee on Nominations presented the following report:-*GCDB March 24, 1891, page 218.1*

Your committee appointed to nominate offices for the General Conference would respectfully submit the following report:-*GCDB March 24, 1891, page 218.2*

For President. - O. A. Olsen.

For Corresponding Secretary. - W. A. Colcord.

For Recording Secretary. - W. H. Edwards.  
 For Foreign Mission Secretary. - W. C. White.  
 For Educational Secretary. - W. W. Prescott.  
 For Treasurer. - Harmon Lindsay.  
 Executive Committee. - O. A. Olsen, S. N. Haskell, W. C. White, R. M. Kilgore, W. W. Prescott, A. T. Robinson, Dan. T. Jones, J. N. Loughborough, A. J. Breed.  
 Committee on Foreign Missions. - U. Smith, W. A. Colcord, E. B. Miller, W. H. Wakeham, W. H. Edwards, L. McCoy.  
 Book Committee. - O. A. Olsen, W. W. Prescott, W. C. White, U. Smith, E. J. Waggoner, A. T. Jones, M. C. Wilcox, C. Eldridge, C. H. Jones, F. E. Belden, W. N. Glenn, W. A. Colcord, L. C. Chadwick.  
 Board of Trustees James White Memorial Home. - J. H. Kellogg, A. R. Henry, J. Fargo, L. McCoy, H. Lindsay, C. Eldridge, M. J. Cornell.  
 Board of Managers Union College. - W. W. Prescott, A. R. Henry, W. C. Sisley, J. P. Gardiner, J. H. Morrison, Z. Nicola, A. J. Breed.  
 Board of Managers Northwestern School. - H. W. Decker, Aaron Miller, J. E. Graham, T. H. Starbuck, T. L. Ragsdale, Greenville Holbrook, Dan. T. Tones.  
 Board of Managers Central Bible School. - W. W. Prescott, W. C. White, J. N. Loughborough, Allen Moon, Geo. B. Starr.  
 Committee on Transportation. - A. T. Robinson, T. A. Kilgore, A. R. Henry, Allen Moon, C. H. Jones, H. W. Decker.  
 Labor Bureau. - C. Eldridge, A. R. Henry, W. H. Edwards.

W. S.                     ]  
 HYATT,                ]  
 C. H. JONES, ]  
 H. NICOLA,    ] *Committee.*  
 J. FARGO,        ]  
 S. H. LANE,      ]

The report of the Committee on Resolutions as printed on page 193 of the BULLETIN, relating to the licensing of men to the ministry, was taken up. Remarks on the character and work of the ministry and plans for developing our ministers, were made by W. W. Prescott, S. N. Haskell, and O. A. Olsen. *GCDB March 24, 1891, page 218.3*

Elder Haskell referred to the importance of the minister having a personal Christian experience. Some men are selected because they can speak quite well on some doctrinal subjects; but that is not enough. We should take a broader view of the subject. We are coming back to the apostolic plan. The gospel will close in the same way that it began, by the labors of men endued with power from on high. *GCDB March 24, 1891, page 218.4*

The report was adopted. *GCDB March 24, 1891, page 218.5*

The report of the Committee on Education found on page 175 of the BULLETIN, relating to a course of instruction for the benefit of those preparing for Bible reading work, was next considered. The recommendations were spoken to by Elder Olsen, Prof. Prescott, N. C. McClure, C. Eldridge, W. M. Healy, D. T. Jones, and W. C. White. The report was amended by striking out in Section 2 of the second recommendation, the words, "at the Sanitarium." As amended, the report was adopted.*GCDB March 24, 1891, page 218.6*

The Committee on Finances presented the following report:-*GCDB March 24, 1891, page 218.7*

To the General Conference Assembled:-*GCDB March 24, 1891, page 218.8*

Your Committee on Finances would submit the following for your consideration:-*GCDB March 24, 1891, page 218.9*

Whereas, It has become of quite frequent occurrence that local enterprises have been started, and large debts contracted without advice from the general body; and, -*GCDB March 24, 1891, page 218.10*

Whereas, Quite frequent embarrassment and perplexity has arisen from a lack of seeking such advice; we therefore, -*GCDB March 24, 1891, page 218.11*

1 .*Recommend*, That the General Conference Association appoint a Financial Committee, whose duties it shall be to take cognizance of all questions of finance pertaining to the General Conference and the General Conference Association, and report all matters of importance to the trustees of the General Conference Association for their consideration and approval.*GCDB March 24, 1891, page 218.12*

2. *Recommend*, That it be expressed as the sense of this body that no such enterprises be started without the sanction of the body assembled, or the approval of the district superintendent and the Finance Committee of the General Conference Association.*GCDB March 24, 1891, page 218.13*

Whereas, The subject of finances is one of the most important and essential questions in connection with our work; and, -*GCDB March 24, 1891, page 218.14*

Whereas, There is a large amount of means in the hands of persons in the denomination, many of whom are aged, which they desire should come into the Lord's treasury to help forward the third angel's message; we therefore, -*GCDB March 24, 1891, page 218.15*

3. *We recommend*, That the leading men in the several Conferences bring

the matter of wills, legacies, endowments, and trusts, before our people at the general meetings in order that at least a portion of such means may be secured for the benefit of God's cause.*GCDB March 24, 1891, page 218.16*

Whereas, Many wills are contested and the bequests and legacies to religious societies are often not realized; we therefore, -*GCDB March 24, 1891, page 218.17*

4. *Recommend*, That, when practicable, instead of devising real estate by wills to our corporations, there be given deeds in escrow: and that, instead of leaving personal property by will for the uses before mentioned, we recommend that it be placed in the hands of a trustee for the purposes specified.*GCDB March 24, 1891, page 218.18*

Whereas, We believe the plan for increasing the first-day offerings reported by the Committee on Finances last year, is a good one, and should be carried out; therefore, -*GCDB March 24, 1891, page 218.19*

5. *We recommend* the appointment of a committee to carry into effect resolution 1, found on page 48 of the Year Book for 1890, which reads as follows:-*GCDB March 24, 1891, page 218.20*

"Resolved, That for the purpose of bringing this matter to the attention of all our people each first day of the week the coming year, and thus leading them to form the habit of systematic giving, a series of fifty-two brief Scripture readings, interspersed with items of interest relating to our foreign missions, be prepared by a committee of five, who shall be appointed by the Chair; and that a small pamphlet containing these readings be furnished free to all families who adopt the plan of first-day offerings, with suggestions that these readings be made the topic at the hour of family devotion on each first-day morning."*GCDB March 24, 1891, page 218.21*

6. *We recommend*, That the Mission Board publish a summary statement quarterly of its receipts and expenditures, and the standing of its funds, also once a year a statement of its appropriations and an apportionment by Conferences, of the amount which according to its judgment each Conference should be expected to raise, to make up the amount necessary to carry forward the work of the missions for the year.*GCDB March 24, 1891, page 218.22*

The Committee on Foreign Missions presented a report as follows:-*GCDB March 24, 1891, page 219.1*

To the General Conference:-*GCDB March 24, 1891, page 219.2*

Your Committee on Foreign Missions, find that the field is great, and the laborers are few. Laborers are greatly needed in many places. But as the

selection and sending out of missionaries, has been committed to the Board of Foreign Missions, we have made no recommendations, regarding this part of the work.*GCDB March 24, 1891, page 219.3*

We find that the receipts of the Mission Board for the year ending June 30, 1890, were nearly \$12,000 less than the expenditures of the Board for the same period; and that the appropriations of the current year are \$68,800 thus calling for the raising of about \$80,000 during the current year.*GCDB March 24, 1891, page 219.4*

In view of this, we submit the following resolutions:-*GCDB March 24, 1891, page 219.5*

1. *Resolved*, That we heartily second the plans of the Board of Foreign Missions to advance our foreign work, and especially their action in appropriating \$68,800 for carrying forward our various missionary enterprises the current year, and hereby pledge our best efforts to arouse everywhere a missionary spirit, and encourage liberal donations through the adopted methods.*GCDB March 24, 1891, page 219.6*

Whereas, The weekly offerings for foreign missions are but a small fraction of what they might and should be; and, -*GCDB March 24, 1891, page 219.7*

Whereas, This deficiency is not so much due to a lack of willingness to give as to forgetfulness; therefore, -*GCDB March 24, 1891, page 219.8*

2. *Resolved*, That the librarians in all our churches be requested to keep a list of those having boxes, and in case they do not report, solicit them in person or by letter to remit their weekly offerings.*GCDB March 24, 1891, page 219.9*

*Resolved*, That we urge our church officers to do their utmost to induce all our members to adopt the plan of making weekly offerings for missions.*GCDB March 24, 1891, page 219.10*

3. *Whereas*, In the life of Christ is blended every principle of the true missionary, and the greater portion of his life was spent in manual labor; and, -*GCDB March 24, 1891, page 219.11*

Whereas, There are many openings both in home and foreign fields where certain kinds of business might be successfully carried forward, while exerting an influence in behalf of true Christianity; therefore, -*GCDB March 24, 1891, page 219.12*

*Resolved*, That we recommend devoted, successful business men to seriously consider the propriety of moving to such fields at their own expense, thus forming a nucleus for missionary work.*GCDB March 24, 1891, page 219.13*

4. *Whereas*, The providence of God has opened broad fields for labor in all parts of the world; and, -*GCDB March 24, 1891, page 219.14*

*Whereas*, Our various periodicals and libraries present much valuable missionary reading matter; therefore, -*GCDB March 24, 1891, page 219.15*

Resolved, That we recommend to all a prayerful and systematic study of this missionary literature, thus becoming acquainted with the opening providences of the Lord, and gaining a preparation for active service in his vineyard.*GCDB March 24, 1891, page 219.16*

5. *Resolved*, That we approve of the organization of Mission Bands in our schools and other institutions, and of other plans adapted to impart instruction in this branch of the work; and that we recommend the better improvement of these opportunities and privileges.*GCDB March 24, 1891, page 219.17*

The Conference then adjourned to take dinner at the Sanitarium upon the previous invitation of Dr. Kellogg.*GCDB March 24, 1891, page 219.18*

#### **THE DELEGATES' VISIT TO THE SANITARIUM**

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IMMEDIATELY upon the adjournment of the Conference yesterday noon, the delegates, by invitation of Dr. Kellogg, repaired to the Sanitarium for dinner. The regular dinner hour is two o'clock P. M., but the delegates were accorded the privilege of dining by themselves an hour earlier.*GCDB March 24, 1891, page 219.19*

As the more than 100 delegates were filing in to dinner, the expression was made by many, "Where will they find room for this crowd to dine?" But they were readily seated in the capacious dining-room, and still it was not full.*GCDB March 24, 1891, page 219.20*

The dinner was purely vegetarian, not a particle of meat or grease of any kind being used in its preparation. Judging from the many expressions of commendation that were heard on every hand, no one could doubt but that the bounteous repast was highly enjoyed by all present.*GCDB March 24, 1891, page 219.21*

After dinner, the Doctor took much pains in showing the company through the buildings. The commodious parlors, where the patients gather for a social chat or a lecture on some of the various topics relating to health, were first visited, after which the offices of the physicians, the Swedish movement room, the gymnasium, the laboratory, and the surgical ward were in their turn



visited.*GCDB March 24, 1891, page 219.22*

The guests seemed especially delighted with their visit to the gymnasium. The Doctor had ten of his family of adopted children go through their gymnastic exercises, and showed what can be done for the little folks by giving proper attention to their physical training. The Doctor said that many of the most serious diseases are due to a lack of properly developing the body.*GCDB March 24, 1891, page 219.23*

Many of the visitors gave particular attention to the explanation of some of the difficult cases of surgery performed in the institution. The record of surgery performed in the Sanitarium ranks among the best in the world.*GCDB March 24, 1891, page 219.24*

The Doctor gave it as his strong conviction that the speedy recovery of his surgical patients was due to the fact that they were not allowed any meat for some time before, nor until after their recovery from the operation. The nutritious but unstimulating diet prescribed, diminishes the tendency to fever, and the patients usually recover very rapidly.*GCDB March 24, 1891, page 219.25*

All were evidently pleased with their visit to the Sanitarium.

#### **PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

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#### **FIFTH MEETING**

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THE fifth meeting of the International Sabbath-school Association was held Monday, March 23, at*GCDB March 24, 1891, page 219.26*

5 P. M. Elder Loughborough offered prayer, after which the minutes of the previous meeting were read.*GCDB March 24, 1891, page 220.1*

Discussion on Resolution 1 (see BULLETIN, page 155), pending at the close of the last meeting, was resumed. Elder Underwood moved that the resolution be amended so as to read as follows:-*GCDB March 24, 1891, page 220.2*

Resolved, That we recommend that all our Sabbath-schools make these missions their study, and give their offerings each quarter to the mission field recommended by the Executive Board.*GCDB March 24, 1891, page 220.3*

The amendment was adopted. It was moved to substitute for Resolution 2 the following:-*GCDB March 24, 1891, page 220.4*

Resolved, That we request the Executive Committee of the Association to take into consideration the matter of furnishing the *Sabbath-school Worker* in clubs at reduced rates. Carried.*GCDB March 24, 1891, page 220.5*

Elder A. T. Robinson spoke to Resolution 3. He said the use of the books recommended, had worked well in his family, as it had led to the formation of reading classes, or circles, among his children and their associates.*GCDB March 24, 1891, page 220.6*

Elder H. E. Robinson asked if it would be proper to purchase these books with the regular school contributions. Elder Durland gave it as his opinion that it would be proper to do so, but that it was a question each school should decide for itself.*GCDB March 24, 1891, page 220.7*

Dr. E. J. Waggoner strongly urged the carrying out of Resolution 4, believing it would work to the benefit of the schools to have officers and teachers attend the Bible schools proposed.*GCDB March 24, 1891, page 220.8*

The report of the committee, as amended, was adopted.*GCDB March 24, 1891, page 220.9*

The resolution introduced by Elder M. C. Wilcox, as found on page 155 of the BULLETIN was brought up for consideration. The mover of the motion said he thought it was always best to be in harmony with other denominations and Sunday-schools, so long as we violated no principle of right in so doing. He read a list of the subjects to be taken up by the International Sunday-school lessons for 1892, and strongly urged that the same subjects be adopted by us for that year.*GCDB March 24, 1891, page 220.10*

Dr. E. J. Waggoner and others thought that the subject should be given more consideration than the association had time now to devote to it. The following amendment was offered, and, after some remarks, carried:-*GCDB March 24, 1891, page 220.11*

Resolved, That we request the Executive Board to take into consideration the advisability of adopting the same subjects for our lessons for 1892, that are to be used by the International Sunday-schools for the same year.*GCDB March 24, 1891, page 220.12*

Resolution found on page 205 of the BULLETIN was next taken up. Dr. E. J. Waggoner moved to strike out the first and second preambles to the resolution. He thought we should not give color to the idea that the work of instructing the children in Bible truth belongs to the Sabbath-school and not to the parents. This duty belongs first of all to the parents. There should be

co-operation between them and the officers of the Sabbath-school. This amendment was carried.*GCDB March 24, 1891, page 220.13*

Elder Lane said that while he was not opposed to the resolution, he was not much in favor of increasing specialists. He thought that every minister, Bible worker, and director should be prepared to give such instruction.*GCDB March 24, 1891, page 220.14*

Elder A. E. Place expressed himself as heartily in favor of the resolution.*GCDB March 24, 1891, page 220.15*

Elder Durland said the duty of the workers provided for by the resolution, was not to theorize, but to do practical work, in enlisting the efforts of each member of the school, and in laboring for the conversion and consecration of the young. The resolution as amended was adopted.*GCDB March 24, 1891, page 220.16*

The Committee on Nominations read the following report as a substitute for the report before presented:-*GCDB March 24, 1891, page 220.17*

Your Committee on Nomination of Officers for the International Sabbath-school Association would respectfully submit the following substitution for the original report:-*GCDB March 24, 1891, page 220.18*

For President. - C. H. Jones.

For Vice-President. - J. H. Durland.

For Recording Secretary. - F. M. Wilcox.

For Corresponding Secretary. - Mrs. Vesta J. Olsen.

For Field Secretaries. - C. L. Taylor and J. M. Willoughby.

For Treasurer. - Pacific Press.

Executive Committee. - C. H. Jones, J. H. Durland, E. J. Waggoner, W. C. White, M. C. Wilcox, E. B. Miller, Roderick S. Owen, A. E. Place, W. H. Wakeham.

M. C. WILCOX, ]

A. T. ROBINSON, ] *Committee.*

L. C. CHADWICK, ]

Elder A. T. Robinson stated that in justice to the chairman of the committee, he would say that the placing of the chairman's name on the Executive Committee, was a minority action of the committee.*GCDB March 24, 1891, page 220.19*

The meeting adjourned to call of Chair.*GCDB March 24, 1891, page 220.20*

## THE CALLING AND WORK OF THE MINISTRY

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BY PROF. W. W. PRESCOTT, FRIDAY EVENING, MARCH 20. *GCDB March 24, 1891, page 220.21*

IN speaking a few words this evening on the calling and work of the ministry, I desire to say this: that while in some sense there may be a special application of these things to those who are distinctively called ministers, yet I believe that much the same principles apply to all of us; and I do not propose to speak especially to a single class. I believe that God has given to every man *his* work. He has not given to every man the work of the ministry; but he has given to every man *his* work; and the same principles underlie the work which God has given every one of us to do. *GCDB March 24, 1891, page 220.22*

In thinking of this subject it seemed to me that it would be profitable to make the subject concrete, by taking up for our special consideration the work of the apostle Paul. In studying his writings, and in studying about his work, I have been greatly impressed with that work, and thought I would call your attention to it as an illustration of the calling and work of a servant of God. And so the very first question which I ask is this: Did Paul have any particular call to his work? and I would like to read some of his own words in answer to this. I turn to *1 Corinthians 9:16*: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" That is his own language as to whether there was any particular calling in the matter. There was laid upon him that necessity that he should do that work - preaching the gospel; a necessity to that extent that he felt there was a woe upon him if he did not preach the gospel. *GCDB March 24, 1891, page 221.1*

Christ Jesus put him into the ministry; he received all his instruction from him. So in *2 Corinthians 3:5, 6* we read: "Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." God had given him that work, - made him an able minister of the new testament. It is evident that he had a call to his work. The way that he received this is found in his own words (*Acts 26:13-20*) where in making his defense before king Agrippa, he there goes right back to his experience, and says: - *GCDB March 24, 1891, page 221.2*

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a

minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.” That was how the apostle Paul received his call.*GCDB March 24, 1891, page 221.3*

Again: I read in the twenty-second chapter of Acts, a further statement by himself concerning this, which shows what instrument was used. I read *verses 12-15*: “And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.”*GCDB March 24, 1891, page 221.4*

Then it is very plain that the apostle Paul had a call to his work. How did he receive it? The Saviour met him on the way to Damascus, and converted him; as we learn from the record in the ninth chapter of Acts. He then said, “Lord, what wilt thou have me to do?” And he told him to rise, go into the city, and it would be shown him what he should do. I learn from this that after he was converted and wanted to know what his work should be, the Saviour turned him over to his servants, that they should direct him. Then what did he do? The same spirit impressed Ananias, and directed him to go to Saul and tell him what his work was. I understand the principle of that to be this: that God converts the heart, God puts into the heart the desire to do for him; and the same spirit which converts a man, and gives him a willingness to labor, directs the servants of God to tell him what to do. I do not think that the Spirit of God will lead two of his servants to opposite conclusions concerning the same thing; so if God has a work for a man to do, I believe he will direct his mind toward that work, and I believe he will direct the minds of other servants of his so that they will see light in that same direction. So it will not be a matter of disagreement among his servants, for the Spirit of God leads his servants to see eye to eye.*GCDB March 24, 1891, page 221.5*

This thought might arise, Will there be any special call to the work of the ministry, and do we expect to have such an experience as this which Paul had? Perhaps we will not have such an experience as Paul had, but God does not deal with every one of his servants in exactly the same way. But I do think this, that when God has any work for one to do, whether in the

capacity of a minister, a Bible worker, or in any branch of his work, he is able to lead him into the work, if he gives God a chance to lead him; if he refuses any direction of the Spirit of God, he may get into the wrong work. But I do believe this, that God has a care for his work, and ordains the work that each one can do. So I believe those who are connected with God, will be led of God.*GCDB March 24, 1891, page 221.6*

Now I wish to dwell upon what the work of the ministry is. I think it is plain that God can call his servants, and direct them to his work, by impressing their minds and by impressing the minds of his servants in counsel and advice. If God has placed some in positions of responsibility, they ought to give counsel that would be in harmony with the Spirit of God.*GCDB March 24, 1891, page 222.1*

What was the work to which the apostle Paul was called, and to which every one is called who has a part in the work of God? Let him state it himself. It is in his second letter to the Corinthians, fifth chapter, *verses 18-20*: "And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."*GCDB March 24, 1891, page 222.2*

I understand that to cover the principles of the work of the ministry. Here was a reconciliation to be made. God was in Christ reconciling the world to himself. There would be no need of a reconciliation if there had not been an enmity. Now he has committed to us that work of reconciliation. What is that work of reconciliation? - God was in Christ reconciling the world to himself, not imputing their trespasses unto them. That is the work of reconciliation. Now if there is a reconciliation to be made, there is some enmity with God. What is this enmity with God? *Romans 8:7*: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind, the sinful heart, is enmity against God. Now this work of reconciliation was that God was in Christ reconciling the world to himself.*GCDB March 24, 1891, page 222.3*

Then let us read from *Ephesians 2:13-16*: "But now, in Christ Jesus, ye who sometime were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." God was in Christ, reconciling the world to himself; and Christ is our peace, and it is by Christ

that he brings the reconciliation. Then we can read in *Romans 5:10*, and understand it clearly: "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." So we are reconciled by the death of Christ. Then we are saved by his life. *GCDB March 24, 1891, page 222.4*

*1 Corinthians 1:17, 18*: "For Christ sent me not to baptize, but to preach the gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." Now he says we are to preach the gospel. But he did not preach the gospel in the wisdom of his own words; that would make the cross of Christ of none effect; but he was to preach simply the cross of Christ. And so he says, in *chapter 2:2*: "For I determined not to know anything among you, save Jesus Christ, and him crucified." Does that narrow down the work of the gospel minister? If he is to preach the cross of Christ, is he not to know anything else save Jesus, and him crucified? What else is there to know? He is the "fullness of him that filleth all in all;" "in him dwelleth all the fullness of the godhead bodily;" in him "are hid all the treasures of wisdom and knowledge." What else is there to know? Does it narrow down the work of the gospel minister, to preach nothing else but Christ and him crucified? - It gives him a message of power to the people; it gives him a saving message, and it gives him a message as broad as the world, equal to the saving of the world. *GCDB March 24, 1891, page 222.5*

Then, what is he to do? Not to cover it up with many words. I believe there is great power in going out and simply telling the story of the cross of Christ. If we speak in words of our own wisdom, we feel the necessity of it; why? because in our own souls we do not feel a working of the power of that simple story, and we think it will not work on anybody else's heart, and we must have something else. So we begin to bring in our own wisdom. That makes the cross of Christ of none effect. When we have done that, can God use us to his glory? That would be putting a premium on such work. Now I am convinced of this more and more, that what we want to do is to return to the simplicity of the gospel of Christ, *the simplicity* of it; the simple story of the love of Christ. I love to tell that story when it has done much for me; but when it has done little for me, I do not feel that particular desire to tell it, or that confidence in it that it will have power with others. But if the story of the cross of Christ has had a power in my heart, that same story will have power in others' hearts. I love to tell the story, then; I love to tell it because it has done so much for me. *GCDB March 24, 1891, page 222.6*

Take the words of the apostles, and you read the discourses they preached, and it is the simple story that Christ came into the world, and died, and was raised again, and if they will believe on him, they can be saved. Just the simple story of Christ, his love, his cross, and the saving power through faith

in his name. They said plainly, "There is none other name under heaven given among men, whereby we must be saved." They told that story everywhere; it was Jesus Christ, and him crucified, and raised from the dead. And that word - did it not have power? - Certainly it did; great power attended their word, and thousands were saved by it.*GCDB March 24, 1891, page 222.7*

There is nothing that will save people except the gospel of Christ; and if we preach the gospel of Christ, it will be the power of God unto salvation. Then if there is no power of God manifested to salvation, I conclude that the *gospel* is not being preached. If the gospel of Christ is preached, it is the power of God unto salvation; not that it will save every single one that hears it, but to every one that *believeth*, it is the power of God unto salvation.*GCDB March 24, 1891, page 223.1*

Where do we find the story? - It is recorded in God's word. Here is the story, that Christ came into the world, lived, was crucified, and was raised from the dead. Then we are to preach the word. There is power in the word. We are to recognize it as powerful, and give it a chance to work, - use it that it may work to the saving of souls.*GCDB March 24, 1891, page 223.2*

The apostle also says in *2 Corinthians 5:20*: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." What is an ambassador? It is one who is sent out to represent a government. He goes to a foreign country, perhaps, and he stands for the government. When they treat with him, they treat with the government. It is considered a great honor to represent a country like this in a foreign land. Men will make great efforts to gain such a position as that. We do not appreciate what it is to be ambassadors for the King of Heaven. His throne is in heaven; his kingdom ruleth over all. He doeth his will among the nations of the earth; he ruleth everywhere. And we stand as ambassadors for him.*GCDB March 24, 1891, page 223.3*

Now, when ambassadors are sent out to represent a country, they have some credentials to show that they are ambassadors. What credentials do the messengers of Christ have? You say the Conference gives them credentials. Yes; that shows that the Conference has given their consent to their going out: but what credentials do they have from the King? I believe that the credentials which every ambassador for Christ ought to be able to show in his work is the power of God attending his work. This should be the true credentials of every ambassador for Christ. The power of God should witness to his work. Was not that the case with the apostles? We read in Luke, tenth chapter, that the Saviour selected seventy, and sent them out two and two, and he gave them power when he sent them out. He said to his disciples before he left them, "Tarry ye here at Jerusalem until ye be endued with power from on high."*GCDB March 24, 1891, page 223.4*



When he sent them out to all the world to teach every one what he had commanded them, he said, "All power is given unto me in heaven and in earth: lo I am with you *even unto the end*." That is to-day. The disciples did stay at Jerusalem until they were endued with power, and as they went out, the power of God was with them. We read of this in the beginning of their work. We read in *Acts 4:33*: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Every ambassador for Christ should have these credentials. If he has not them, he ought to tarry somewhere until he receives them. I believe that when we have received these credentials, we can go out in the name of him whose ambassador we are, and He will give witness to the work, and great grace will be upon us. *GCDB March 24, 1891, page 223.5*

By the power which the apostles had, they went out and worked miracles, they healed the sick, and did many wonderful things. Do you think the ambassadors for Christ should do those things now? You tell me when that power was to be taken away. I would also like to ask this: What is it, if the work is done, that converts a soul? - It is the power of God. We have no power to convert souls. What is it that brings the power of God to work with us? - Faith in God. Every time a soul is healed, that is a miracle. It is a miracle of God's grace and power every time a soul is converted to God. It is also a miracle of his grace and power every time the sick are healed, just the same as when a soul is converted. *GCDB March 24, 1891, page 223.6*

The same faith that will bring God's power with us in the conversion of souls, will bring God's power with us in healing the sick, in casting out devils, in just the work that the Scripture speaks of. It is our privilege to believe it and prove it. I can see no difference between faith in God's word, which brings his power to convert a soul, and the faith that brings the power of God in accordance with his word to heal the body. I believe that we are going to see that work more and more as we have faith in God for it. I want to see these things come back into the church: I want to see God working in these ways. It may be a little out of the usual course. When the power of God commences to work with his people, there will be several things out of the usual course. I want to see them too. *GCDB March 24, 1891, page 223.7*

The great commission that was given is good now. *Matthew 28:18-20*. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you *even unto the end of the world*." Why do we not see more manifestations of his power, when he has promised to be with us to the end of the world? Because we do not have faith to believe for it. I do not believe in being fanatical; but I do believe in living up to our privileges in God. I am deeply impressed with this, that one of the principal reasons why we do not

see more of the working of the power of God with us, is because we are too afraid of it. I believe there is such a thing as being over cautious about the work of God. You ask, Would you run into extremes? Never; and the Spirit and the word of God never lead us into extremes. It is safe to follow God's word, and the leading of God's Spirit; and it is when we go away from them that we get into extremes.*GCDB March 24, 1891, page 223.8*

This commission is also given in the gospel by Mark. It was to go and preach the gospel, and this power would attend them in their work. That gospel is just the same as is spoken of in *Isaiah 61*, where Christ's work is prophesied of. *Isaiah 61:1*: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."*GCDB March 24, 1891, page 224.1*

You may say that this is figurative language. I think it is quite literal. This being in prison is quite a literal thing; and this opening of the prison to them that are bound, is literal language, too. Every single soul on the earth, has sinned, and come short of the glory of God; and the sentence of death was passed upon every single one. Then you and I live here under the sentence of death; that is, we are legally dead; death, the penalty for sin, staring us right in the face. We live all our lifetime in bondage through fear of death. We are simply shut up; sentence has been pronounced, and we are locked up, waiting the day of execution. Now somebody comes to us who are shut up in prison under sentence of death, and brings to us news of pardon in our case, and we are released from that sentence of death, and we become free men in Christ Jesus. Is not that literal? I tell you there are many of us here that can say we know that is a literal experience. Whereas we were in bondage, we are now free men.*GCDB March 24, 1891, page 224.2*

It is the sacred privilege of the one who carries the gospel of Christ, to carry just as literally the word of pardon, of release from sentence of death, as though you or I were commissioned by the Governor to take the pardon and carry it to the man sentenced to be executed on the gallows. When we understand that that is the work God has committed to us, will it be hard work to stir up in anybody the missionary spirit? I have news of pardon to those who are in prison; I have good tidings of great joy to those who are in the deepest trouble; I must go and carry it to them. I do not wonder that the apostle Paul said: "I am debtor both to the Greeks and to the Barbarians; to the wise and the unwise:" "woe is me if I preach not the gospel." God had given him a message to those who sat in darkness, that he should carry the light to them; he must go. That sounds first-rate, and yet there are hundreds of us that sit right here and do not do it.*GCDB March 24, 1891, page 224.3*

The main thing is not the theory, but the fact; not to talk about it, but to do it. I

say to every one, God has given to you the privilege of carrying light to those who sit in darkness; to those who are in prison, words of pardon and release: go and carry them; that work is for every one. When I feel that God has given me that privilege, I do not want to sit down and rock myself away to everlasting bliss, if it was possible to do it. There is work to do: there is a chance to carry this gospel of good news, the tidings of great joy, to all the world. Go and carry it; go; don't sit here; go and carry it. Every one can do that; it is not necessary that we should have credentials from the Conference to do that. Everywhere we go, "living epistles known and read of all men." And everywhere we go we carry the gospel, the good news of Jesus Christ.*GCDB March 24, 1891, page 224.4*

Hear what Christ says: "The truth shall make you free;" "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." I am thankful for the power that releases from the bondage of sin. That is a real experience, for we have been bound against our will. "For the good that I would, I do not; but the evil which I would not, that I do." "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." That is a literal experience; it is not a theory. That ought to be a literal experience to every one of us, and when it has been a literal experience to us, we can tell it, and there will be a power in it. That is why we have felt continually that the benefit we receive from Bible study is the good it does us personally. And when we have that personal experience in our own souls we have something to say, and we can speak of what the Lord has done for our souls, and what he will do for any one who believes in him. He is no respecter of persons. So it is to preach Christ all in all, everything in him, he in us the hope of glory.*GCDB March 24, 1891, page 224.5*

So Christ is the door; so he is the way; so he is the light; so he is the bread; he is the shepherd; he is the life; he is the resurrection. That is, Christ is the entrance: "I am the door." Christ is the road: "I am the way." Christ is the light to walk by: "I am the light of the world." Christ is the strength to walk with: "I am the bread of life." He is our companion by the way: "I am the good Shepherd." He is the power for the way: "I am the life." He is the end of the way: "I am the resurrection."*GCDB March 24, 1891, page 224.6*

It is not a narrow gospel to preach Christ and him crucified. We are not to preach ourselves. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus's sake." That is what the apostle said.*GCDB March 24, 1891, page 225.1*

But there is a vast difference between talking about Christ and preaching Christ. I turn to the experience of the apostle Paul, and we read it in *Galatians 1:11, 12*: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." We may study about Christ

in the word of God; we may be able to use the language of scripture which tells about Christ; but if we are to preach Christ, it must be because Christ is revealed in us. It is not to preach a theory, but it is to preach the power of God. So if we are going to tell the story about Christ effectively, we must know that story as an experience. That is the reason why we cannot preach justification by faith and have it take hold of people, unless we have experienced justification by faith. How can we help any one into that experience if we never have had it ourselves? We cannot do it. You cannot tell a man so that he will know all about it; it must be revealed in him; it must be an experience in him.*GCDB March 24, 1891, page 225.2*

Then what is the first essential thing in order for successful labor for God in any capacity? It is a personal experience in the things of God. That is the only basis for successful labor. It is not to say, "There is the way, you go and walk in it;" but it is, "Here is the way, come and walk with me in it." And it is a great deal easier, and there is a great deal more power in the invitation, "Come and walk with me this way," than to say, "There is the way, you go and walk in it."*GCDB March 24, 1891, page 225.3*

Now just a word or two about the responsibility which rests upon those who are ambassadors for Christ. There is a scripture in *Hebrews 13:17*, that has had a new meaning to me of late. "Obey them that have the rule over you, for they watch for your souls as they that must give account." I have connected with that *Genesis 31:38-40*; and from this we learn that Jacob must give an account for every one of Laban's flock, whether they were stolen by day or night, or torn by beasts. So he watched; sleep went from him; drought consumed him by day, the frost by night. There is a responsibility that rests upon the ambassadors for Christ. It is their duty to feed the flock of God. They must watch for them in that way, day and night, with loss of sleep, loss of strength, watching, for they must give an account of their flock. Is one being stolen? no matter whether by day or night, the good shepherd must watch. There are great privileges attending the work of the gospel minister; there are great responsibilities, as measured by the opportunities which God gives.*GCDB March 24, 1891, page 225.4*

I read in *Ezekiel 22:2-9*: "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning, shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's

hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked from his way, to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.”*GCDB March 24, 1891, page 225.5*

I believe that has a very practical application at this time. From whom was the word to be received? - From God. Then the warning was to be given. And it is to be given just as God gives it too. It is to be given whether the people will hear, or whether they will forbear. The message comes from God; it must be given. You see the danger is coming. Who is giving the warning of the danger? There are hundreds, thousands on thousands, that know not the danger; they do not know the sword is coming. But there are watchmen who have received this from God; the sword is coming upon the land. Watchman, give the warning, give the warning, whether they will hear or whether they will forbear. Receive the message from God, and give the message of God everywhere. If we do this faithfully, we have delivered our souls. Then give the warning everywhere.*GCDB March 24, 1891, page 225.6*

I refer to the apostle Paul and his example. Was he faithful in this respect? The words that he spoke to the elders of the church at Miletus, when he called them down to Ephesus, recorded in *Acts 20:26, 27* are the answer. “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” *Verse 31*: “Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” Then he was clear in the sight of God.*GCDB March 24, 1891, page 225.7*

These are proofs of the ministry. Paul’s work and his example of the power of God working through him to the salvation of souls, is recorded in *Acts 14:27*. “And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.” *Acts 16:4, 5*: “And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.” *Acts 21:17-19*: “And when we were come to Jerusalem, the brethren received us gladly. And the day following, Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.” He had something to tell them. He had some fruit of his work.*GCDB March 24, 1891, page 226.1*

We read in connection with this, a very precious scripture which is a promise

to us. *Psalm 126:5, 6*: “They that sow in tears shall reap in joy. He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” It is his privilege to have fruit of his labor; it is the proof of discipleship. “That ye bring forth much fruit, so shall ye be my disciples.” *GCDB March 24, 1891, page 226.2*

I find on studying the life of Paul and his work, that all through the varied experiences through which he passed after his conversion and call, he never lost confidence in his conversion, and in his call to the work. He told king Agrippa, “I was not disobedient to the heavenly vision.” Why, might it not be possible that he was mistaken about that being a heavenly vision? Let us follow him through his experiences. What was the first experience with which he met? He was let down by the wall through a window, that he might get away from Damascus. *GCDB March 24, 1891, page 226.3*

Paul, are you sure that God converted you and called you to his work, and they have to let you down by a basket to get you out of the city? “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” He went to Jerusalem, where he was obliged to flee for his life. On his missionary journey he was stoned at Lystra. Are you sure, Paul, that you are fully converted, and that that was a call of God? “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” In the jail at Philippi, his feet in the stocks, at midnight singing praises to God. How is it, are you sure that you were converted and called to this work? “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” *GCDB March 24, 1891, page 226.4*

He went to Athens to preach the simple gospel, and they mocked at him. He could appreciate all those things that he saw there in Athens; he could appreciate art and culture. He went there to preach to them the simple gospel, and they mocked at him. Why, Paul, are you sure that you are converted, that this is a call of God? “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” Brought before the judgment-seat of Corinth; bonds and afflictions awaited him in every city; a prisoner at Rome, bound with a chain. How was his confidence? Still stronger. “I know whom I have believed,” he writes to Timothy, from that very prison, “and am persuaded that he is able to keep that which I have committed unto him against that day.” Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” *GCDB March 24, 1891, page 226.5*

He never lost that experience out of his soul; never failed to believe that God converted him. And he went right on, - “Not that our sufficiency is of ourselves, ... but our sufficiency is of God;” “not in the wisdom of man’s word, lest the cross of Christ be made of none effect.” He went right on doing the work which God gave him. He had only one aim: “This one thing I do: forgetting those things which are behind, I press forward toward the mark for

the prize of the high calling of God in Christ Jesus.”*GCDB March 24, 1891, page 226.6*

Let us hear his last words. Paul an aged man, the second time a prisoner at Rome, under Nero now, with no hope that he would be delivered; a short respite had been granted him, he had been out, and had an opportunity to preach the gospel once more. Now he is back at Rome. He has had one hearing; every one left him at that. He thanks God that he stood by him. Now he writes his last letter to his son Timothy. These are his last words:*GCDB March 24, 1891, page 226.7*

“I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.” God gave him a message; he gave it to others just as God had given it to him. “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”*GCDB March 24, 1891, page 226.8*

What better can be said? “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word.” And if we are faithful in preaching God’s word, it will be ours soon to say as the apostle Paul said, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.”*GCDB March 24, 1891, page 227.1*

#### **BIBLE STUDY LETTER TO THE ROMANS. - NO. 15**

No Authorcode

BY ELDER E. J. WAGGONER.

IT will be necessary to skip from the eighth to the thirteenth chapter; not but that there are some of the most important truths in the Bible contained in the intervening chapters, but the time allotted for this series of Bible study is too limited to admit of their perusal. So to-night we will take up the study of the 13th chapter, as it treats upon questions which are of vital importance to all believers in the third angel’s message. This chapter is frequently used and

quoted to prove that civil government has something to do with religion; and the reason why this mistake is made, is that the chapter is regarded as a treatise setting forth the duties of civil rulers, and showing the limits to which their power may extend. But this is a mistake.*GCDB March 24, 1891, page 227.2*

In this chapter the apostle Paul is speaking to professed Christians. As we have already stated, this is proved in the early part of the epistle where in the second chapter the apostle addresses those who rest in the law and make their boast of God. From that point forward the epistle is addressed to those that profess to know God. In the seventh chapter the apostle says, "For I speak to them that know the law." So instead of the thirteenth chapter being simply a treatise on civil government, showing its duties and limits, it is addressed to the church, showing how they should relate themselves to God, so as not to be in conflict with the powers that be. If this is borne in mind, it will be a great help in the solution of the many important questions which are considered in the chapter.*GCDB March 24, 1891, page 227.3*

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the ordinance of God: and they that resist shall receive unto themselves damnation." *Romans 13:1, 2*. These verses are not to be construed as teaching that Christians must obey every command that civil governments may impose upon them. We may recall the time in which this was written, and the people to whom it was addressed. It was written at a time when the Roman Empire held sway over all the known world, and it was especially addressed to the church at Rome, the capital of this universal Empire. The emperor reigning at that time was Nero, and he was doubtless the wickedest, the most blood-thirsty, and abominable licentious monarch that ever sat upon the throne of any kingdom. I suppose there never was another man in the world that combined so much evil in himself as Nero the emperor of the Romans. He was a heathen, and a heathen of the heathens.*GCDB March 24, 1891, page 227.4*

The laws which were enacted in Rome recognized the heathen religion, and were opposed to Christianity. In the reign of Nero occurred the most cruel persecution to the Christians that ever has been since the world began; and it was during this persecution that the apostle Paul lost his head. Therefore it is manifest that the apostle, when he says that we are to be subject to the powers that be, does not mean to convey the idea that we should do everything that the powers that be tell us to do. If the apostle Paul had done that, he never would have lost his head: but he suffered because the truth which he preached was opposed to the principles of the Roman government; and we cannot suppose that the apostle Paul would preach one thing and do another. Then the question arises, What does he mean by exhorting us to be "subject unto the higher powers"? *GCDB March 24, 1891, page 227.5*



Take the case negatively. We are not to resist the powers that be. Why? Because we are children of the Highest, - children of the heavenly kingdom, and the rule of that kingdom is *peace*. The ruler of the kingdom is the Prince of peace. Therefore since we have been delivered from the power of darkness, and translated into the kingdom of his Son, we are to allow the peace of God to rule in our hearts. *Colossians 3:15*. For this reason we are to "follow peace with all men, and holiness, without which no man shall see the Lord." *Hebrews 12:14*. *GCDB March 24, 1891, page 227.6*

In the 12th chapter of Romans we are instructed, "If it be possible, as much as lieth in you, live peaceably with all men." That does not mean that we are to live peaceably with all men just as long as we can endure their provocation, and when that gets unendurable, that we are at liberty to have it out with them in a regular quarrel. But, it does mean that "if it be possible, as much as *lieth in you*," you are to live at peace with all men. How far now, is it possible for the Christian to live at peace with all men? It is possible for him to be at peace with all men, as far as he himself is concerned, all the time. For, he is dead indeed unto sin, but alive unto Christ. Christ dwells in his heart by faith, and Christ is the Prince of peace. Then there are no circumstances under which the Christian is justified in losing his temper and declaring war either against an individual or a government. *GCDB March 24, 1891, page 227.7*

In *Galatians 5:18*, we are told that, "If ye be led of the Spirit, ye are not under the law." The works of the flesh are the works which are done by those who are under the law, and in the enumeration of these works we find the word "strife." Therefore a Christian cannot enter into strife, because he is not in the flesh. Strife can have no place in us: therefore so far as we are concerned it will be peace all the time. But if those men with whom we have to do, steel their hearts against the truth of God, and will not be affected by the truth, they will make trouble, but the trouble will be on their part; with us there will be peace all the time. *GCDB March 24, 1891, page 228.1*

In *1 Peter 2:21* and onward, we are told that Christ suffered for us, leaving us an example that we should follow in his steps. He, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously. The case of Christ before the Sanhedrim, before Pilate, is an instance of perfect peace. Therefore, if we follow the example of Christ, and the exhortation of Paul, which being inspired must be in harmony with it, we shall not arrive at that point where so many say that, "forbearance ceases to be a virtue." If we are Christians, we have the love of Christ abiding in our hearts. That love is charity, and charity endureth *all* things. *GCDB March 24, 1891, page 228.2*

Christ, in his sermon on the mount, commanded us "that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also."

Now does he mean what he says or not? Does that mean that if a wicked man come up to us and offer personal violence, we are to defend ourselves, or not? We leave this question open for you to decide for yourselves.*GCDB March 24, 1891, page 228.3*

No matter under what government a Christian is living, he is in duty bound not to resist its ordinances. All governments, good, bad, or indifferent, are ordained of God; so that the wickedness or evils existing in the government give no excuse to the Christian for resisting. Governments are all ordained of God, and they are all better than anarchy; but they are not ordained to take charge of and promote or carry out religion, because God has not delegated his authority in matters of religion to any earthly power, although they are ordained of God.*GCDB March 24, 1891, page 228.4*

Now how about being subject to the powers, yet not always obeying them? Take a familiar example. Nebuchadnezzar was king of Babylon, and his was certainly a government ordained of God, for God had given all the lands over which he ruled into the hands of Nebuchadnezzar the king of Babylon, and all nations were to serve him, and his son and his son's son. Nebuchadnezzar make an image of gold and commanded that when the music sounded, all the people were to bow down to it. It was told to the king that the three Hebrews, Shadrach, Meshach, and Abed-nego had not fallen down and worshiped the golden image. The king called them to him, and told them that although they had disobeyed him, he would overlook that offense, if when the music sounded again, they would worship the image. "Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy god, nor worship the golden image which thou hast set up."*GCDB March 24, 1891, page 228.5*

They did not resist the king. He gave them an alternative. They could do one of two things, - bow down to the image, or be cast into the furnace. They disobeyed the order to bow down to the image; but they did not resist the alternative to go into the furnace. And moreover they told the king that their God was able to deliver them out of his hand; but they did not know whether he would or not. That would not matter any way. If he did not choose to deliver them, they were to be burned. That was all right; they would yield up their lives, triumph in death, and in that way be delivered out of his hand, if in no other.*GCDB March 24, 1891, page 228.6*

What is the relation of Christians to civil government? Christ is the anointed one. For what was he anointed? "To preach good tidings [the gospel] unto the meek; ... to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Now there

will be a time when the kingdoms of this earth will become the kingdoms of our Lord and of his Christ, as is stated by the prophet.*GCDB March 24, 1891, page 228.7*

In the second Psalm, we read, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But what is he going to do with them? Dash them in pieces. That time has not come yet; therefore Christ, the Mediator, has nothing whatever to do with the governments of earth; his rule is a spiritual rule in the hearts of his people. His kingdom, for he sits upon a throne and rules, is a rule over the hearts of his people. He rules in the hearts of men, where it is impossible for the kings of the earth to rule. Strife may rule there all the time; but they cannot prevent it; or peace may have dominion, and they cannot disturb it. He sits upon a throne of grace, and there he dispenses grace without interfering with the governments of earth and in a way which they cannot hinder.*GCDB March 24, 1891, page 228.8*

The great men of this earth exercise lordship over others; but Christ has commanded that it be not so among his people, but he that would be greatest among them, should be the servant of all.*GCDB March 24, 1891, page 229.1*

Take Daniel as an example of how men should be subject to the powers that be, and still be subject to God. There was a decree established that whosoever should ask a petition of any god or man for thirty days after the passing of that decree, save of the great king Darius should be cast into the den of lions. Daniel occupied a high position in the government, and he was a peaceable citizen, as every Christian must be. It would have been very easy for him to say, "I do not need to ask anything of any man for thirty days, and I can shut myself up in my house where no one can see me, and there I can worship God quietly, and so I will carry on my religion and worship the God of heaven, and still not stir up the anger of the king against me."*GCDB March 24, 1891, page 229.2*

This is a question of vital importance to us. When persecution is liable to come upon us, shall we cease to work openly in our fields on the first day of the week, as we have been doing, and do something quietly in our houses, so that no one will see us, or should we do as Daniel did? He opened his windows and did exactly what they told him not to do, - make petitions to the God of heaven. He did it openly where his enemies could see him do it, although the decree had been passed that for following such a course he should be cast into the den of lions. Are we not, when for fear of persecution, we work quietly in our houses where no man can see us, - are we not hiding our light under a bushel? Some say that there is no need of being foolhardy. That is very true; but shall we be foolhardy if we do as Daniel did? shall we say that he made a mistake?*GCDB March 24, 1891, page 229.3*

In *1 Peter 2:13*, we are told, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing, you may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." This is parallel with the statement in the 13th of Romans, as is seen by verse 7.*GCDB March 24, 1891, page 229.4*

Peter carries this same principle into the minor things of life, and immediately after speaking of the duty of obedience to the king, he speaks of the duty of servants to their masters. If we find ourselves subject to a master, and there is no difference whether he rules over one or over millions, we must all be subject to him. But supposing that the master be a bad man, and he commands those who are under him to do something that is wrong, then what? "For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." *1 Peter 2:19-20.GCDB March 24, 1891, page 229.5*

If a man finds himself the subject of a bad master, and he does everything that that bad master tells him, how can he suffer for it? He is a willing tool in the hands of his master; but the suffering is brought by the fact that he will not do the wicked things commanded; and this is what is acceptable in the sight of God. He has disobeyed the power, and because he has disobeyed it, he suffers; but he suffers for well doing. If he obeys that wicked master, he must disobey God. This we know would be wrong. But it is perfectly right to disobey the wicked decree of a master or government, provided always that when the punishment comes, we take it patiently. This is acceptable with God. The very fact that a man suffers for well doing, shows that he is the servant of God, and accepted of him. Then how is it that we can be subject to the powers that be, and yet go directly contrary to what they say? - By submitting to the punishment, but not doing the evil thing they commanded us to do. As Christians, we owe allegiance to God, the highest power, and to him alone.*GCDB March 24, 1891, page 229.6*

"Wilt thou then not be afraid of the power?" "Do that which is good," and we shall have praise of the same. The same truth is brought out by the prophet Isaiah when he says, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread." *Isaiah 8:12, 13*. Christians must sanctify the Lord in their hearts; then he will be their fear, and they will not fear what men shall do unto them.*GCDB March 24, 1891, page 229.7*

Peter brings out the same truth when he says, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." *1 Peter 3:14, 15*. Don't be afraid of the terror. Why? because we have sanctified the Lord God in our hearts, and he is our fear. God is with us, Christ is with us, and when men cast reproaches upon us, they cast them upon our Saviour. He is the one that suffers, not we. *GCDB March 24, 1891, page 229.8*

We are to sanctify the Lord in our hearts and to be ready always to give a reason of the hope that is in us. It has seemed to me from the connections of these words, and the scripture that is quoted, that the special time when we are to give this answer of the hope that is in us, is the time when we are brought before magistrates for well doing. What help have we? We have sanctified the Lord God in our hearts by taking his word into our hearts so we need not make any great provision for what we will say. For God will give "a mouth and wisdom, which all your adversaries will not be able to gainsay or resist." *Luke 21:15. GCDB March 24, 1891, page 230.1*

It seems to me that the most important thing for all of us who have this special truth which is bound to bring us into trouble with the powers that be, is to sanctify the Lord God in our hearts by the Spirit of God and his word. We must become students of the word of God, and followers of Christ and his gospel. I believe there are farmers and mechanics among us, who, although they have never been able to put texts together so as to preach a sermon, have nevertheless sanctified the Lord in their hearts by faithful study of his word. These men will be brought before courts for their faith, and they will preach the gospel there by way of their defense, because God in that day will give them a mouth and wisdom, that their adversaries can neither gainsay nor resist. *GCDB March 24, 1891, page 230.2*

Sometimes people say that there is no use to make our faith prominent and thus to court persecution. But if we follow such a policy as this, brethren, what are we doing but hiding our light beneath the bushel? If you do not allow any one to see the shining of your light, what good does it do? *GCDB March 24, 1891, page 230.3*

Sometimes we are in danger of working so diligently to stay persecution, so that we may be able to carry forward the work in peace, that we neglect the work. We are told that if we disobey the laws and are put in prison, our wives and families will suffer, and that the first duty we have is to provide for them. Now, brethren, how far can we carry this? Shall we show our loyalty to God, or shall we hide it? O, says one, "We can keep our religion; but we can keep it quietly; we must not leave our families to suffer!" Brethren, what doth it profit a man if he gain the whole world and yet lose his own soul? The Master

says, "He that loseth his life for my sake shall find it."*GCDB March 24, 1891, page 230.4*

Go back to Daniel's case. He did not keep quiet: he prayed openly. "Yes; it was all right for Daniel to do that, but it is different now in the nineteenth century." No; it is not. It is just the same. The people might have said to him, "Daniel, you can do your people good in the position of influence you hold; you can keep them from being persecuted. Now don't go and get shut up in that den of lions, and lose your life, and bring great calamity upon your people!" But Daniel did go to the den of lions, and he went there for living out his faith openly, and in a way that all men could see it, and did it bring calamity upon his people? No; indeed. In consequence of his obedience, the name of the God of heaven was more highly honored and revered in that nation than it ever had been before.*GCDB March 24, 1891, page 230.5*

It is our duty to preach the gospel; to arise and let our light shine, and if we do that, God will hold the winds as long as they ought to be held. Brethren, the third angel's message is the greatest thing in all the earth. Men don't regard it as such; but the time will come in our lifetime when the third angel's message will be the theme and topic of conversation in every mouth. But it will never be brought to that position by people who keep quiet about it, but by those who have their trust in God, and are not afraid to speak the words which he has given them.*GCDB March 24, 1891, page 230.6*

In doing this, we will not take our lives in our hands, and I thank God for it. Our lives will be hid with Christ in God, and he will care for them. The truth will be brought to this high place simply by men and women going forth and preaching the gospel and obeying that which they preach. Let people know the truth. If we have a peaceful time in which to spread it, we will be thankful for that. And if men make laws that would seem to cut off the channels through which it can go, we can be thankful that we worship a God who makes even the wrath of men to praise him; and he will do it, - he will spread his gospel by means of those very laws which wicked men have enacted to crush out its life. God holds the winds, brethren, and he commands us to carry the message. He will hold them as long as it is best for them to be held, and when they begin to blow, and we feel the first puffs in the beginning of persecution, they will do just what the Lord wants them to do.*GCDB March 24, 1891, page 230.7*

We sing, -*GCDB March 24, 1891, page 230.8*

If through unruffled seas, Calmly toward heaven we sail, With grateful hearts,  
O God, to thee, We'll own the favoring gale.*GCDB March 24, 1891, page 230.9*

But should the surges rise, And rest delay to come, Blest be the sorrow, kind

the storm, Which drives us nearer home.*GCDB March 24, 1891, page 231.1*

We often sing that, brethren, when we don't believe it. For when we see the storm coming, we think it is not best for us to let it come so we hide from it or try to prevent it. But everything works the counsel of God's will. The storm will hasten the calm, and rest will not delay to come.*GCDB March 24, 1891, page 231.2*

"Render therefore to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." *Romans 13:7, 8*. If you do this, you live peaceably with all men, as far as lieth in you. If you love your neighbor as yourself, that is the fulfilling of the whole law; because a man, to love his neighbor, must love God, because there is no love but of God.*GCDB March 24, 1891, page 231.3*

If I love my neighbor as myself, it is simply because the love of God is abiding in my heart. It is because God has taken up his abode in my heart, and there is no man on earth who can take him away from me. It is for this reason that the apostle refers to the last table of the law, because if we do our duty toward our neighbor, it naturally follows that we love God.*GCDB March 24, 1891, page 231.4*

Sometimes we are told that the first table points out our duty to God, and constitutes religion, and that the last table defines our duty to our neighbor, and constitutes morality. But the last table contains duties to God just as much as the first one. David, after he had broken two of the commandments contained in the last table when making his confession, said: "Against thee, and thee only have I sinned and done this evil in thy sight." God must be first and last and all the time. And if the requirements of God demand that we go contrary to the requirements of man, we must obey God and trust our all to him.*GCDB March 24, 1891, page 231.5*

It matters not whether wicked men hedge up the way; we should "go forward" with our work. When Israel was going out of Egypt, they came to a place where the Red Sea was before them and the mountains and the hosts of the Egyptians behind; but the command of God to Moses was, "Speak unto the children of Israel that they go forward." But how could they with the sea before them and their enemies behind? That did not matter. God said, "Go forward."*GCDB March 24, 1891, page 231.6*

These things are written for our admonition upon whom the ends of the world are come. The Israelites were to go forward on the word of God. It mattered not if the sea was before them. God opened it so that they passed through dryshod. But if he had not, they could have gone through on top of the water just as well. They could have gone over on the word of God. That was the

way that Peter walked on the Sea of Galilee.*GCDB March 24, 1891, page 231.7*

We must ever remember that we are the children of God; and being children of God, we have overcome the world. All these lessons that we have had are to prepare us for the time of trouble. "Wherefore take unto you the whole armor of God (which is the Lord Jesus Christ), that ye may be able to withstand in the evil day, and having done all, to stand."*GCDB March 24, 1891, page 231.8*



**March 25, 1891**

**VOL. 4. - BATTLE CREEK, MICH., WEDNESDAY, - NO. 17**

**GENERAL CONFERENCE PROCEEDINGS TWENTY-FIRST MEETING**

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THE General Conference convened again at 9 A. M., Tuesday, March 24. Prayer was offered by Elder U. Smith.*GCDB March 25, 1891, page 232.1*

A letter received from Elder E. H. Gates, of the missionary ship "Pitcairn," was read before the Conference, by Elder Olsen. The letter is as follows:-*GCDB March 25, 1891, page 232.2*

PAPEETE, TAHITI, Jan. 25, 1891.*GCDB March 25, 1891, page 232.3*

Dear Brethren Olsen and White:-*GCDB March 25, 1891, page 232.4*

You will perhaps be surprised to hear from me again from this place. We did not expect to stay here so long when we first came here, but we see by this time that no very definite plans could be profitably laid when we were thousands of miles from the field of labor. You may consider this my report to the General Conference, if it gets there in time for the session.*GCDB March 25, 1891, page 232.5*

The longer we staid here, the more difficult field of labor we found it, on account of the general iniquity that abounds on every hand, and the intense prejudice that exists toward the principles of the present truth on the part of the majority of the English-speaking people. Our first effort was to get acquainted with the people, and to break down the prejudice if possible. For some time we said little or nothing concerning our peculiar doctrines. After a time, the people wanted to know if we were not going to have some meetings, and thought that the English church building here ought to be opened for us, but the trustees would not open it. So we got a house that belonged to a man who was a former American consul, and held a meeting on Sunday evening. But we could not keep out the natives, and they crowded in in such numbers that they disturbed our meeting to such an extent that we had to close it before the time of the meeting was half out. Then a French soldier and a German officer made such a disturbance by yelling out, that we could not go any further. But it all worked for good, for the best classes of the people sided with us, and showed their disapproval of such actions. We had the best class of people in the town at our meeting, among them the Chief Justice of the government here, and one of the other Judges. The American Consul was also present, and was completely disgusted with the treatment we received.*GCDB March 25, 1891, page 232.6*

As we saw that we could not hold meetings on shore to advantage, we appointed meetings on the vessel, and have held them there since. But the attendance has been quite small the greater part of the time, and we began to fear that we were going to see a failure. We mingled with the natives as much as we could, and, having some of the Pitcairn people with us, we got the most of them to look at us with favor. They treat us with the greatest of respect wherever we go on the island. One reason of this is the fact that they formerly kept the seventh day, but it was taken from them by the French when they assumed the protectorate over the island, some forty or fifty years ago. As soon as the natives learned that we and the Pitcairn people kept the Sabbath that they used to keep, they were immediately drawn to us. The reason they kept the seventh day as the Sabbath was that those who first came here and preached the gospel, came from England by way of Australia, on the other side of the day line, without changing the reckoning of the days on crossing the line. As we mingled with these natives, we felt our hearts drawn out to them, and felt a strong desire to do something to lift them out of their present condition. We could not speak their language, and they have no literature except the Bible. We saw that they are kind hearted and intelligent, but away down in the scale of morality on account of the influence of the French soldiers who are garrisoned here, and the poor example set by their spiritual teachers in the matter of liquor drinking. *GCDB March 25, 1891, page 232.7*

Not feeling that it was best to stay here long enough to learn the language so that we could teach the people, we offered daily prayer that the Lord would raise up some one to teach these poor souls. I had about made up my mind that the only way was to send a man here from home that could live among the people, learn the language, and teach them the truth. The little interest taken in the truth by the Europeans made us feel at times almost disheartened, and we questioned if we had not made a mistake in staying here. But just at that time the Lord began to work by showing us his power to help when we could do no more ourselves. About two weeks ago Brother Read was visiting one of the French ministers and showing him "Eden to Eden," when one of the native preachers, or rather a half-caste, came in and manifested an interest in the book and desired to buy one. A day or two later, Brother Read went to his place in the country a few miles away from here, and delivered his book, and also sold him a "Thoughts." Since that we have visited with him, held readings with him, and sold him other reading matter. This literature he has diligently studied, and as fast as the light comes to him, he receives and believes it. He has a congregation of about 200 natives, and is probably as good and reliable a man as lives on the island. He has talked with some of his congregation upon the truth, and they are deeply interested. Yesterday he and his family, and one of his deacons and his family, kept the Sabbath for the first time. He is very discreet, and shows great wisdom in his answers to those who oppose his new views. A few days ago the French

minister who is over him in authority, tried to oppose his views, but had to give up his job as an unprofitable one. The French minister threatened to take away his credentials if he preached his views to the natives, but was answered that if he did so, it would be proof that his credentials were from man and not from God. The name of this minister is Paul Deane. He speaks English readily, his father being from the State of Maine in America. With this I send you a picture that we took of him and his wife, by which you will see that he is a fine looking and intelligent man. His wife, as you will see by the picture, is a full-blooded native, and cannot speak a word of English.*GCDB March 25, 1891, page 232.8*

There has for a long time been more or less antagonism between the natives and the French, on account of the usurpation of authority in the island by the latter, and for this among other reasons, the former take readily to the doctrines we teach. To-day we were told by a man of influence, that our views are making a stir all over the island. It will not be surprising if Mr. Deane takes his whole church with him. It does indeed seem that the isles that have waited for the law will readily receive it when it can be put plainly before them.*GCDB March 25, 1891, page 234.1*

On account of the leading position this island occupies among the different groups, we had not intended to make any stir here, but only to get on the good side of the ministers, hold a few meetings, get out our books, and then go to other fields, and let the good seed grow. "But what were we that we could withstand God?" But now it is evident that our plan was not God's plan, but that there will yet be a stir here. Were it not that the French ministers here are disliked by the natives, I should greatly dread the result of a stir, but as it is, it looks as though the truth might carry the day, if it has a fair chance.*GCDB March 25, 1891, page 234.2*

On account of the opposition we as foreigners would get from the government if we should stay and preach, we have decided to leave here as soon as the San Francisco mail comes, and let Mr. Deane carry on the work as well as he can. Then we will return and assist him as he needs it. He is taking instruction nearly every day, and is learning rapidly. There is another favorable thing connected with his having accepted the truth. The natives have no books in their language except the Bible; and every one thinks if we had our publications translated into their language, large numbers of books could be sold. Mr. Deane has a brother on the island of Raiatea, one of the Society group, 130 miles from here, who is an educated man, and able to translate our books. That island is not yet under the power of the French, though they are working to that end now, and a man-of-war is prowling round there, trying to get possession of the island. The natives who have not sided with the French, are still keeping the seventh day.*GCDB March 25, 1891, page 234.3*

Mr. Deane has gladly consented to accompany us to Raiatea to labor for his brother. This will accomplish a two-fold purpose; first, by giving us an introduction to the leading men of the island, and secondly, by giving us time to impart instruction to Mr. Deane. He will then return to this place to labor for the natives. Raiatea was the place where such a wonderful work was done by John Williams in the early part of this century. From there we hope to go to the Island of Rurutu in the Austral group, as there are a few there who are related to the Pitcairn people. From there we will probably go to Raratonga and other islands in the Hervey group. It may be however that it will be well for us to stay at Raiatea and the islands in the same group till the first of April, as every one here advises us not to run the risk of going among the Hervey Islands till the hurricane season is over. Very few vessels venture to those islands at this time of the year, and we should not run unnecessary risks. *GCDB March 25, 1891, page 234.4*

There will probably be all the work we can do at the island mentioned, and at the islands of Borabora, Huahiene, and adjoining islands, for the next two months, if it seems best to stay there. Of course it may not be possible to get our books translated; but, if possible, I feel that it should be done, and am willing to invest a few hundred dollars in the enterprise, if others do not see fit to help. If our brethren who are hoarding up their wealth for the last days could only be here and see the poor natives starving for the bread of life, I believe some of them would loosen their purse strings a little. I have never had my soul drawn out to any people before as to these. Though our work here involves much suffering from sea-sickness, unsuitable food, and all manner of inconveniences not experienced at home, I have no desire to give it up and return home. I wish you might get our people to read the book entitled "Missionary Enterprises in the South Seas," by John Williams. If they will read that book, they will get a better idea of life in these islands, than from any other book I know of. I will try to write a brief history of the introduction of Christianity in this island and the adjoining islands, for publication in the *Review*. But the book referred to will make the matter much clearer, as my articles will necessarily be brief. *GCDB March 25, 1891, page 234.5*

A glorious work was done on these islands in the first part of the century by the missionaries from England, but, on account of the corruptions introduced by the French, and the influence of the Jesuits, there is an almost general apostasy from the purity of the gospel. But why may we not expect that the Lord will work again as of old, in bringing the third angel's message to the natives as well as others? In fact it is already being brought before the leading men of this Island. The King of Tahiti, Pomare V, lives here in Papeete, but has a residence near Mr. Deane's, and attends his church. Of course he is scarcely more than a king in name, though he is surrounded by all the tokens of royalty. Mr. Deane has preached to him and his household on the prophecy of *Daniel 2*, and he has sent us an invitation to make him a

visit at his country residence. He cannot speak English, but Mr. Deane will act as interpreter.*GCDB March 25, 1891, page 234.6*

## LATER

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To-day we visited the king, and had a very pleasant visit. He received us very graciously, and was especially pleased with our singing from our own Hymn Book. Several members of the royal household were present, including the queen of Borabora, one of the islands of the leeward group. We presented him with a copy of "Daniel and the Revelation," which greatly pleased him. Before we left, he gave us his picture, and the pictures of the kings and queens before him, from the reign of Pomare I. He requested that we let him have a prophetic chart, that he might frame it and hang it up in his house. Not having one that we could spare, we have ordered one from California. Of course, we may not do him any great amount of good, as the royal family have about the same ideas of the object of this life as have other royal families; but it will give us influence with the natives, who regard their king with great reverence. In a few days, he will visit our vessel, with other members of his house. He seems like a kind-hearted man, and is much interested in our views, as taught him by Mr. Deane.*GCDB March 25, 1891, page 234.7*

One of the chiefs of the island visited us a few days ago, and told us that he was going to keep the true Sabbath. Do not these things indicate that we must have our publications in the Tahitian language if possible? This language is understood by the people in the Tuamotu group, and in most of the other islands in this part of the ocean, and the natives generally have means with which to purchase books. I am satisfied that if they had the gospel preached to them in its purity, they would make as good Christians as can be found anywhere. They are simple hearted, and seem to have a childlike faith. Of course they need a great work done for them before they are what they ought to be, but that is no evidence that they cannot be made true hearted Christians. Most any people under the same circumstances would have done no better than they have done. Not having any literature or periodicals, they have to depend on their teachers, and will be just what their teachers make them.*GCDB March 25, 1891, page 234.8*

Now I want to say a word about missionary vessels. While our vessel is a fine sailor, and probably as safe a vessel as floats, there are, I believe, some serious defects in the make up of her interior. In the first place the cabin and galley should have been above the deck and not below. In our cabin the heat is almost intolerable in these tropical climates, especially when the vessel is not in motion. The galley being just ahead of the cabin adds to the heat, and makes our cabin like a Turkish bath room. Very little air comes into the cabin,

and what we do get comes from that part of the ship which contains the bilge water, which does not tend to sweeten the air any. The result is that in the morning we feel as though we had been in a steam box during the night, and much of the time we get but little sleep. To you men who are strong, this may not seem to be a serious matter; but to us who at the best are physically weak, it means a good deal to be deprived of our rest every night for months, unfitting us as it does for the hard work that has to be done during the day.*GCDB March 25, 1891, page 235.1*

You may ask, "Why not sleep on deck?" We do that whenever we can, but some of the time we cannot do it, and some of our company never dare to do it. Some one may object that it is unsafe to have the cabin and galley on deck, as in a heavy sea there is danger of their being carried away, or being filled with water when a heavy sea is shipped. But I see that nearly every vessel in these seas has the cabin on deck, and find that there is no more danger to such vessels than to our old fashioned sweat box below the deck. We are willing to endure *necessary* sufferings, but would just a little rather not suffer what can just as well be avoided as not.*GCDB March 25, 1891, page 235.2*

If you ever build another vessel, I would also advise you to put in some auxiliary power. It is quite dangerous sailing among these islands with nothing but our sails to depend on. We have learned that the "Robert Logan," which was dedicated in San Francisco a day or two before our vessel, has been wrecked already. A vessel was also wrecked a few days ago near one of the Hervey Islands, and fourteen persons lost, by being caught in one of the hurricanes that are so frequent at this time of the year. There being no good harbor at most of the islands, sail vessels are dashed on to the reefs every time the hurricanes take place. Much of the danger of getting onto the rocks would be avoided by having auxiliary power.*GCDB March 25, 1891, page 235.3*

FEBRUARY. Since writing the above the mail came from California, but brought nothing but some papers, for which we are very thankful, but would like to get some letters occasionally. I suppose Elder Haskell is somewhere on the Pacific, bound for America. The man whom we expected to meet at Raiatea is now here to visit his brother (the native minister), and we have had a chance to visit with him. We cannot tell yet what we can do with him, but we will do our best. He will return to Raiatea on our vessel next week, and he will do what he can to help us get a foot-hold at his island. He is favorable to the truth, and we hope for the best, but cannot tell what will be the result. We have thought if it is the best, we may get a part of the readings in "Bible Readings" translated into the Tahitian language, and printed for use of the people here. It would be comparatively easy to translate them without such great talent as would be required to translate our other books.*GCDB March 25, 1891, page 235.4*

We may be obliged to stay for a few weeks among the islands around Raiatea, as Capt. Marsh has decided that it is very unsafe to go to the Hervey Islands during the hurricane season. We are just cowards enough to want to keep away from those hurricanes that play such havoc with vessels; but if we find that we can not profitably spend so much time in the leeward islands (as they are called), we will, rather than waste our time, run the risk of going to the Hervey group in spite of the storms. We have some encouragement that we may get a foot-hold at those islands. Yesterday I found two ladies that have attended our meetings, who have decided to keep the Sabbath. One of them was the interpreter for the queen of Huahiene, one of the leeward islands, and with the queen was banished to this island by the French, for protesting against the occupancy of her island by them. This lady has written to her mother, a lady in good circumstances at Huahiene, to investigate the truth, and buy our books, and to give us a kind reception on our arrival. As her mother seems to be a person of some influence, it will be a good help to us to have her favor.*GCDB March 25, 1891, page 235.5*

Our course from Raiatea will probably be to Rurutu in the Austral group, then to the Hervey Islands, and from there to the Tonga Islands, Samoa, Fiji, and Norfolk. By taking this course, we take advantage of the steady trade winds, which will favor us all the way. We go from this place with courage to believe that God will accompany us in all our wanderings, and that many will rejoice through eternity because the "Pitcairn" has been sent out.*GCDB March 25, 1891, page 235.6*

We hope all will remember this missionary enterprise whenever they pray to God.*GCDB March 25, 1891, page 235.7*

With much love I remain,*GCDB March 25, 1891, page 235.8*

Yours in Christ,  
E. H. GATES.

The Committee on Resolutions presented the following report:*GCDB March 25, 1891, page 235.9*

Whereas, The Sanitarium has made an appropriation for the purpose of assisting in the education of young men and women as medical missionaries for home and foreign work; therefore, -*GCDB March 25, 1891, page 235.10*

Resolved, That a special effort should be made in each Conference to secure suitable persons to enter upon the missionary course of study and preparation at the Sanitarium.*GCDB March 25, 1891, page 235.11*

The report of the Committee on Education, found on page 193 of the BULLETIN, relating to starting a school in General Conference District No. 2

was taken up.*GCDB March 25, 1891, page 235.12*

Prof. Prescott stated that the Committee had no definite plan in mind for the starting of such school, but that they thought it proper that steps be taken toward the establishment of a school at some point in the South.*GCDB March 25, 1891, page 235.13*

Elder J. G. Wood stated that some of the brethren in Arkansas had asked if the Arkansas Conference could not be released from the Lincoln College enterprise and give their support to the establishment of a school in the South.*GCDB March 25, 1891, page 235.14*

Elder S. H. Lane also spoke in favor of the recommendation. He thought that the establishment of a college at a suitable location in the South would be one of the grandest missionary enterprises we could undertake.*GCDB March 25, 1891, page 235.15*

The recommendation was adopted.*GCDB March 25, 1891, page 235.16*

Before the Conference adjourned, Dr. J. H. Kellogg requested the privilege of introducing some resolutions in regard to the matter of healthful living, and the relation of our people to the subject. They were read and ordered printed on slips at once, to be distributed before the close of the next meeting for the consideration of the delegates.*GCDB March 25, 1891, page 235.17*

The consideration of these resolutions was made the special order of business for 3 o'clock P. M.*GCDB March 25, 1891, page 236.1*

The partial reports of the Committee on Distribution of Labor (see BULLETIN pp.175,193), were next brought up for consideration.*GCDB March 25, 1891, page 236.2*

Recommendations 1, 2, 3, 4, 6, and 8 were so amended as to include the presidency of the State Tract Society.*GCDB March 25, 1891, page 236.3*

Recommendation 5 was amended so as to read, "That Elder J. G. Wood go to Ohio and take the place on the Ohio Conference Committee made vacant by the removal of Elder O. J. Mason."*GCDB March 25, 1891, page 236.4*

Recommendation 11 was stricken from the list.*GCDB March 25, 1891, page 236.5*

At this point the Conference adjourned for a recess of fifteen minutes.*GCDB March 25, 1891, page 236.6*

## **GENERAL CONFERENCE PROCEEDINGS TWENTY-SECOND MEETING**



No Authorcode

THE Conference again assembled at eleven o'clock A. M. Elder Haskell offered prayer, after which the business was taken up where it was left off at the close of the last meeting.*GCDB March 25, 1891, page 236.7*

Recommendation 13 was referred back to the committee.*GCDB March 25, 1891, page 236.8*

The report as amended was unanimously adopted.*GCDB March 25, 1891, page 236.9*

The further report of the same committee (see BULLETIN p.193) was then taken up.*GCDB March 25, 1891, page 236.10*

Elder Olsen spoke to recommendation 16. South Africa is a very important field. Since it was decided by the Foreign Mission Board for Elder Boyd to return to this country, much time has been devoted to considering who should take his place in that field. Elder Porter's name has been considered from time to time, and the fact that he had important responsibilities resting on him here has alone stood in the way of the decision being made by the Foreign Mission Board.*GCDB March 25, 1891, page 236.11*

Elder Porter stated that he would like to talk further with the committee before the recommendation is acted on.*GCDB March 25, 1891, page 236.12*

Recommendations 16 and 17 were therefore referred back to the committee.*GCDB March 25, 1891, page 236.13*

Recommendation 18 was stricken from the report, as the names had already been acted on.*GCDB March 25, 1891, page 236.14*

Recommendation 22 was referred back to the committee.*GCDB March 25, 1891, page 236.15*

The report as amended was then adopted.*GCDB March 25, 1891, page 236.16*

The report of the Committee on Nominations was next taken up. The nominations for the Executive Committee of the Conference, with the exception of the first two names, were referred back to the committee.*GCDB March 25, 1891, page 236.17*

The portion of the report referring to the Committee on Foreign Missions, was referred back to the Committee.*GCDB March 25, 1891, page 236.18*

The portion of the report recommending names for a Board of Trustees for

the James White Memorial Home, was referred back to the Committee.*GCDB March 25, 1891, page 236.19*

The name of W. B. White was substituted for that of Z. Nicola on the Board of Managers for Union College.*GCDB March 25, 1891, page 236.20*

The name of E. J. Waggoner was substituted for that of W. C. White on the Board of Managers for the Central Bible School.*GCDB March 25, 1891, page 236.21*

The portion of the report not referred, was adopted as amended.*GCDB March 25, 1891, page 236.22*

The Committee on Resolutions submitted the following as a substitute for the resolutions pertaining to railroads, found on page 161 of the BULLETIN, referred back to that Committee:-*GCDB March 25, 1891, page 236.23*

1. *Resolved*, That the Committee on Transportation issue a certificate to every minister and Bible worker of this denomination in this country, stating that they are entitled to the courtesy of clerical rates on the railroads.*GCDB March 25, 1891, page 236.24*

2. *Resolved*, That the managers of the railroads be informed of the action, and requested not to hold the denomination responsible when permits are granted to any person not holding such certificate.*GCDB March 25, 1891, page 236.25*

Adjourned to 3 P. M.*GCDB March 25, 1891, page 236.26*

## **GENERAL CONFERENCE PROCEEDINGS TWENTY-THIRD MEETING**

No Authorcode

THE Conference was called to order at 3 P. M., Tuesday, March 24. Prayer was offered by Elder E. J. Waggoner. The following memorial from the Chicago West Side Sabbath-school was read:-*GCDB March 25, 1891, page 236.27*

CHICAGO, ILL., March 21, 1891.

To the General Conference of Seventh-day Adventists Convened, Greeting:-

We, the members of the Chicago West Side Sabbath-school, desire to hereby express our gratitude to God for the gracious tokens of his love and care for his people and work, manifested toward you in very important and encouraging deliberations.*GCDB March 25, 1891, page 236.28*

As we have perused the highly prized columns of the DAILY BULLETIN, and

read the tidings from the four continents, and the islands of the seas, our hearts have been filled with anxiety and sympathy for “those who sit in darkness,” and with Christian love and fellowship for the “burden bearers” of the cause of present truth. We feel that we have a deeper sense of the solemn responsibility resting upon us, than ever before. The “West Side” is a great field, and the evidences are many, that God has many souls here. Our courage in the Lord is good.*GCDB March 25, 1891, page 236.29*

The canvassing work is progressing, and is daily developing interested persons and encouraging circumstances. Laborers as missionaries to follow up the canvassing work are needed; and we greatly feel the need of a suitable and permanent place for meetings and missionary work.*GCDB March 25, 1891, page 236.30*

To-day, we looked upon one of those first periodicals, carried by our dear Brother White, in a hand satchel, to the Middletown, Conn., post office; and while we looked upon the work of the message in its present phase, no language seemed so appropriate to express our feelings as, “*This is the Lord’s doing, and it is marvelous in our eyes.*”*GCDB March 25, 1891, page 236.31*

Dear brethren, we feel that your prayers and the prayers of God’s people have been heard, and that as a precious reviving shower, His blessing has come to you, and spread abroad upon the thousands whom you represent. While all pray for you in your future work, we will, through grace, seek a closer walk with God, and a more fervent zeal in the cause of Christ our Lord.*GCDB March 25, 1891, page 237.1*

Your brother, for the school,  
F. A. BUZZEL, Supt.

Accompanying the memorial was a copy of No. 1, Vol. 1. of *The Present Truth*, the first paper ever published by Seventh-day Adventists. This number was published at Middletown, Conn., and bears date of July, 1849. The little paper is about 6 by 9 inches in size, and contains eight pages of printed matter. The first article is on the subject of Present Truth. The second bears the heading, “The Weekly Sabbath Instituted at Creation and not at Sinai.”*GCDB March 25, 1891, page 237.2*

Other articles bear such headlines as, “The Two Laws;” “The Law of Moses;” “The Law of God, or the Ten Commandments;” “The Two Laws in the New Testament.” From a personal appeal by the editor, Elder James White, we extract the following:-*GCDB March 25, 1891, page 237.3*

Dear Brethren and Sisters:-*GCDB March 25, 1891, page 237.4*

I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you. I know you must be rooted and built up in the present truth, or you will not stand "in the battle in the day of the Lord." *Ezekiel 13:5.GCDB March 25, 1891, page 237.5*

The little sheet brings before our minds a whole volume in the history of the work with which we are now connected. That little paper was the beginning of the periodical work of the Seventh-day Adventists. It was carried to the post-office in a hand satchel, after having been dedicated to God by prayer.*GCDB March 25, 1891, page 237.6*

When we see the great advancement that has been made in the almost forty-two years that have elapsed since this paper was printed, we feel like thanking God and taking courage. But the battle is not over yet. The injunction of the editor quoted above, "You must be rooted and built up in the present truth, or you will not be able to stand 'in the battle in the day of the Lord,'" is as true to-day as when published forty-two years ago.*GCDB March 25, 1891, page 237.7*

The special order for the hour, the consideration of the resolutions presented by Dr. Kellogg at the forenoon meeting, was proceeded with. The resolutions were spoken to by Dr. Kellogg, Elder Holser, L. McCoy, D. T. Jones, E. J. Waggoner, S. N. Haskell, J. O. Corliss, M. C. Wilcox, R. C. Porter, G. T. Wilson, and R. A. Underwood. The resolutions, as unanimously adopted, are as follows:-*GCDB March 25, 1891, page 237.8*

1. *Resolved*, That we urge upon all our people the importance of a practical adoption of correct principles in diet, dress, and other habits of life which are taught in the Bible and the "Testimonies," and also the recent work "Christian Temperance and Bible Hygiene."*GCDB March 25, 1891, page 237.9*

2. *Resolved*, That our ministers and other public laborers should give more attention to this subject, and that they should prepare themselves to speak intelligently upon it, and especially should set the people a good example in their own habits of life.*GCDB March 25, 1891, page 237.10*

3. *Resolved*, That the managers of our health institutions should have the cordial support of all our people in their efforts to maintain a correct standard in these reforms as set forth in the "Testimonies."*GCDB March 25, 1891, page 237.11*

The report of the Committee on Finances (BULLETIN p.218) was taken up.*GCDB March 25, 1891, page 237.12*

Bro. Harmon Lindsay explained at some length the plan of making deeds in escrow, which consists in making a deed to a party who may be selected,

and placing such deed in the hands of a third party, to be turned over, at the decease of the party of the first part, to the party to whom the conveyance is made; also "trusts," which consist, as here used, in placing property (usually consisting of money, notes, bonds, mortgages, etc.) in the hands of a party who is legally constituted a trustee for the same, and instructing the trustee, in the legal papers, how to dispose of the same at the decease of the party making the trust.*GCDB March 25, 1891, page 237.13*

The report was adopted.*GCDB March 25, 1891, page 237.14*

The report of the Committee on Foreign Missions (p.219) was next taken up. Different points in the report were spoken to by W. C. White, H. P. Holser, W. W. Prescott.*GCDB March 25, 1891, page 237.15*

The preamble to Resolution 5 was amended to read, "*Whereas*, There are many books and periodicals which present much valuable missionary reading matter."*GCDB March 25, 1891, page 237.16*

The sixth resolution was amended to read "missionary societies," instead of "mission bands."*GCDB March 25, 1891, page 237.17*

As amended, the report was adopted.*GCDB March 25, 1891, page 237.18*

The Committee on Credentials and Licenses presented the following report:-*GCDB March 25, 1891, page 237.19*

Your Committee appointed on Credentials and Licenses would report the following names for your consideration:-*GCDB March 25, 1891, page 237.20*

For Credentials - O. A. Olsen, Geo. I. Butler, S. N. Haskell, U. Smith, W. C. White, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, Dan. T. Jones, E. H. Gates, A. T. Robinson, Mrs. E. G. White, Alonzo T. Jones, E. J. Waggoner, John G. Matteson, D. T. Bourdeau, Henry Shultz, L. H. Crisler, B. F. Purdham, D. A. Robinson, C. L. Boyd, Ira J. Hankins, O. A. Johnson, J. W. Watt, H. W. Cottrell, W. W. Prescott, G. T. Wilson, C. M. Kinney, J. N. Loughborough, J. H. Durland, A. J. Breed, R. C. Porter, E. E. Miles, G. H. Derrick, A. J. Reed, F. M. Wilcox, W. H. Wakeham, A. O. Tait, A. P. Heacox.*GCDB March 25, 1891, page 237.21*

For License - W. A. Spicer, Frank Hope, Wm. Hutchinson, D. T. Shireman, Grant Adkins, P. T. Magan, W. A. Colcord, Eugene Williams, Charles Warren.*GCDB March 25, 1891, page 237.22*

Missionary Credentials - F. L. Mead, A. F. Harrison, J. E. Froom, W. R. Smith, Ellery Robinson, Z. Sherrig, J. I. Tay, A. La Rue, Mrs. J. W. Scoles, Mrs. H. W. Cottrell.*GCDB March 25, 1891, page 237.23*

We refer the name of A. Barry to the General Conference Committee; and all other names that may hereafter be presented for consideration.*GCDB March 25, 1891, page 238.1*

R. A.                                 ]  
UNDERWOOD,                     ]  
R. S. DONNELL,                 ] *Committee.*  
I. D. VAN HORN,                ]

The Committee on Nominations reported on the matter referred back to them as follows:-*GCDB March 25, 1891, page 238.2*

Committee on Foreign Missions - U. Smith, E. B. Miller, L. McCoy, C. Eldridge, L. C. Chadwick, H. Lindsay.*GCDB March 25, 1891, page 238.3*

Board of Trustees of James White Memorial Home - J. H. Kellogg, A. R. Henry, J. Fargo, L. McCoy, G. E. Tyszkiewicz, J. R. Palmer, L. C. Chadwick.*GCDB March 25, 1891, page 238.4*

Conference adjourned.*GCDB March 25, 1891, page 238.5*

## **PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

No Authorcode

### **SIXTH MEETING**

No Authorcode

A SPECIAL meeting of the International Sabbath-school Association was called at the close of the Conference meeting, Tuesday, March 24, at 5:30 P. M. The minutes of the previous meeting were read, and, with one correction, approved.*GCDB March 25, 1891, page 238.6*

The report of the Committee on Nominations, as found on page 220 of the BULLETIN, was read. A motion was made to adopt the report by considering each office separately.*GCDB March 25, 1891, page 238.7*

Brother C. H. Jones gave some reasons why he would like to be released from the presidency of the Association. He felt a great interest in the work, but could not do justice to the cause on account of other important duties.*GCDB March 25, 1891, page 238.8*

Elder J. H. Durland spoke in a similar way.*GCDB March 25, 1891, page 238.9*

After remarks from some others, the report was adopted, each name being voted upon separately.*GCDB March 25, 1891, page 238.10*

The association then adjourned *sine die*.*GCDB March 25, 1891, page 238.11*

## **EARLY EXPERIENCES. - NO. 2**

No Authorcode

TUESDAY, March 23, at 3 P. M., Elder Loughborough gave an address, continuing the subject of "Early Experiences." He gave many interesting incidents in the early history of the cause, illustrating the self-sacrifice of the pioneers in the Sabbath and advent movement. The same spirit which they manifested must be manifested to the end by those who are faithful to the work.*GCDB March 25, 1891, page 238.12*

Elder Loughborough also spoke quite at length on some of the manifestations of the Spirit of prophecy in the first years of the cause. As these historical incidents do not readily lend themselves to abridgement, such as our space here would require, readers of the BULLETIN are referred to Elder Loughborough's forthcoming work on this subject, which is, we understand, well under way.*GCDB March 25, 1891, page 238.13*

## **SONG SERVICE**

No Authorcode

AFTER the business meetings of the day were over, a large audience gathered in the Tabernacle at 6:30 P. M. before the evening service, to listen to the rehearsal of some songs from advanced pages of the forthcoming N. R. L. Association song book, "Songs of Freedom." Brother F. E. Belden led the choir, and Prof. E. E. Barnes presided at the organ. The selections rendered consisted of quartets, solos, choruses, etc., and were evidently appreciated by all who heard them. The congregation by vote expressed their desire to hear more of the same if opportunity could be had for it before the Conference adjourned.*GCDB March 25, 1891, page 238.14*

## **CORRECTION**

No Authorcode

IN the report of the educational secretary, which appeared in the BULLETIN, it was stated that the department in ancient languages in Healdsburg College had been discontinued. Prof. Prescott asked the privilege of correcting this statement, as he had since received information that the department had not been discontinued, but has been continued with an increased

attendance. *GCDB March 25, 1891, page 238.15*

THE book referred to in Elder E. H. Gates' letter which appears in this number, entitled "Missionary Enterprises in the South Seas," can be had by addressing the International Tract Society, Battle Creek, Mich. Price \$1.25. *GCDB March 25, 1891, page 238.16*

## **BIBLE STUDY LETTER TO THE ROMANS. - NO. 16**

No Authorcode

BY ELDER E. J. WAGGONER.

THIS is the last evening allotted to our Bible study, and it therefore seems proper that we should take a little review of the truths we have been considering. We shall find this review outlined in *Revelation 14:6-12*. *GCDB March 25, 1891, page 238.17*

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." *GCDB March 25, 1891, page 238.18*

We are accustomed, and rightly so, to speak of these three messages as one threefold message. The word which is rendered "followed" means properly, "went with." Thus rendered the text would read, "And the third angel went with them." It is the same word that is used in *1 Corinthians 10:4*, - "And did all drink the same spiritual drink: for they drank of that spiritual rock that *went with them* (margin), and that rock was Christ." Thus the first angel sounded, the second joined him, and the third joined them both; and together they all three go sounding the message. There is therefore but one message for us to consider, and that one comprises all three. *GCDB March 25, 1891, page 239.1*



The message prepares a people who are described in the twelfth verse, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." There are three points which these people have, - patience; keeping the commandments; and the faith of Jesus. While they are all combined in one, I think we may consider them in a reverse order to that in which they are stated, - faith; obedience; and patience. For faith is the foundation upon which everything is built, and out of which everything grows. Faith that works obedience and the crowning grace is patience; for the apostle James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." *James 1:4*. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, "Be ye therefore perfect, even as your Father which is in heaven is perfect." *Matthew 5:48*. *GCDB March 25, 1891, page 239.2*

Perhaps some in the audience have not realized the fact that the lessons we have been studying for the last dozen evenings on the book of Romans, have been nothing but the third angel's message. I wish to show you this evening that the third angel's message is all summed up in the preaching of the apostle Paul, as described in *1 Corinthians 2:2*. "For I determined not to know anything among you, save Jesus Christ, and him crucified." That was all that Paul preached, and that which he preached was powerful. He says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.... And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." *1 Corinthians 2:1, 4*. *GCDB March 25, 1891, page 239.3*

Now the things which Paul preached he describes in *1 Corinthians 1:17, 18*: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Christ sent him to preach the gospel, and he did it, not using the wisdom of man's words, in order that his preaching might not be disannulled. He says, "Lest the cross of Christ should be made of none effect." Then when Paul preached among the Corinthians, he preached nothing but Christ and him crucified, and that was the gospel. That gospel - the cross of Christ - is the power of God unto salvation unto every one that believeth. *GCDB March 25, 1891, page 239.4*

Now the question arises, Was this preaching of Paul's anything like the third angel's message, or the threefold message which is committed to us? Did his preaching differ from the preaching which we preach? If it differs, are we preaching what we ought to preach? In other words, should our preaching embrace anything more than what the apostle Paul had? If it does, then

whatever it may be, we had better get rid of it as soon as we can. Now let us see why, -*GCDB March 25, 1891, page 239.5*

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." That is a strong statement, but he repeats it and emphasizes it, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." *Galatians 1:8, 9. GCDB March 25, 1891, page 239.6*

These words are not in vain, for there have been men that have preached other gospels, or other things for the gospel; and more than that, there have been angels who have preached other gospels, and other things for the gospel. We shall yet see those fallen angels coming to us and preaching that which they call the gospel, which will have a power with it, and which will be accompanied by dazzling light. But the things which they tell us, we are to pronounce false, and the one who preaches them to us, accursed; because it will differ in some particular from that which the apostle Paul preached. *GCDB March 25, 1891, page 239.7*

Leaving this point, we return to *Revelation 14:6*, where we read, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, ... saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." This is a work that prepares men for the last judgment, and consequently a work which carries everything for man's perfection, as we saw by the twelfth verse. But that message is nothing more nor less than the everlasting gospel. The second angel went with the first, and the first accompanied them both, and all three together sounded one cry. *GCDB March 25, 1891, page 239.8*

The question arises, If the third angel came along and added his sound to the cry of the first and the second angel, do not we have something more to tell the world, than those who labored under the first message had? Well, we certainly can have nothing more to preach than the everlasting gospel. The second angel announces a fact, that Babylon is fallen, because of her apostasy from the gospel. Mark you, the second angel has no new truth to tell; merely a fact, that something has occurred. The third angel merely announces the punishment that will fall on the men who do differently from the truth announced by the first angel. But the first angel keeps sounding, and the three go together; and since the three keep sounding together, and the first is telling the everlasting gospel, - that which is to prepare men to stand blameless before God, - and the third angel is telling the punishment that will befall them if they do not receive the everlasting gospel, it necessarily follows that the entire threefold message is the everlasting gospel. *GCDB March 25, 1891, page 240.1*

Mark it, the first angel proclaims the everlasting gospel; the second proclaims the fall of every one who does not obey that gospel; and the third proclaims the punishment that will follow that fall, and come upon those who do not obey. So the third is all in the first, - the everlasting gospel. Yes, that everlasting gospel carries with it all truth. It is the power of God. That everlasting gospel, remember, is all summed up in one thing, - Jesus Christ and him crucified, and of course risen again. We have nothing else in this world to proclaim to the people, whether we be preachers, Bible workers, colporters, or canvassers, or simply people who in the humble sphere of their own home let the light shine. All that any of us can carry to the world is Jesus Christ and him crucified.*GCDB March 25, 1891, page 240.2*

Says one, That is taking an extreme view; are we going to throw away all the doctrines we have preached, - the state of the dead, the Sabbath, and the law, and the punishment of the wicked? Throw them away? - No; by no means. Preach them in season and out of season; but, nevertheless, preach nothing but Christ Jesus and him crucified. For if you preach those things without preaching Christ and him crucified, they are shorn of their power, for Paul says that Christ sent him to preach the gospel, not with words of man's wisdom, lest the preaching of the cross of Christ should be made of none effect. The preaching of the cross, and that alone, is the power of God. I say again, the gospel is the power of God, and the cross is the center of the gospel. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." *Galatians 6:14*. To Paul there was nothing else worthy of glorying in, save the cross of Jesus Christ his Lord.*GCDB March 25, 1891, page 240.3*

We will now take up a few of the different lines of doctrine that we preach, and see how we may preach them, and at the same time preach only Christ and him crucified.*GCDB March 25, 1891, page 240.4*

And first, as to the doctrine of the Bible. The Bible is all doctrine. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." *John 7:17*. The word doctrine means "teaching." Sometimes we get afraid of doctrine. We talk of doctrinal and practical sermons. But doctrine means teaching, and if any man do the will of God, he shall know the teaching. But teaching must be practical, or it is useless; then, brethren, the teaching of the Bible is all practical.*GCDB March 25, 1891, page 240.5*

Now if we do not know the doctrine of the Bible, we do not know how to practice what it teaches. If a thing is not practical, it is impractical. But we will not say the teaching of the Bible is impractical, something that cannot be practiced. So perhaps we can throw aside that distinction of doctrinal and practical sermons. A servant of God ought never to preach anything but practical sermons; but as all the teaching, or doctrine, of the Bible is practical, it is evident that in preaching really practical sermons, we must preach

nothing but doctrine, and that doctrine must be the doctrine of Christ.*GCDB March 25, 1891, page 240.6*

Now as to the specific lines of doctrine in Christ. We will first consider the law. I have only to call your attention to the fact that Christ is in the law, and the law is in Christ, and that you cannot separate one from the other, to prove that the two go together, and that preaching the law without Christ in it, will have no power or effect on the hearts of men. Our study of the book of Romans has brought this plainly before your minds. We do not make void the law by faith, but it is only by faith in Christ that we establish the law in our hearts.*GCDB March 25, 1891, page 240.7*

The law condemns the sinner, and therefore by the deeds of the law there shall no flesh be justified in his sight. But it is by the obedience of one that many shall be made righteous, and that obedience can be made ours by faith in the word of God, and by making Christ ours. To make Christ ours is to bring him into our lives, and to have him in our lives is to have life eternal. Christ is the truth, and the law is in him in its perfection; and if we keep Christ in our hearts day by day, we have the law in our hearts in its perfection, so long as we do not waver.*GCDB March 25, 1891, page 240.8*

If we have Christ, he is our salvation; but we must have him every moment of our lives. One act of faith will not suffice for all time; "the just shall live by faith." But we can live only one moment at a time; and since faith is our salvation, it is evident that we are saved moment by moment. There is no power in the law apart from Christ, and the preaching of the law without Christ in it, is simply preaching damnation to men, and not hope. But Christ has sent men as his ambassadors, to proclaim liberty to the captives, to tell them that they are prisoners of hope. Then are we preaching the preaching of Christ, are we carrying out his commission, if we preach the law, which only condemns, without Christ? No. We are to preach "hope." While the law is held over the sinner with all the terrors of Sinai, he is to have his mind directed to, not simply the law, but to the giver of the law, who has GRACE as well as truth in himself. Truth and grace are in his hand, and when that truth condemns men, the grace that is held out by the same hand converts from sin.*GCDB March 25, 1891, page 241.1*

When men have Christ, they have his righteousness, which is the righteousness which the law demands. But the righteousness of Christ carries everything else with it, for he has said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." *Matthew 6:33*. That is the one thing needful, and if we have it, we have the whole gospel, for it is Christ and his righteousness, and he is our righteousness, our salvation, and our life, both here and hereafter.*GCDB March 25, 1891, page 241.2*

## THE SABBATH

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The particular truth that must be held up in these last days is the Sabbath. We cannot believe it or preach it too strongly. It is there that the great breach has been made in the law of God. Have you ever stopped to consider why it is that Satan has concentrated all his forces on that fourth commandment? The root of the whole matter is found in *Hebrews 1:10*. In speaking to the Son, God the Father says, "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." *GCDB March 25, 1891, page 241.3*

Then when we read, "The heavens declare the glory of God, and the firmament sheweth his handiwork," we know that they simply manifest the power that there is in Christ. John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." *John 1:1-3*. Everything that is made, is made by Christ. *GCDB March 25, 1891, page 241.4*

In *Psalms 111:2-4*, I read, "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion." Literally, and according to the Jewish rendering of the Hebrew, the first part of *verse 4*, would be, "He hath made a memorial for his wonderful work." What is his work? The heavens are his works, and he laid the foundations of the earth. I wish you to note that those three words, - righteousness, gracious, and compassion, are grouped together by the psalmist with these thoughts on the creation of the world. We shall see why, presently. *GCDB March 25, 1891, page 241.5*

What is the memorial of God? "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." *Genesis 2:1-3*. What then is the memorial? - The seventh day, which is the Sabbath. It is the crowning day of the week, a memorial of creation completed, - a creation in which the power of God's word was manifested, "for he spake and it was; he commanded and it stood fast." If you will just keep the word of God and the power of the word of God before your minds, it seems that you cannot fail to see why it is that David groups grace, compassion, and righteousness, all together with the works of God's hands. *GCDB March 25, 1891, page 241.6*

It is the word of God that created the heavens and the earth. The Sabbath is the memorial which is given that we might commemorate, and meditate upon the power of God's word. In *Ezekiel 20:20* God says that the Sabbath is to be a "sign between me and you, that ye may know that I am the Lord your God." Now mark, it is to be a sign so that we may know that the God of heaven is our God. *GCDB March 25, 1891, page 241.7*

Now turn to *Jeremiah 10:10-12*, and there we read, "But the Lord is the true God, he is the living God, and an everlasting king: ... Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He that made the earth by his power, he hath established the earth by his wisdom, and hath stretched out the heavens by his discretion." Turn to *Psalms 96:5* and there we read, "For all the gods of the nations are idols: but the Lord made the heavens." *GCDB March 25, 1891, page 241.8*

Now anything that will bring the mind of man to a knowledge of the fact, or that will recall the fact, that the God which we serve is the *Creator*, will also prove to us that all other gods are false gods. For the power to create is the distinctive attribute, it is the sole prerogative, of the God of heaven. He can create, and everything else that pretends to be worthy of worship is shown to be a false pretender because it cannot create. *GCDB March 25, 1891, page 241.9*

But why does God want us to remember him as God? What particular thing does God want us to have in mind when we think of him as God? The keynote to these questions is found in *Hebrews 11:6*: "But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." We must believe that God exists; and from that idea of existence, cannot be separated the idea of reward and help from the God that we believe exists. If we do not regard God as a rewarder, as a present help in trouble, we do not know him as God. If we do not know that he is exactly what he says he is, then we do not know him. *GCDB March 25, 1891, page 242.1*

Since the Sabbath is a memorial of God's wonderful work of creation, and is given that we may know that he is God; therefore the Sabbath is given that we may know God as a rewarder, for he is not anything else but a rewarder of them that diligently seek him. This is conclusively proved in *Ezekiel 20:12*. "Moreover I gave them my Sabbaths, to be a sign between me and them, that they might know that I am *the Lord that sanctify them*." Then the object of giving the Sabbath to man was that he might know that that God who gave it, was a God that sanctifies him. That idea of sanctification is the one we want to make prominent in this connection. *GCDB March 25, 1891, page 242.2*

It may be objected that the Sabbath was given before the fall of man, so that at the time it was given he was sanctified, and therefore did not need Christ to save him from sin. Adam was placed in the garden of Eden by the Lord. He lived in spotless purity, but he could keep that purity only by faith in God. It was the power of God that kept him. Adam did not live in himself. Yes, he did at last - and he fell. But just so long as he was kept from falling, it was by the power of God and the Word of God. Then he needed the power of God to keep him from falling, as he did afterwards, when he had fallen, to save him from the sins which he had committed, and to keep him from committing others. *GCDB March 25, 1891, page 242.3*

We make the same mistake regarding the time after probation is closed. We think that because there will be no mediator then, that we stand in our own strength. There will come a time when there will be no mediator; but those who stand at that time will not stand in their own strength, but in the power of Christ that will keep us at that time; because we will be without sin, we shall need no mediator, but we shall need a Saviour every moment. Christ is the one "who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." *1 Corinthians 1:8. GCDB March 25, 1891, page 242.4*

If Adam had never fallen, the Sabbath would have been there, as the memorial of the power of God to keep him from falling from the position and place in which God had made him. That is just exactly what the Sabbath is for now. It is to prove to us that God is our sanctification, and that he puts his righteousness on us and in us by the same word by which he made the heavens and the earth. Then the Sabbath is for the purpose that we may meditate upon the power of God, and to remember that that same power which made the earth, is the power that keeps us from sin unto salvation ready to be revealed in the last time. *GCDB March 25, 1891, page 242.5*

In *Colossians 1:11-19* we read, "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." *GCDB March 25, 1891, page 242.6*

The apostle presents Christ as the one through whom we have redemption, - why? Because by him were all things created. This thought will settle the objection that is so often raised in connection with the Sabbath, that redemption is greater than creation, because redemption is creation, and it is and can be nothing else. It is the same power, and the same thing. By the word of the Lord the heavens were made, and by the word of the Lord is righteousness declared in us. Speaking this universe into existence, was an act of creation, and speaking righteousness into the heart of man that has a wicked heart is also an act of creation. Christ is set before us as the Creator that we may know his power to redeem. And the way in which Christ is set before us is by the word of his power. *GCDB March 25, 1891, page 242.7*

The Sabbath day is the day that calls to remembrance God's wonderful works. In that day we are to meditate more especially than upon any other day on the works of the hands of God. As upon that day we meditate upon the work of his hand, and the wonderful power that is exhibited in the universe, so also do we meditate upon his power to save us from sin, for it is the same power throughout. That is why children from their earliest years should be taught to look upon creation as the power of God. If this is done, principles will be embedded in their minds that no infidel sophistry can change. *GCDB March 25, 1891, page 242.8*

In the eleventh chapter of Hebrews, Paul brings to view the power of faith to work righteousness; but you will notice that the opening thought expressed is, "Through faith we understand that the worlds were framed by the word of God." Then by directing the minds of the young to the power of God in creating the universe, they will understand it by faith, and their minds will grasp the thought that the same one who made all they see, is a rewarder of them that diligently seek him. *GCDB March 25, 1891, page 243.1*

How plain it is why Satan has massed all his forces against that fourth commandment; because it is the one above all others that brings to view the power of our Lord Jesus Christ. Satan is antichrist, and he does not do anything in this world that is not directed against Christ. That is why he has covered up that fourth commandment, - that he may take the minds of men from God in Christ as Creator; because just so far as men lose sight of the creative power that there is vested in Christ, so will they lose sight of his power to redeem. So preach the Sabbath more and more, yet in so doing be sure that you preach Christ and him crucified as the Saviour from sin. *GCDB March 25, 1891, page 243.2*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." *Isaiah 58:13, 14.* Then the keeping of the Sabbath perfectly, as God wants it



kept, is to delight ourselves in the Lord; but this we cannot do if we do not know Christ, and make him our joy.*GCDB March 25, 1891, page 243.3*

## THE SAINTS' INHERITANCE

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We will now consider the saints' inheritance, and see if in that we cannot also preach Christ and him crucified. There was an inheritance promised to Abraham and his seed. It was promised to him and to his seed that they should be heirs to the world. That seed is Christ and all who are in Christ. The earnest, the pledge, of that inheritance is the Spirit of God. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." *Ephesians 1:13, 14.GCDB March 25, 1891, page 243.4*

The Spirit of God is the advance payment on our inheritance, and then Paul prays that "the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead."*GCDB March 25, 1891, page 243.5*

The whole gospel has reference to the inheritance of the saints. That inheritance is obtained, not by the law, but through faith in Jesus Christ. If we are Christ's, then are we heirs according to the promise. What is there in the preaching of the saints' inheritance, if we do not carry with it Christ, as the one through whom that inheritance is obtained? He is the one "in whom we have obtained an inheritance." The promise to Abraham was that in him should all the nations of the earth be blessed. In making that promise to Abraham, Paul says, that God preached the gospel unto him. See *Galatians 3:8.GCDB March 25, 1891, page 243.6*

Can we preach Christ in the resurrection? The resurrection goes with the promise of the inheritance. When God gave the promise to Abraham, he staggered not at it, but was fully persuaded that what God had promised he was able to perform. He had faith in God to raise the dead, and that faith was shown in perfection when he offered Isaac on the altar. So his belief in the promise was based on his belief in Christ as the resurrection and the life. In Christ is the law and the Sabbath; in him is the inheritance. Christ crucified and risen again is the means by which we can obtain that glorious home.*GCDB March 25, 1891, page 243.7*

## IMMORTALITY OF THE SOUL

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Can Christ be preached when we talk on the subject of the immortality of the soul? - Yes; for that is nothing else but life through Christ. Through Christ we have life, and there is no other way that we can get it. We may prove conclusively from the Bible that there is no consciousness in the grave, and that man is mortal, and still not have the true principle of the question of the immortality of the soul. *GCDB March 25, 1891, page 243.8*

Some say that when people understand that man is mortal, they are safe against spiritualism. Is that so? No; for many people have acknowledged that, and still have gone into spiritualism. Why? Because they did not have Christ in their doctrine. He that hath the Son hath life, and he that hath not Son hath not life. He that believeth the Son hath life, and he that believeth him not shall not see life. Christ has bought life for man, and we can have that life by believing his word. Aside from Christ there is no life, and aside from him we can have no life. *GCDB March 25, 1891, page 243.9*

In *Ezekiel 13:22* we read: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way by promising him life." The reason why men are fastened in their iniquities, and why they go down into perdition, is because they are promised life when there is no life for them as long as they remain in that sinful state. Darkness is going to cover the earth, and gross darkness the children of men, and it will be as it was before the flood, when all the imaginations of the hearts of men were only evil continually. It is because they believe that they will have life without Christ. *GCDB March 25, 1891, page 243.10*

Christ must be set forth as the only means of life, and that that life comes by faith, which is the only means of righteousness, that men may acknowledge "as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." That life is the life of Christ. Those that are justified will be saved, and those that are not justified will be lost, and the only way that we can be justified is by the life of Christ. *GCDB March 25, 1891, page 244.1*

Therefore we preach justification through Christ - life in him, and death out of him. Then he that hath not the Son hath not life and shall not see life, and all that there remains for him to have is the everlasting death, the punishment of the wicked. Therefore it is impossible for us to present the question of the immortality of the soul in any other way but through Christ. If we do, it will not be accompanied by power; for nothing but the preaching of the cross is the power of God. *GCDB March 25, 1891, page 244.2*

## SPIRITUALISM

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Now let us consider Spiritualism. It is true that a man may believe that men are mortal, and that they do not go to heaven at death; but if he does not know the power of that, he is not safe from Spiritualism. If he does not know the power of the life of Christ, there is nothing that will save him from the wiles of this terrible delusion. But if he does know the weakness of man, and that he has no life in himself, but that there is life in Christ, and that faith makes that life his own, then he has a safeguard. *GCDB March 25, 1891, page 244.3*

Did you ever know a man who believed that Scripture, "The dead know not anything," to go off into Spiritualism? I presume you have, and I know that I have. Then if men who have known and believed that scripture, do go off into Spiritualism, there is no power in that belief that the dead do not know anything to keep them from Spiritualism. I have known men who have believed it and who have preached it; but they went off into Spiritualism. I have heard them preach it, and I have heard the same men afterward preach the most blasphemous Spiritualism. Then if the positive belief that man is mortal will keep men from the wiles of Spiritualism, why did those men go into it? Because they did not know the secret of life in Christ. *GCDB March 25, 1891, page 244.4*

Said Christ, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." *Matthew 12:30*. There is no half way measure. It is either Christ or Satan. It is Christ, or it is antichrist. Everything that is not for Christ, is what? against Christ. What does the word "antichrist" mean? - Against Christ. Then he that is not for Christ is antichrist, or he is actuated by the spirit of antichrist. "If any man have not the Spirit of Christ, he is none of his." *Romans 8:9*. Then if he has not the Spirit of Christ, what spirit must he have? He must have the spirit of antichrist. There are only two contending forces in the world, - the power of Christ, and the power of antichrist, - the Spirit of Christ and the spirit of antichrist. *GCDB March 25, 1891, page 244.5*

"And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." *Ephesians 2:1, 2*. Who is the prince of the power of the air? - Satan. Then it is the spirit of Satan that actuates the children of disobedience. *GCDB March 25, 1891, page 244.6*

Then the fact that a man may acknowledge that man is mortal, will not save him from Spiritualism. He must acknowledge and know that Christ is our life, and that without him we have no life. To merely acknowledge it will do no

good, he must know it by personal experience. Christ must live in him, and Christ alone, and then he will not be actuated by the spirit of antichrist, for the Saviour said that the prince of this world had no part in him.*GCDB March 25, 1891, page 244.7*

What is the secret of Spiritualism? - Separation from Christ; and every man who does not receive Christ, whether he professes to believe the Sabbath, the coming of the Lord, that man is mortal, - no matter whether he believes all that, - if he does not receive Christ into his own heart, sooner or later that man is bound to be carried away in this great deception of Satan.*GCDB March 25, 1891, page 244.8*

It is those who receive not the love of the truth to whom God will send strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness. Now it is possible for me to acknowledge all the different lines of present truth that are contained in the third angel's message; but just so long as I have unrighteousness in my heart I have the seeds of Spiritualism there. All unrighteousness is the work of antichrist. Having unrighteousness, I have that by which Satan can work deceit in me. It is the "deceivableness of unrighteousness." It is not the deceivableness of ignorance, but it is the deceivableness of unrighteousness.*GCDB March 25, 1891, page 244.9*

Then the sole source of safety lies in a belief in Christ as *my* life, and in justification by faith. It must be Jesus Christ and him crucified as our righteousness, our life, our joy, our everything that is to be desired; yea, more than can be desired, or even thought of, - the only one who can keep us from antichrist.*GCDB March 25, 1891, page 245.1*

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." *1 John 1:2. GCDB March 25, 1891, page 245.2*

Now what is it to confess that Jesus Christ is come in the flesh? To say so, - no, - to believe it for all that it is worth. What does it mean? God was manifest in the flesh; God was in Christ reconciling the world to himself. God sent his own Son in the likeness of sinful flesh, and for sin, that he might condemn sin in the flesh. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." *Hebrews 4:15. GCDB March 25, 1891, page 245.3*

Brethren, to acknowledge that Christ has come in the flesh, means that we must take Christ as he came in the flesh, and for all that he came in the flesh to do. He came in the flesh, that the righteousness of the law might be fulfilled in us, - that we might have his righteousness and his endless life.

Every spirit that denieth Christ as the sole means of life and righteousness, is the spirit of antichrist.*GCDB March 25, 1891, page 245.4*

Now take your bearings and see where you are. Is it the spirit of Christ that works in us when we say that we are going to overcome if Christ will give us a little assistance? When we say that, we are going to have heaven by our own work, in part at least; we deny Christ, and deny that he is come in the flesh. That spirit is the spirit of antichrist working in us.*GCDB March 25, 1891, page 245.5*

In the papacy we recognize a form of antichrist. The secret of obtaining life as the papacy teaches it, is not Christ and his life, but penance, the monastery, and the Virgin Mary. So the spirit that leads a man into a monastery, and scourges the flesh, and does penance, is simply the logical outcome of the thought that we must do something to free ourselves from sin. It is the spirit that teaches that we cannot trust all to Christ, and let him work out our own righteousness for us. So everything that is not totally subject to Christ, is actuated by the spirit of antichrist.*GCDB March 25, 1891, page 245.6*

“Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” *1 John 4:3, 4*. We overcome antichrist only by having Christ in us. It is Christ first and last and all the time; Christ in the law, and the law in Christ; Christ in the Sabbath, as Lord of the Sabbath, because he made it, and because the Sabbath simply shows the power of the word of Christ, by which the heavens were made, and by which they are upheld.*GCDB March 25, 1891, page 245.7*

The power of the word of Christ also works righteousness in us. The preaching of the cross of Christ presents life and immortality to men. It is the preaching of the cross of Christ that warns men of destruction. It delivers us from the snares of the world, and gives us access into the grace wherein we stand and rejoice in hope of the glory of God. The preaching of that cross of Christ makes known to us all Christ wants us to know. It lays before us the glories of the saints' inheritance, and it warns us of the perils of the last days.*GCDB March 25, 1891, page 245.8*

While we are loyal to the third angel's message, and to all the doctrines that make us distinct from the world, let us determine to know nothing but Jesus Christ and him crucified. It is the power of God unto salvation. It is the everlasting gospel, which shall prepare men for the judgment which is even now set. And oh, if that first angel declared, “Fear God, and give glory to him; for the hour of his judgment is come,” how much more should we declare that

message, - the everlasting gospel, - now, when that judgment is not only come, but even now nearly done.*GCDB March 25, 1891, page 245.9*

I thank God that he is revealing the truths of his word to us, and that he has shown us that the third angel's message is the whole gospel of Jesus Christ our Lord. Why do we know so much more about the word of God? Because God is revealing Christ to us, and in us. All we know of the power of Christ we know from the word, and by this we are made clean from sin. Our faith lays hold of Christ, and he becomes a reality in our own hearts and in our lives.*GCDB March 25, 1891, page 245.10*

When we have strong faith that Christ is abiding in us, we can go forth to work for others with power, and join our voices with those of the angels in heaven, and then the message will go with a loud cry. The reason that it has not gone with a loud cry is because we have not grasped it in its fullness. In the past many of us have not had that kernel of the message that it is all Christ.*GCDB March 25, 1891, page 245.11*

When we have Christ, we have everything, and we know the power that there is in him. Then we submit ourselves to him, and the power will rest upon us, and the word that we preach will go with power, and the loud cry of the third angel's message will be here. I rejoice to night in the belief that the loud cry is now beginning.*GCDB March 25, 1891, page 245.12*

The grand consummation will soon be here, when Christ shall come. Then we shall see him, whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory. In that glad day we shall be like him, for we shall see him as he is.*GCDB March 25, 1891, page 246.1*

May God grant that that day may come soon. God grant that every one in this house may give their hearts to him, and be able to say, "Here am I, Lord, take me; I am thine, and thou art mine; use me, Lord, in thine own way, that thou mayest make known to the Gentiles through me the unsearchable riches of Christ."*GCDB March 25, 1891, page 246.2*

**March 26, 1891**

**VOL. 4. - BATTLE CREEK, MICH., THURSDAY, - NO. 18**

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS NINTH MEETING**

No Authorcode

THE ninth meeting of the International Tract Society was called Wednesday, March 25, at 9 A. M. Prayer was offered by Elder S. N. Haskell. The minutes of the last meeting were read and approved.*GCDB March 26, 1891, page 247.1*

The resolutions found on page 209 of the BULLETIN, after discussion by C. Eldridge and Elders Johnson and Shultz, were adopted.*GCDB March 26, 1891, page 247.2*

The Committee on Constitution and Plans reported, suggesting some further changes in the constitution. The following constitution was adopted:-*GCDB March 26, 1891, page 247.3*

**CONSTITUTION ARTICLE I. - NAME**

No Authorcode

THIS society shall be known as the International Tract and Missionary Society.*GCDB March 26, 1891, page 247.4*

**ARTICLE II. - OBJECTS**

No Authorcode

The objects of this society are, (1) to publish and circulate religious, temperance, and educational literature; (2) to disseminate information in regard to home and foreign missions, and raise funds for their support; (3) to organize, assist, and have the oversight of national, state, and colonial auxiliary societies.*GCDB March 26, 1891, page 247.5*

**ARTICLE III. - MEMBERSHIP**

No Authorcode

Persons may become life members of this Society by the payment of ten dollars; or annual members by the payment of one dollar. Both annual and life members shall be entitled to certificates of membership.*GCDB March 26,*

#### **ARTICLE IV. - OFFICERS**

No Authorcode

SECTION 1. The officers of this Society shall be a president, a vice-president, a treasurer, a recording secretary, two or more corresponding secretaries, and a Board of nine directors of which the president, vice-president, and recording Secretary, shall be members. All of whom shall be elected at the biennial sessions of the Society.*GCDB March 26, 1891, page 247.7*

SEC. 2. It is the duty of the Board of Directors to carry out the decisions of the Society; to furnish publications and employ agents as they may see fit; to audit all accounts, and to fill any vacancies that may occur in their number.*GCDB March 26, 1891, page 247.8*

#### **ARTICLE V. - REPRESENTATION**

No Authorcode

This Society shall be represented at its biennial sessions, by the delegates to the Seventh-day Adventist General Conference, the officers of State, colonial, and national auxiliary societies, and by life and annual members.*GCDB March 26, 1891, page 247.9*

#### **ARTICLE VI. - FUNDS**

No Authorcode

The funds of the Society shall consist of receipts for life and annual memberships, and donations from societies and individuals.*GCDB March 26, 1891, page 247.10*

#### **ARTICLE VII. - MEETINGS**

No Authorcode

SECTION 1. This Society shall convene biennially for the election of officers and the transaction of necessary business, at such time and place as the Board of Directors may appoint.*GCDB March 26, 1891, page 247.11*

SEC. 2. Special meetings may be called by a majority of the Board of Directors at such times and places as they shall deem necessary for the interests of the organization.*GCDB March 26, 1891, page 247.12*



## **ARTICLE VIII. - AMENDMENTS**

No Authorcode

This Constitution may be amended by a two-thirds vote at any biennial session.*GCDB March 26, 1891, page 247.13*

The following constitution was recommended for State societies:-*GCDB March 26, 1891, page 247.14*

## **CONSTITUTION**

No Authorcode

## **ARTICLE I - NAME**

No Authorcode

THE name of this Society shall be—————Tract and Missionary Society.*GCDB March 26, 1891, page 247.15*

## **ARTICLE II - OBJECTS**

No Authorcode

The objects of this Society shall be, (1) To publish and circulate religious, temperance, and educational literature; (2) To secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3) To disseminate information in regard to home and foreign missions, and to raise funds for their support.*GCDB March 26, 1891, page 247.16*

## **ARTICLE III - MEMBERSHIP**

No Authorcode

All persons in regular standing in a Seventh-day Adventist church, or who may be recommended by the church, who contribute regularly to the funds of the society shall be members.*GCDB March 26, 1891, page 247.17*

## **ARTICLE IV - OFFICERS**

No Authorcode

SECTION 1. The officers of this Society shall be a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, General Agent, and a

Director for each District, who shall be elected at the annual meeting of the Society.*GCDB March 26, 1891, page 248.1*

SEC. 2. Each local society shall elect a Librarian, at the quarterly meeting in January of each year.*GCDB March 26, 1891, page 248.2*

#### **ARTICLE V - MANAGEMENT**

No Authorcode

The President, Vice-President, Secretary, Treasurer, State Agent, and the Directors of Districts, together with the Executive Committee of the Conference of Seventh-day Adventists, shall constitute a Board of Directors, who shall have the general management of the work of this Society, and shall have power to fill any vacancies in the offices of the Society.*GCDB March 26, 1891, page 248.3*

#### **ARTICLE VI - DUTIES OF OFFICERS**

No Authorcode

SECTION 1. President. - The duties of the President shall be to preside at all meetings of the Society, and of the Board of Directors, and to have the general oversight of the work of the Society.*GCDB March 26, 1891, page 248.4*

SEC. 2. Vice-President. - It shall be the duty of the Vice-President to act in place of the President in his absence, and to work in connection with the President.*GCDB March 26, 1891, page 248.5*

SEC. 3. Secretary. - The Secretary shall keep the records and documents of the Society, conduct the business correspondence, have charge of the publications of the Society, and fill all orders for the same.*GCDB March 26, 1891, page 248.6*

SEC. 4. Corresponding Secretary. - The Corresponding Secretary shall conduct the missionary correspondence with Directors, Librarians, and individuals; submit plans to the local societies for the circulating of literature, and assist by correspondence or otherwise in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work, following such general plans as may be approved by the President and Secretary.*GCDB March 26, 1891, page 248.7*

SEC. 5. Treasurer. - The Treasurer shall have charge of the funds of the Society, and shall render an account thereof annually, or oftener if requested to do so by the President or Board of Directors.*GCDB March 26, 1891, page*

SEC. 6. Directors. - It shall be the duty of the Director to labor for the promotion of the objects of the Society, in his District, and to visit the several local societies as often as practicable, to encourage, assist, and instruct them in their work, and to hold such general meetings in his District as the interest of the work may demand.*GCDB March 26, 1891, page 248.9*

SEC. 7. State agent. - The duties of the State agent shall be to have charge of the subscription book business of the Society. He shall select, appoint, and instruct agents, and contract with them for territory in which to work.*GCDB March 26, 1891, page 248.10*

#### **ARTICLE VII - MEETINGS**

No Authorcode

This Society shall convene annually for the election of officers and the transaction of other necessary business, at such time and place as the President may appoint. Special meetings may be called at such times and places as the Board of Directors may deem necessary.*GCDB March 26, 1891, page 248.11*

#### **ARTICLE VIII - FUNDS**

No Authorcode

The funds of this Society shall consist of moneys received from free-will offerings and sale of publications.*GCDB March 26, 1891, page 248.12*

#### **ARTICLE IX - AMENDMENTS**

No Authorcode

This Constitution may be amended at any annual meeting by a vote of two thirds of the members present.*GCDB March 26, 1891, page 248.13*

The Chairman called on Capt. Eldridge to state why the Executive Committee had not carried out the recommendation made at the last session, to buy a small boat for the use of our missionary in New York harbor. The Captain stated that a sub-committee was appointed to consider the proposed purchase with power to act. The sub-committee had carefully looked into the matter, but it was not their judgment that the funds of the Society would as yet warrant the purchase of such a boat as our missionary in New York thought he must have. Brother Eldridge said, however, that he still thought a boat was needed in the harbor.*GCDB March 26, 1891, page 248.14*

Elder W. C. White offered the following resolution touching the matter, which was adopted:-*GCDB March 26, 1891, page 248.15*

Whereas, At its last session this society authorized the purchase of a launch for the use of our ship missionaries in New York harbor; and, -*GCDB March 26, 1891, page 248.16*

Whereas, The cost of a suitable launch is considerable, and the funds of the society are limited; therefore, -*GCDB March 26, 1891, page 248.17*

Resolved, That we refer this matter to the General Conference, and request that body to take charge of this enterprise.*GCDB March 26, 1891, page 248.18*

At the first meeting of the society, the Southern District and Montana societies applied for admission. On motion of W. C. White, action on this matter had been deferred (See page 15 BULLETIN) till the advisability of organizing tract societies in mission fields could be discussed. Elder White withdrew his motion and the above named societies were admitted.*GCDB March 26, 1891, page 248.19*

The Committee on Nominations presented a report which was referred back to them for further consideration, since some of the persons proposed said they could not act as officers of the society.*GCDB March 26, 1891, page 248.20*

The meeting adjourned till 3 P. M.*GCDB March 26, 1891, page 248.21*

#### **GENERAL CONFERENCE PROCEEDINGS TWENTY-FOURTH MEETING**

No Authorcode

THE Conference was opened at 11 A. M., March 25, by singing hymn No. 136. Prayer was offered by Elder J. N. Loughborough. Followed by the reading of the minutes of the preceding meeting.*GCDB March 26, 1891, page 248.22*

Article IV of the by-laws of the General Conference was amended by substituting the word "twenty-one" instead of the word "five," making the number of trustees to be elected twenty-one.*GCDB March 26, 1891, page 248.23*

The rules were suspended so that any business introduced during the day might be acted upon without delay, this being the last day of the Conference.*GCDB March 26, 1891, page 248.24*

The following resolution was introduced by D. T. Jones and adopted:-*GCDB*

*March 26, 1891, page 248.25*

Resolved, That we hereby instruct the board of trustees of the General Conference Association of Seventh-day Adventists (the incorporated body) to appoint a general canvassing agent and such district canvassing agents as they may deem necessary to the interests of the canvassing work.*GCDB March 26, 1891, page 248.26*

The report of the Committee on Resolutions, page 235 of the BULLETIN, was taken up and adopted without discussion.*GCDB March 26, 1891, page 248.27*

The report of the Committee on Transportation (page 236) was taken up. It was explained by the chairman of the committee that the resolutions under consideration were intended to follow the preamble preceding Resolution 2 on page 161 of the BULLETIN.*GCDB March 26, 1891, page 248.28*

The discussion on these resolutions and previous discussions on the same point, brought out the facts that there are some who are willing to accept reductions in fare, on railroads, who are not entitled to it. The object in the appointment of the Committee on Transportation and the passing of these resolutions is to clear the General Conference of all responsibility in such cases.*GCDB March 26, 1891, page 249.1*

The first resolution was amended to read:-*GCDB March 26, 1891, page 249.2*

Resolved, That the Committee on Transportation issue a certificate to every minister, Bible worker, and missionary employed and paid by the denomination, stating that they are entitled to the courtesy of clerical rates on the railroads.*GCDB March 26, 1891, page 249.3*

As amended, the report was adopted.*GCDB March 26, 1891, page 249.4*

The report of the Committee on Credentials and Licenses (see BULLETIN p.237) was taken up and adopted as a whole.*GCDB March 26, 1891, page 249.5*

The Committee on Nominations reported that they were unable to make any changes in the nominations first presented for Executive Committee of the General Conference. They therefore returned the same report found on page 218 of the BULLETIN.*GCDB March 26, 1891, page 249.6*

At the request of Brother L. C. Chadwick the Committee on the Distribution of Labor presented its final report, which is as follows:-*GCDB March 26, 1891, page 249.7*

24. That Elder J. H. Durland go to California, and make that his field of labor.*GCDB March 26, 1891, page 249.8*

25. That Elder R. D. Hottel labor in the Atlantic Conference*GCDB March 26, 1891, page 249.9*

26. That Elder R. A. Underwood labor in Michigan, and take the position of president of the Michigan Tract and Missionary Society, and the place on the Executive Committee of the Michigan Conference made vacant by the absence of Elder Olsen.*GCDB March 26, 1891, page 249.10*

27. That we ratify the plans of the Foreign Mission Board, recommending Elders O. A. Olsen and E. J. Waggoner to visit Europe and hold biblical institutes in England and Scandinavia.*GCDB March 26, 1891, page 249.11*

28. That Luther Warren go to New York and make that his field of labor.*GCDB March 26, 1891, page 249.12*

29. That Elder A. J. Breed labor in Minnesota*GCDB March 26, 1891, page 249.13*

30. That Elder G. B. Starr spend the summer in the interest of the Bible work in Michigan.*GCDB March 26, 1891, page 249.14*

31. That Elder M. G. Huffman make Illinois his field of labor*GCDB March 26, 1891, page 249.15*

32. That Elder S. J. Hersum labor in the Atlantic Conference*GCDB March 26, 1891, page 249.16*

33. That Brother M. Streman of South Dakota, go to Iowa and labor among the Scandinavians in that State.*GCDB March 26, 1891, page 249.17*

34. That Elder E. W. Farnsworth be requested to labor in District No. 1, especially in the large cities, as the way may open.*GCDB March 26, 1891, page 249.18*

35. That we all confirm the appointment of Allen Moon to labor in Chicago.*GCDB March 26, 1891, page 249.19*

36. After further consideration, we confirm the recommendation that Elder R. C. Porter go to South Africa.*GCDB March 26, 1891, page 249.20*

We recommend, That all other vacancies and appointments be turned over to the General Conference Committee and the Foreign Mission Board*GCDB March 26, 1891, page 249.21*

Conference then took a recess till 4 P. M.*GCDB March 26, 1891, page 249.22*

#### INTERNATIONAL TRACT SOCIETY TENTH MEETING

No Authorcode

THE tenth and last meeting of the International Tract Society convened as per adjournment, Wednesday, March 25, at 3 P. M. Prayer was offered by Elder O. A. Olsen. The minutes of the last meeting were read and approved.*GCDB March 26, 1891, page 249.23*

Elder H. E. Robinson raised the question of discounts on certain of our publications, stating that the discount on some is so small that it hardly meets the expense necessary in handling them. On motion of Elder D. T. Jones, the matter of discounts was referred to the Executive Board of the Society.*GCDB March 26, 1891, page 249.24*

The Committee on Nominations presented the following report:*GCDB March 26, 1891, page 249.25*

For President - L. C. Chadwick."Vice-President - L. McCoy."Treasurer - Miss M. K. Byington."Recording Secretary - A. O. Tait.*GCDB March 26, 1891, page 249.26*

Corresponding Secretaries - General Secretary Home Office, Mrs. S. L. Strong; Chicago Office, Miss Jennie Thayer; Health and Temperance Department, Miss Laura C. Bee; National Religious Liberty Department, Miss Mary Simkin; Scandinavian Department, Miss Tena Jensen*GCDB March 26, 1891, page 249.27*

Executive Committee - L. C. Chadwick, L. McCoy, O. A. Olsen, D. T. Jones, S. N. Haskell, W. C. White, A. O. Tait, C. Eldridge, J. N. Loughborough.*GCDB March 26, 1891, page 249.28*

A. T. ROBINSON,            ]  
J. N. LOUGHBOROUGH,] *Committee.*  
GEORGE A. IRWIN,        ]

The report was accepted, and the persons named elected.*GCDB March 26, 1891, page 249.29*

The meeting adjourned *sine die*.*GCDB March 26, 1891, page 249.30*

#### GENERAL CONFERENCE PROCEEDINGS TWENTY-FIFTH MEETING

No Authorcode

THE Conference was called to order promptly at 4 P. M. The congregation joined in singing hymn No. 1331, after which Elder S. N. Haskell invoked the divine blessing on the Conference and its all work.*GCDB March 26, 1891, page 249.31*

The minutes were read, after which the report of the Committee on Distribution of Labor presented at the forenoon meeting was circulated on a slip printed for the occasion.*GCDB March 26, 1891, page 249.32*

The Chairman announced the committee called for in the report of the Finance Committee (see BULLETIN p.218) as follows: D. T. Jones, S. N. Haskell, U. Smith, L. C. Chadwick, W. C. White*GCDB March 26, 1891, page 249.33*

The report of the Committee on Nominations was taken up where it was left at the close of the preceding meeting. The portion of the report under consideration, was the election of the Executive Committee.*GCDB March 26, 1891, page 249.34*

Elder W. C. White spoke on the point of loading men up too heavy so that they must either overwork and break themselves down or neglect a part or all of their work. Follow out the principle laid down, he expressed it as his opinion that a man should not be a district superintendent and president of a Conference at the same time.*GCDB March 26, 1891, page 250.1*

The name of R. A. Underwood was substituted for that of A. J. Breed and as amended, the committee was elected. The portions of the report which were referred back to the committee were returned with some changes, and adopted as it appears on page 238 of the BULLETIN*GCDB March 26, 1891, page 250.2*

The final report of the Committee on Distribution of Labor, page 249, was amended by striking out recommendation 26 to correspond with the previous action of the Conference in putting the name of Elder R. A. Underwood on the General Conference Committee, with the understanding that he should be District Superintendent for District No 5.*GCDB March 26, 1891, page 250.3*

The report as amended was adopted.*GCDB March 26, 1891, page 250.4*

Elder Underwood, the chairman of the Committee on Credentials and Licenses, presented the name of D. A. Ball for credentials, and that of L. C. Chadwick for ministerial license, both of which were granted.*GCDB March 26, 1891, page 250.5*



On motion of L. C. Chadwick, amended by W. C. White, the Conference voted to request the Executive Committee of the General Conference to publish as soon as possible the minutes of the Conference and other societies which held their annual meetings at the same time in condensed form, that all may have it in convenient form. *GCDB March 26, 1891, page 250.6*

Elder W. C. White offered the resolution which follows: *GCDB March 26, 1891, page 250.7*

Resolved, That we recommend the Executive Committee to publish a smaller Year Book with a view to a more general circulation. *GCDB March 26, 1891, page 250.8*

The resolution was adopted. *GCDB March 26, 1891, page 250.9*

The chairman of the Committee on Resolutions stated that he had several resolutions which had been handed in late, which he wished to refer to the Executive Committee of the Conference. *GCDB March 26, 1891, page 250.10*

The Conference adjourned *sine die* at 5:45 P. M., March 25, 1891. *GCDB March 26, 1891, page 250.11*

The Doxology was sung, after which the benediction was pronounced by Elder Haskell. REVIEW AND HERALD EXTRA *GCDB March 26, 1891, page 250.12*

**April 13, 1891**

**VOL. 4. - BATTLE CREEK, MICH., MONDAY, - NO. 19**

**THE GENERAL CONFERENCE**

No Authorcode

THE General Conference which has just closed, was the largest, and in many respects, the most important one ever held by our people. The General Conference proper began March 5, and continued until the 25th. The three weeks previous to the beginning of the Conference was devoted to preparatory work. The canvassers' institute was held from February 22 to March 4. The Council of Presidents of Conferences and Tract Societies began February 25 and continued to March 4. There were six meetings of this Council, of an hour and a half each, in which many important questions relating to the work in home and foreign fields, were discussed, but more especially the matters relating to the education and development of laborers. The Council of Presidents was harmonious throughout, and did much to prepare work for the Conference, as well as to prepare the minds of those who were to take the leading part in the Conference for the work before them. One hundred and twenty-five delegates were present, representing thirty-five Conferences, and five mission fields.*GCDB April 13, 1891, page 251.1*

During the session of the General Conference proper there were twenty-five meetings of the Conference; ten of the International Tract and Missionary Society; six of the International Sabbath-school Association; four of the International Health and Temperance Association, and twenty meetings devoted to Bible study. The latter were especially interesting and profitable. The themes dwelt upon were the inspiration of the Scriptures, the three messages, and justification by faith. The theme of justification by faith was based upon the first eight chapters of the book of Romans, which were taken up in consecutive order. The Bible study was much appreciated by all present, and was a very profitable feature of the Conference. Plans were laid for the holding of institutes for Bible study, in the different General Conference Districts in the future, which all the laborers in their respective Districts will be expected to attend.*GCDB April 13, 1891, page 251.2*

Another interesting feature of the Conference was the early morning meetings, which were held each morning from 5:30 to 6:30. These were specially marked by the blessing of God. The spiritual awakening that marked the Conference from the beginning to the close was its most interesting feature. But few who came went away without feeling that they had received a special blessing from God, and that they could go out to their

fields of labor with the assurance that more of the power of his Spirit would attend their labors in the future than in the past. It is evident that God is waiting to greatly bless his people, that as soon as they place themselves in right relations to him, such showers of divine grace will fall upon them as will make the heart tender and give power in proclaiming the truths of the gospel.*GCDB April 13, 1891, page 251.3*

It will now be two years before another session of the General Conference. This will be an interval of great importance in the work of the third angel's message. There was never a time when the evidence that God is in this work and with this people, was clearer than now. Prosperity has attended the work since the Conference of 1889. A large number have been added to those who believe in the present truth. The standard of laborers has been raised by encouraging education and training for all departments of the work. Some new fields have been entered. The institutions already established in the interests of the third angel's message have increased in strength and usefulness. The people and work of God have become more widely and favorably known than ever before. The openings for new missionary operations were never so numerous as at the present time, and the calls for help never more imperative. There is among the laborers a spirit to seek after God, and to connect with him by a living experience. All this we may take as evidence that God is leading, and that he is preparing his people to do an important work in the earth.*GCDB April 13, 1891, page 251.4*

Every year brings us nearer to the coming of the Lord and the perils of the last days, and every year brings greater burdens and responsibilities. The Conference term upon which we have just entered is one of peculiar interest and importance. Those upon whom responsibilities have been placed will need wisdom from God and much of his blessing to qualify them for discharging the duties laid upon them. The ministers who go out into the field, should be sustained by the sympathies and prayers of the people of God everywhere, and the efforts of the ministry should be seconded by the efforts of the people, every one of whom can do something for the advancement of the Lord's work. If the people of God will consecrate themselves fully to him, and humbly and faithfully do the work which he has given them to do, his blessing will be upon them, and they will prosper; but if they should fail to consecrate themselves to God, and to follow in the way which he has marked out for them, disappointment will be the inevitable result.*GCDB April 13, 1891, page 252.1*

## **MEETINGS OF THE GENERAL CONFERENCE COMMITTEE**

No Authorcode

A NUMBER of meetings were held by the General Conference Committee during the ten days following the close of the General Conference. Below are

given the principal matters considered and actions taken by the Committee in these meetings.*GCDB April 13, 1891, page 252.2*

#### **ADJUSTMENT OF TERRITORY BETWEEN NEW YORK AND PENNSYLVANIA CONFERENCES**

No Authorcode

At a meeting of the General Conference Committee with the Pennsylvania and New York delegations, March 25, 1891, the chairman, Elder Olsen, stated that the object of the meeting was to notify the New York and Pennsylvania delegations of the decision of the Committee in reference to transferring the five counties of the Pennsylvania Conference, which are in the State of New York, to the New York Conference. It is the unanimous opinion of the Committee that the counties referred to should be transferred to New York according to the understanding when the Conferences were divided. The following was written out and subscribed to as indicated:-*GCDB April 13, 1891, page 252.3*

We think the transfer should neither be made at once nor delayed too long. The Committee thinks that at the end of two years would be about the proper time. Great care should be taken that no feeling is engendered on either side. At the time when the transfer is made, the laborers living in the territory should be transferred with it; provided, that, if the President of the Pennsylvania Conference shall live in New York at the time when the transfer is made, he shall not be transferred to the New York Conference.*GCDB April 13, 1891, page 252.4*

It is agreed between the two delegations that the transfer of territory should be made Jan. 1, 1893, the tithe for the first quarter of 1893 to go to the Pennsylvania Conference.*GCDB April 13, 1891, page 252.5*

Signed by -

J. W. RAYMOND, *Pres. Penn. Conf.*

S. H. LANE, *Pres. New York Conf.*

O. A. OLSEN, *Pres. Gen. Conf.*

W. A. COLCORD, *Sec. Gen. Conf. Com.*

#### **DISTRICT SUPERINTENDENTS**

No Authorcode

At a meeting held March 26 the question of district superintendents was taken up, and the following men elected as superintendents of the different districts:-*GCDB April 13, 1891, page 252.6*

Elder A. T. Robinson, Superintendent of District No. 1.

Elder R. M. Kilgore," " " 2.

Elder J. N. Loughborough," " " 3.

Elder O. A. Olsen, Superintendent of District No. 4, with Prof. W. W. Prescott as alternate.

Elder R. A. Underwood, Superintendent of District No. 5.

Elder D. T. Jones," " " 6.

### **SUMMER NORMAL INSTITUTE**

No Authorcode

At meetings held March 28 and 29, the question of the time and place of holding the Summer Normal Institute was considered. (See BULLETIN pp.81,92.)*GCDB April 13, 1891, page 252.7*

Prof. Prescott stated that he desired, to have as many of the teachers in our schools attend as possible, especially those who are expected to take a rather leading part. The first three or four days of the Institute he thought should be especially devoted to the interests of our schools and school work. He was of the opinion that the time has come for quite a radical change to be made in the course of instruction in our schools.*GCDB April 13, 1891, page 252.8*

Different places were talked of for holding the Institute, and it was thought that the General Conference Committee might hold its summer council at the same time and place. It was voted:-*GCDB April 13, 1891, page 252.9*

1. That the Institute be held in the northern part of the State of Michigan, beginning July 15, 1891, and continue six weeks.*GCDB April 13, 1891, page 252.10*

2. That the General Conference Committee's summer council be held at the same place that the Summer Normal Institute is held, from August 4-17.*GCDB April 13, 1891, page 252.11*

3. That Prof. Prescott, W. C. White, and W. A. Colcord be a committee to look up the location for the Summer Normal Institute.*GCDB April 13, 1891, page 252.12*

4. That the Institute be under the direction of Prof. Prescott; and that Prof. E. B. Miller, Prof. G. W. Caviness, Elder A. T. Jones, and Dr. E. J. Waggoner

assist him in the work of teaching.*GCDB April 13, 1891, page 252.13*

## **DISTRICT BIBLE SCHOOLS**

No Authorcode

In regard to the holding of Bible schools in the different General Conference Districts (see BULLETIN pp.81,92), it was recommended, subject to such changes as circumstances may make necessary:-*GCDB April 13, 1891, page 252.14*

1. That for the coming year each school should continue four weeks.*GCDB April 13, 1891, page 253.1*

2. That the schools for the different Districts should begin on the following dates:-*GCDB April 13, 1891, page 253.2*

District No. 1, Oct. 13,  
1891.

“ “ 2, Sept. 11, “

“ “ 3, Nov. 3 or 4, 1891.

“ “ 4, March 3, 1892.

“ “ 5, Jan. 13, “

“ “ 6, Feb. 24, “

## **THE JAMES WHITE MEMORIAL HOME**

No Authorcode

The General Conference Committee and the Committee on the James White Memorial Home met in joint session, March 30 and April 2. (See BULLETIN pp.206,238.)*GCDB April 13, 1891, page 253.3*

Dr. Kellogg, chairman of the latter committee, stated that this committee had held two meetings, and had appointed three committees: (1) On Organization; (2) on Location; (3) on Plans for Raising Money for the Institution.*GCDB April 13, 1891, page 253.4*

The Committee on Organization found that there is a law well adapted for the organization of an institution of this kind.*GCDB April 13, 1891, page 253.5*

The Committee on Location decided that the institution should be located within two miles of Battle Creek.*GCDB April 13, 1891, page 253.6*

The Committee on Raising Funds reported \$14,000 already promised, and several thousands more in view.*GCDB April 13, 1891, page 253.7*

Dr. Kellogg thought it would be well to have one or two collections during the year for the benefit of the Home. It should be made self-sustaining, or as nearly so as possible.*GCDB April 13, 1891, page 253.8*

Eld. Olsen asked how much they had in mind to expend on the institution.*GCDB April 13, 1891, page 253.9*

Dr. Kellogg replied that they thought it would require from \$30,000 to \$40,000 to build and furnish the institution. He thought also that there should be a farm of from 60 to 100 acres connected with the institution. The amount of land was afterwards raised to 160 acres. He thought that quite an income might be realized to the institution from the friends of some that might be cared for at it. He cited instances of some cases which had come to his knowledge of late, wherein persons stated that in case of their death or other circumstances, they would like to have their children brought up at the institution, and would leave property for the purpose, to the amount of from eight or ten thousand to one or two hundred thousand dollars. There are several such institutions in the land, and a number even in the State of Michigan.*GCDB April 13, 1891, page 253.10*

The following actions were taken by the joint committee:-*GCDB April 13, 1891, page 253.11*

1. It was voted, That J. H. Kellogg, O. A. Olsen, A. R. Henry, W. C. White, J. Fargo, L. McCoy, G. E. Tyszkiewicz, J. R. Palmer, and L. C. Chadwick be a temporary board of Trustees of the James White Memorial Home until the incorporation of the institution, with full power to act in carrying out the resolutions of the General Conference by which this joint committee was created.*GCDB April 13, 1891, page 253.12*

2. That the James White Memorial Home be located within two miles of Battle Creek, Mich.*GCDB April 13, 1891, page 253.13*

3. That steps be at once taken to raise the sum of \$50,000 to purchase a site for, and erect, furnish and equip the James White Memorial Home.*GCDB April 13, 1891, page 253.14*

4. That the Committee of seven of the James White Memorial Home, be authorized by the joint committee to proceed at once to raise the money for the carrying forward of the enterprise.*GCDB April 13, 1891, page 253.15*

5. That no steps be taken for the erection of the building until two-thirds of the \$50,000 are secured.*GCDB April 13, 1891, page 253.16*

6. That the same committee be authorized to at once open a fund for the maintenance of orphans.*GCDB April 13, 1891, page 253.17*

7. That the James White Memorial Home Committee of seven be authorized to proceed to the collection of data and statistics in regard to orphans in the denomination.*GCDB April 13, 1891, page 253.18*

#### **MISSIONARY WORK FOR INDIA**

No Authorcode

In a meeting held April 1, Elder Haskell spoke of a plan which he had in mind of working up a correspondence with missionaries in foreign countries. When in India he wrote a series of Bible readings, which a missionary is now having printed, and expects to introduce into the mission schools as the basis of Bible study. He read one of the Bible readings to show their nature, and promised some financial assistance in getting these readings printed. He stated that he had already received some donations from different individuals in some of these foreign countries for helping to start this line of work.*GCDB April 13, 1891, page 253.19*

The question of purchasing a small press for missionary work in India, was considered. The committee did not decide to take definite action in the matter, but -*GCDB April 13, 1891, page 253.20*

Voted to request the Foreign Mission Board to take up this line of work begun by Elder Haskell as far as practicable, and furnish the funds promised by him to assist in getting out the Bible readings in the Indian language.*GCDB April 13, 1891, page 253.21*

#### **CAMP-MEETING LABOR**

No Authorcode

In considering the question of supplying help for different camp-meetings it was decided:-*GCDB April 13, 1891, page 253.22*

1. That Elder A. T. Jones attend the camp-meetings in Dist. No. 1, and that Elder W. C. White attend the same meetings, if consistent.*GCDB April 13, 1891, page 253.23*
2. That Elder S. N. Haskell attend the camp-meetings in Dist. No. 4, the coming season.*GCDB April 13, 1891, page 253.24*
3. That Prof. W. W. Prescott attend the Upper Columbia and North Pacific camp-meetings if possible; but in case he cannot, that Elder J. H. Durland be requested to attend them.*GCDB April 13, 1891, page 253.25*
4. That Brother A. R. Henry be requested to attend the same meetings if he



can arrange to do so, and that he be especially urged to do so, provided Prof. Prescott cannot.*GCDB April 13, 1891, page 253.26*

5. That we request Elder A. T. Jones to attend the Ottawa (Kan.) camp-meeting in May.*GCDB April 13, 1891, page 253.27*

## **RECOMMENDATIONS AND REQUESTS**

No Authorcode

The committee passed the following recommendations and requests:-*GCDB April 13, 1891, page 254.1*

1. That Brother E. J. Harvey be recommended to labor in Ontario, under the direction of the Michigan Conference.*GCDB April 13, 1891, page 254.2*

2. That Miss Nellie Webber be recommended to engage in Bible work in Battle Creek.*GCDB April 13, 1891, page 254.3*

3. That Elder J. H. Rogers be requested to labor in the State of Missouri, provided satisfactory arrangements can be made with the Missouri Conference.*GCDB April 13, 1891, page 254.4*

4. The Committee approve of Elder A. T. Robinson's suggestion of inviting Elder J. B. Goodrich to spend some time with him in the month of May visiting the Maritime Provinces.*GCDB April 13, 1891, page 254.5*

## **LICENSES AND CREDENTIALS**

No Authorcode

In addition to the list reported by the Committee on Licenses and Credentials and adopted by the General Conference (see BULLETIN pp.237,249,250), the Committee voted:-*GCDB April 13, 1891, page 254.6*

1. That ministerial license be granted to Allen Moon and A. F. Ballenger.*GCDB April 13, 1891, page 254.7*

2. That missionary credentials be granted to W. C. Dalbey, Mrs. A. P. Heacock, Mrs. Grant Adkins, and Mrs. G. T. Wilson*GCDB April 13, 1891, page 254.8*

## **COMMITTEE ON REPRESENTATION AT WORLD'S FAIR**

No Authorcode

The question of representation at the World's Fair was brought up for a reconsideration of some of the names before appointed as a committee to look after the matter.*GCDB April 13, 1891, page 254.9*

On account of his not going to labor in Illinois in the future, Elder Kilgore tendered his resignation, handing in the following in writing:-*GCDB April 13, 1891, page 254.10*

Elder O. A. Olsen, Pres. Gen. Conference:*GCDB April 13, 1891, page 254.11*

I hereby resign my position on the Committee concerning the World's Fair, which please accept. R. M. KILGORE.*GCDB April 13, 1891, page 254.12*

April 2, 1891.*GCDB April 13, 1891, page 254.13*

Elder Loughborough, President of the Illinois Conference, was elected in Elder Kilgore's place.*GCDB April 13, 1891, page 254.14*

W. A. COLCORD, Sec.  
O. A. OLSEN, Pres.

#### **GENERAL CONFERENCE ASSOCIATION**

No Authorcode

#### **PROCEEDINGS OF THE EXECUTIVE BOARD**

No Authorcode

SIX meetings of the newly elected Board of Trustees of the General Conference Association were held after the close of the General Conference, and the following are selected from the minutes of the proceedings, as being matters of general interest to the readers of the BULLETIN*GCDB April 13, 1891, page 254.15*

R. C. Porter offered his resignation, on account of his having been chosen to go to South Africa after his election as a member of the Board. L. C. Chadwick was chosen to fill the vacancy thus caused.*GCDB April 13, 1891, page 254.16*

#### **PERMANENT OFFICERS**

No Authorcode

The following trustees were elected as officers of the Board for the ensuing

year:-*GCDB April 13, 1891, page 254.17*

President - Ole A. Olsen. *Vice-President* - John N. Loughborough. *Secretary* - Lawrence C. Chadwick. *Treasurer* - Harmon Lindsay. *Auditor* - Archibald R. Henry.*GCDB April 13, 1891, page 254.18*

By a unanimous vote, the By-laws of the Association were amended to read as follows:-*GCDB April 13, 1891, page 254.19*

#### **BY-LAWS ARTICLE I. - TRUSTEES**

No Authorcode

SECTION 1. The trustees shall elect annually, from their number, a president, vice-president, secretary, treasurer, and auditor, who shall hold their respective offices one year, and until others are chosen in their stead and appear to enter upon their duties.*GCDB April 13, 1891, page 254.20*

SEC. 2. The duties of said officers should be such as usually pertain to such offices.*GCDB April 13, 1891, page 254.21*

SEC. 3. The President and Treasurer (or the Secretary in lieu of either absentee), shall sign all instruments and obligations of the corporation; provided, however, that subject to the provisions of Section Seven of this Article, any seven of the Trustees within the legal quorum, as specified in Section Six of this Article, duly convened, may authorize a named Agent to sign the name of the corporation, and bind it to a named obligation or class of obligations.*GCDB April 13, 1891, page 254.22*

SEC. 4. At each session of the General Conference of the Seventh-day Adventists, the Board of Trustees shall make to said Conference, or a duly appointed committee thereof, a complete statement of the affairs and business of this corporation.*GCDB April 13, 1891, page 254.23*

SEC. 5. The Board of Trustees shall meet on Thursday, the 15th day of December, A. D. 1887, at 10 o'clock A. M., at the office of the Seventh-day Adventist Publishing Association in the city of Battle Creek, Calhoun County, Michigan, and said Board shall always be in session.*GCDB April 13, 1891, page 254.24*

SEC. 6. A quorum for the transaction of business shall consist of not less than nine trustees, of whom the President and Treasurer (or Secretary in lieu of either absentee) shall be two, and the concurrence of at least seven of said trustees shall be necessary to pass any measure coming before said Board.*GCDB April 13, 1891, page 254.25*

SEC. 7. Whenever more than thirteen trustees are present at any meeting, the concurrence of a majority of the trustees actually present shall be necessary to pass any measure coming before said Board.*GCDB April 13, 1891, page 254.26*

SEC. 8. The Presiding Officer shall always have one, and but one, vote on the question before the Board.*GCDB April 13, 1891, page 254.27*

## **ARTICLE II. - SEAL**

No Authorcode

The Board of Trustees shall provide a seal of the ordinary size and inscribed as follows: "General Conference Association of the Seventh-day Adventists," the same to form an outer circle inclosing the word "Seal."*GCDB April 13, 1891, page 254.28*

## **ARTICLE III. - AMENDMENTS**

No Authorcode

These By-laws may be added to, amended, or repealed by the vote of any fourteen trustees actually convened.*GCDB April 13, 1891, page 254.29*

## **ORGANIZATION AND PLANS**

No Authorcode

The following recommendations were presented by a committee appointed for the purpose, and were adopted by the Board:-*GCDB April 13, 1891, page 254.30*

We would recommend, 1. That an Executive Committee of not less than five members be appointed by the Board. The Secretaries and Treasurer, though not necessarily members of this Committee, should attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations.*GCDB April 13, 1891, page 254.31*

The duties of the Executive Committee shall be as follows:-a. To cause a full report of all its proceedings to be kept at all times in the rooms of the Association, and open to the inspection of any member of the Board.*GCDB April 13, 1891, page 254.32*

b. To carry into effect all the orders given them by the Board, and to fill any vacancies occurring in other Committees of the Board, and to direct them in

the discharge of their duties; to secure the publication of all works ordered by the Board; to make all needful purchases and contracts; to take charge of the Association's property; to devise and execute plans for increasing the funds of the Association and meeting its pecuniary obligations; to determine the manner in which the accounts of the Association shall be kept; and to present an audited treasurer's report together with a full statement of the financial condition of the Association semi-annually.*GCDB April 13, 1891, page 255.1*

c. To present to the Board semi-annually a complete statement of its doings, giving the Board information upon the condition and prospects of every department of the Association's operations, also their plans for the future; and in general, to submit to the Board all such facts and statements in their possession as will enable the Board to judge correctly of its actions, and to give it instruction for the future.*GCDB April 13, 1891, page 255.2*

d. To examine into and report to the Board any State or local enterprise which may be of sufficient magnitude to largely affect the Association or any work that is entrusted to its care; to devise plans and make suggestions to the Board for the securing of legacies, donations, trusts, gifts, etc., and to take steps, if necessary, to secure the same in the absence of special instructions from the Board; to act as counselors or advisers with State Conference officers upon matters of finance.*GCDB April 13, 1891, page 255.3*

2. That a Committee of three on Publication be appointed, whose duties shall be as follows:-*GCDB April 13, 1891, page 255.4*

a. To keep a corrected list of all the books, pamphlets, tracts, and periodicals, being published by the denomination.*GCDB April 13, 1891, page 255.5*

b. To recommend the preparation and publication of such books, tracts, or periodicals, as the interests of the work may require.*GCDB April 13, 1891, page 255.6*

c. To consider the matter of the translation of literature and the publication of periodicals in other languages, and to make such recommendations to the Board as they may consider for the interests of the work among the foreign nationalities.*GCDB April 13, 1891, page 255.7*

d. To recommend plans for the most judicious distribution of literature by means of canvassers, colporters, and missionary workers.*GCDB April 13, 1891, page 255.8*

e. And to oversee the publication of books, pamphlets, tracts, etc. (as to the matter which they contain), and the translation and publication of literature in the different languages.*GCDB April 13, 1891, page 255.9*

3. That agents be appointed to take charge of such special lines of work as may make the appointment of such agents necessary, and that the agents so appointed be provided with power of attorney, limited to the special work for which he is appointed.*GCDB April 13, 1891, page 255.10*

The committees provided in the foregoing recommendations were chosen by electing the following trustees to act as said committees:-*GCDB April 13, 1891, page 255.11*

Executive Committee - O. A. Olsen, A. R. Henry, H. Linday, W. C. White, W. W. Prescott.*GCDB April 13, 1891, page 255.12*

Publication Committee - W. W. Prescott, W. C. White, L. C. Chadwick*GCDB April 13, 1891, page 255.13*

#### **DUTIES OF CANVASSING AGENTS**

No Authorcode

The report of the special committee which was appointed to outline the duties of the general and district canvassing agents and present the nominations for the same, was unanimously adopted as follows:-*GCDB April 13, 1891, page 255.14*

We recommend, That the Board of Trustees appoint a general canvassing agent, a district canvassing agent for each General Conference district in the home field, and such agents for books in foreign languages as may from time to time be deemed necessary, and that the jurisdiction and duties of said agents be outlined as follows:-*GCDB April 13, 1891, page 255.15*

1. The General Canvassing Agent shall, under the direction of the General Conference Association, have the general supervision of the canvassing work of the denomination, and shall report the condition and progress of the work semi-annually to the General Conference Association. He shall direct the work through the district and foreign canvassing agents, whose duty it shall be to report the condition of the work regularly each month to him. As far as consistent, he shall attend State canvassers' conventions and institutes throughout the entire field. He shall also recommend to the General Conference Association and the Foreign Mission Board the removal of canvassers from State to State, and to foreign fields, whenever such transfer of laborers is deemed necessary for the general advancement of the work.*GCDB April 13, 1891, page 255.16*

2. The district agent shall work under the direction of the General Canvassing Agent, and shall superintend the work in his district through the State agents, whose duty it shall be to report to him monthly. He shall labor impartially for

the general interests of the work in all parts of his district. He shall hold canvassers' conventions and institutes, and shall, whenever practicable, attend general State meetings in his district, where the canvassing work is to be considered.*GCDB April 13, 1891, page 255.17*

3. The State agent shall superintend the canvassing work in his territory, under the direction of the district agent, and in harmony with the plans of the Executive Committees of his Conference and tract society. He shall hold canvassers' conventions and attend all general meetings where the canvassing work is to be considered or may be advanced.*GCDB April 13, 1891, page 255.18*

4. All General Agents in the United States and Canada for foreign works, shall labor under the direction of the District Agent in whose district he may be engaged, and in harmony with the State Agent and the Conference and Tract Society Committees of the State in which he is working.*GCDB April 13, 1891, page 255.19*

**APPOINTMENT OF AGENTS**

No Authorcode

The following are the canvassing agents appointed for the ensuing year:-*GCDB April 13, 1891, page 255.20*

General Canvassing		Agent, L. C. Chadwick,	
District	No. 1,	Canvassing	Agent, E. E. Miles,
"	" 2,	"	" A. F. Harrison,
"	" 3,	"	" J. E. Froom,
"	" 4,	"	" F. L. Mead,
"	" 5,	"	" W. R. Smith,
"	" 6,	"	" G. H. Derrick,
Scandinavian Agent for Dists. 3, 4, and 5, Z. Sherrig.			

The Board was not able at present to select a German Agent for Dists. 3, 4, and 5.*GCDB April 13, 1891, page 255.21*

L. C. CHADWICK, Sec.  
O. A. OLSEN, Pres.

**PROCEEDINGS OF THE BOARD OF FOREIGN MISSIONS**

No Authorcode

According to the Constitution of the General Conference, and the By-Laws of the Board of Foreign Missions, the officers of the Board of Foreign Missions for the coming term are as follows:-*GCDB April 13, 1891, page 255.22*

Chairman, O. A. Olsen. *Treasurer*, Harmon Lindsay. *Secretary*, W. C. White. *GCDB April 13, 1891, page 255.23*

The Standing Committees were appointed as follows:-*GCDB April 13, 1891, page 256.1*

On *Europe and Asia* - O. A. Olsen, C. Eldridge, A. T. Robinson, J. N. Loughborough, and W. C. White. *GCDB April 13, 1891, page 256.2*

On *Africa, South America, Mexico, and the West Indies*- L. C. Chadwick, R. M. Kilgore and L. McCoy. *GCDB April 13, 1891, page 256.3*

On *Oceanica* - S. N. Haskell, D. T. Jones, E. B. Miller *GCDB April 13, 1891, page 256.4*

On *Education* - W. W. Prescott, S. N. Haskell, and U. Smith *GCDB April 13, 1891, page 256.5*

On *Finance* - L. C. Chadwick, C. Eldridge, W. C. White, D. T. Jones, and H. Lindsay. *GCDB April 13, 1891, page 256.6*

On *Appointments and References* - J. N. Loughborough, O. A. Olsen, and R. A. Underwood. *GCDB April 13, 1891, page 256.7*

The Advisory Committees, superintendents, editors, etc., for each field for the coming year are:-*GCDB April 13, 1891, page 256.8*

#### **CENTRAL EUROPEAN MISSION**

No Authorcode

Superintendent - H. P. Holser. *GCDB April 13, 1891, page 256.9*

Advisory Committee - H. P. Holser, L. R. Conradi, Jas. Erzenberger, Joseph Curdy, and J. D. Compte. *GCDB April 13, 1891, page 256.10*

Book Committee - H. P. Holser, L. R. Conradi, Jas. Erzenberger, Joseph Curdy, and H. Revilly. *GCDB April 13, 1891, page 256.11*

Editor of *Les Signes* - Joseph Curdy. *GCDB April 13, 1891, page 256.12*

Corresponding Editors - Jas. Erzenberger, John Vuilleumier. *GCDB April 13, 1891, page 256.13*



Editors of Harold - L. R. Conradi, Jas. Erzenberger*GCDB April 13, 1891, page 256.14*

#### **GERMAN MISSION**

No Authorcode

Superintendent - L. R. Conradi.*GCDB April 13, 1891, page 256.15*

Advisory Committee - L. R. Conradi, H. P. Holser, J. T. Boettcher, Emil Severin, Wm. Fleck.*GCDB April 13, 1891, page 256.16*

#### **RUSSIAN MISSION**

No Authorcode

Superintendent - L. R. Conradi.*GCDB April 13, 1891, page 256.17*

Advisory Committee - L. R. Conradi, H. P. Holser, Conrad Laubhan, Jacob Klein, Gerhard Isaacs.*GCDB April 13, 1891, page 256.18*

#### **SCANDINAVIAN MISSION**

No Authorcode

Superintendent - Lewis Johnson.*GCDB April 13, 1891, page 256.19*

Advisory Committee - L. Johnson, E. G. Olsen, O. Johnson, J. F. Hansen, and Emil J. Ahren.*GCDB April 13, 1891, page 256.20*

Editors of Tidende - N. Clausen, L. Johnson, and J. C. Ottoson*GCDB April 13, 1891, page 256.21*

Editors of Harolden - G. O. Melin, Emil J. Ahren, and N. Clausen*GCDB April 13, 1891, page 256.22*

#### **BRITISH MISSION**

No Authorcode

Superintendent - D. A. Robinson.*GCDB April 13, 1891, page 256.23*

Advisory Committee - D. A. Robinson, W. A. Spicer, E. Piednue, John I. Gibson, and Ellery Robinson.*GCDB April 13, 1891, page 256.24*

Book Committee - John I. Gibson, W. A. Spicer, D. A. Robinson, Alfred

Maxson, and W. D. Salisbury.*GCDB April 13, 1891, page 256.25*

Editors of Present Truth - D. A. Robinson and W. A. Spicer.*GCDB April 13, 1891, page 256.26*

#### **SOUTH AFRICAN MISSION**

No Authorcode

Superintendent - Ira J. Hankins.*GCDB April 13, 1891, page 256.27*

Secretary and Treasurer - Mrs. N. H. Druillard*GCDB April 13, 1891, page 256.28*

Advisory Committee - Ira. J. Hankins, Peter J. D. Wessels, J. H. Tarr, George J. Van Druten, and W. Robertson.*GCDB April 13, 1891, page 256.29*

#### **AUSTRALIA**

No Authorcode

Editor of Bible Echo - George C. Tenney.*GCDB April 13, 1891, page 256.30*

Book Committee - G. C. Tenney, A. G. Daniells, Miss E. J. Burnham, D. Faulkhead, and C. Michaels.*GCDB April 13, 1891, page 256.31*

#### **POLYNESIAN MISSION**

No Authorcode

Superintendent - E. H. Gates.*GCDB April 13, 1891, page 256.32*

Advisory Committee - E. H. Gates, J. M. Marsh, and John Tay*GCDB April 13, 1891, page 256.33*

During the General Conference, Brother Ellery Robinson, who is our canvassing agent for Great Britain, selected a company of ten experienced canvassers, to labor in that field. The Mission Board has approved of the selection, and a part of the company intend to sail May 6.*GCDB April 13, 1891, page 256.34*

During the meetings of the Board it was voted:-*GCDB April 13, 1891, page 256.35*

1. That Elder J. O. Corliss be sent to labor in the West Indies, with instruction to visit Raratan, Jamaica, and other islands.*GCDB April 13, 1891, page*

2. That a competent Bible worker be sent to South Africa, and that one of the company at work in London be selected to go, after the close of the London Biblical Institute.*GCDB April 13, 1891, page 256.37*

3. That *Whereas*, In our judgment it would be a great blessing to the cause in Australia and adjacent colonies for Sister White to visit that field; therefore, -*GCDB April 13, 1891, page 256.38*

Resolved, That we hereby invite her to do so, as soon as the coming autumn, if her own judgment, and the light she may have in the matter shall be in accordance with this request; it being understood that W. C. White shall accompany her on this visit.*GCDB April 13, 1891, page 256.39*

4. That W. A. Spicer be invited to return to this country, after the Biblical Institute in London, to assist the secretary of the Board.*GCDB April 13, 1891, page 256.40*

W. C. WHITE, *Sec.*

O. A. OLSEN, *Chairman.*

**OUR PRESENT DANGERS** <sup>1</sup>Delivered Tuesday evening, March 24, 1891.

No Authorcode

BY MRS. E. G. WHITE.

BRETHREN and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message, and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places, I have been brought into your assemblies where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel's message, into wrong paths, to a careless disregard of the injunctions of God, thus imperiling their own souls and the souls of others.*GCDB April 13, 1891, page 256.41*

In your councils, how little experience many of you have in humbling the heart before God! How little you know of striving in prayer that you may enter in at the straight gate! The question of highest importance to you is, "Do I have an experimental knowledge of God? Am I ready to believe what he tells me, to do what he bids, instead of following my own judgment? Am I drawing nearer to God?" The Scripture says, "The natural man receiveth not the

things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned.” If your hearts are not fully surrendered to God, if you do not submit your will to his, you will devise and plan without the guidance of Him who is mighty in counsel. Some have manifested a spirit of Pharisaic prejudice and criticism. As soon as this is indulged, the holy angels depart from you; for they cannot administer to sin. You possess in a large degree the same spirit that was revealed in the Conference at Minneapolis. The deception that was upon minds there still exists. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains.*GCDB April 13, 1891, page 256.42*

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the Testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? When the Testimonies speak contrary to your ideas, you treat them very lightly.*GCDB April 13, 1891, page 257.1*

It does not become any one to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the Testimonies, I would say, God has given a message to his people, and his voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep his people in the right way. You will have to answer to him for your blindness, for being a stumbling-block in the way of sinners.*GCDB April 13, 1891, page 257.2*

“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Even the work of the Holy Spirit upon the heart is to be tested by the word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures.*GCDB April 13, 1891, page 257.3*

“Because iniquity shall abound, the love of many shall wax cold.” The True Witness says of the church, after enumerating many virtues, “I have somewhat against thee, because thou hast left thy first love.” The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot

harmonize it with their ideas of philosophy and science, “falsely so called.” Others for different reasons question portions of the word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God’s word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God’s word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. “Learn of me,” says the Great Teacher; “for I am meek and lowly in heart, and ye shall find rest unto your souls.” *GCDB April 13, 1891, page 257.4*

Would that the spiritual eyesight of all the workers might be clear to distinguish the sacred from the common. Blinded by self-love, many lose sight of the claims of others, and also of the glory of God. When you see yourselves as you really are, and see God as he wants you to see him, you will feel deeply your need of Jesus, and will seek him with contrite hearts. Then he will be found of you. You will seek for his heavenly treasure of graces as one seeks for precious pearls; and when you find it, there will be no doubt on the minds of your brethren but that you have found the pearl of great price. You will have the mind of Christ; you will work and speak as Christ did. *GCDB April 13, 1891, page 257.5*

The people of God are not to be guided by the opinions or practices of the world. Hear what the Saviour said to his disciples, “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world *cannot* receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.” “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.” *GCDB April 13, 1891, page 257.6*

The word of God plainly declares that his law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony. *GCDB April 13, 1891, page 257.7*

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God’s word with humble hearts, he will raise up a standard for us against the lawless

element.*GCDB April 13, 1891, page 257.8*

It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increase when there are hidden influences constantly at work to bring in another spirit, a counter-working element on Satan's side of the question. In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void, the church will be sifted by fiery trials, and larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strange places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away.*GCDB April 13, 1891, page 257.9*

But when the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God's commandment-keeping people swerve from their allegiance? Never! Not one who is abiding in Christ will fail or fall. His followers will bow in obedience to a higher authority than that of any earthly potentate. While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and he will direct our paths. We should consult his word with humble hearts, ask his counsel, and give up our will to his. We can do nothing without God.*GCDB April 13, 1891, page 258.1*

There is the highest reason for us to prize the true Sabbath and stand in its defense, for it is the sign which distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God's people will give greater honor. It is when the unbelieving cast contempt upon the word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty, without parade, and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message, and he would bear it. The same spirit will be manifested to-day by those who are true to God. The psalmist says, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon his holy precepts. It is at this time that the true Sabbath must be brought before the people by both pen and voice.

As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide their faith but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, the commandments of God and the faith of Jesus. *GCDB April 13, 1891, page 258.2*

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met, in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, home, - everything else, - is to be a secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed. *GCDB April 13, 1891, page 258.3*

The Lord has faithful watchmen on the walls of Zion to cry aloud and spare not, to lift up their voice like a trumpet, and show his people their transgression and the house of Jacob their sins. The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way for the third angel's message to be proclaimed with power. *GCDB April 13, 1891, page 258.4*

Let not one who believes the truth, be silent now. None should be careless now; let all urge their petitions at the throne of grace, pleading the promise, "Whatsoever ye shall ask in my name, that will I do." It is a perilous time now. If this land of boasted liberty is preparing to sacrifice every principle which enters into her constitution, making decrees to suppress religious freedom, and for the enforcing of papal falsehood and delusion, then the people of God need to present their petitions in faith to the Most High. There is every encouragement, in the promises of God, for those who put their trust in him. The prospect of being brought into personal danger and distress, need not cause despondency, but should quicken the vigor and hopes of God's people; for the time of their peril is the season for God to grant them clearer manifestations of his power. We are not to sit in calm expectancy of oppression and tribulation, and fold our hands, doing nothing to avert the evil. Let our united cries be sent up to heaven. Pray and work, and work and pray. But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any, whether individuals or churches. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken; but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear cut truth; then let it cut its way. *You*

are not to do the cutting.*GCDB April 13, 1891, page 258.5*

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in his word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."*GCDB April 13, 1891, page 258.6*

The apostle Paul tells us, "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This was the carrying out of God's plan for the conviction and conversion of men, who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own finite wisdom could acquire a knowledge of the truth, whether they could know God, their Creator. When Christ came to our world, the experiment had been fully made, and it proved the boasted wisdom of men to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to his law. The Lord has allowed matters in our day to come to a crisis, in the exaltation of error above truth, that he, the God of Israel, might work mightily for the greater elevation of his truth in proportion as error is exalted.*GCDB April 13, 1891, page 259.1*

With his eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity his people should look alone for his help. Their prayers, their faith, together with their steadfast purpose to be true, have called for the interference of God, and then he has fulfilled his promise, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." His mighty arm has been stretched out for the deliverance of his people. God reserves his gracious interposition in their behalf till the time of their extremity; thus he makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord's interference will be more clearly recognized, and he will receive the glory that is his due. Even the enemies of our faith, persecutors, will perceive that God is working for his people in turning their captivity.*GCDB April 13, 1891, page 259.2*



What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God's people. Let every one bear in mind that God delights to listen to the supplications of his people; for the prevailing iniquity calls for more earnest prayer, and God has promised that he will avenge his own elect, who cry day and night unto him, though he bear long with them.*GCDB April 13, 1891, page 259.3*

Men are prone to abuse the long-suffering of God, and to presume on his forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." The long-suffering of God is wonderful, because he puts constraint on his own attributes; but punishment is none the less certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do his strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin - it is then the measure of guilt is full; the national apostasy is the signal for national ruin.*GCDB April 13, 1891, page 259.4*

God has thrust his people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to his command, to unite with human agencies; and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When his people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf. Man's extremity is God's opportunity.*GCDB April 13, 1891, page 259.5*

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake.*GCDB April 13, 1891, page 259.6*

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of his eye.*GCDB April 13, 1891, page 259.7*

Now the great question is, Are we Bible Christians, - doers of the word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that his disciples might be one, as he is one with the Father. How dare they set up their will, and imperil the cause of God in order to carry things on in their own way?*GCDB April 13, 1891, page 259.8*

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your helper, your stronghold, your front guard and your rear-ward. The righteousness of Christ will go before you, and the glory of God will be your rear-ward.*GCDB April 13, 1891, page 259.9*

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants his people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of Heaven, ever seeking to do the will of God, to become laborers together with him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions.*GCDB April 13, 1891, page 259.10*

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another." We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted; and O, how I have longed for the converting power of God to go through our assemblies!*GCDB April 13, 1891, page 259.11*

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now? - He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven. *GCDB April 13, 1891, page 260.1*

Do you think he will take those who are indulging skepticism and infidelity, who, when he sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and his love, speak of the Saviour as one who is able to keep us from sin, and to save to the uttermost all who come unto him, many will say, "O, I am afraid you are going where the holiness people go. I am afraid you are going after the Salvation Army." Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, "Follow me;" for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from heaven in regard to the commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted with grief. And all this he bore, that sinners might be redeemed. This is the spirit that must dwell in our hearts. *GCDB April 13, 1891, page 260.2*

The object of our faith, hope, and love, should be Jesus, - Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon himself, and imparts to us his righteousness. *GCDB April 13, 1891, page 260.3*

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them was interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticised and depreciated,

and even stooped to ridicule, the messengers through whom the Lord has wrought in power.*GCDB April 13, 1891, page 260.4*

But, thank God, there are many who have been listening to his word and feasting upon it. What does Christ say? - "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Then let us feast upon Christ. Let us enjoy his love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the heart of one. And the Saviour's promise is, "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Then, I ask, Where is our power? - It is in the sincere prayers going up to heaven continually that Christ will reveal himself to us. And he will do it. The light and glory of God will rest upon his people. And then the world will see, and will say, "Behold, how these brethren love one another." Then all this heart-burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness, and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment.*GCDB April 13, 1891, page 260.5*

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou hast left thy first love." And he says, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place." Why? - Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."*GCDB April 13, 1891, page 260.6*

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find him, and the love of Christ, that passeth understanding, will come into your hearts and lives.*GCDB April 13, 1891, page 260.7*

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. To-day I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and women who will go in among the thousands upon thousands of these people in the South, and in a patient, humble way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the

necks of others. We want to go out as missionaries for God. We want to awake from the dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of his own blood, and I want you to feel that if souls of the colored race shall go down, unwarned, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this.*GCDB April 13, 1891, page 260.8*

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ's sake, do not let go. If God sees that your souls are in danger, he will send reproof to you. Do not rise up against it. Say, "I will seek God, I will find him, and will be converted." The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Yes, repent. It is not for you to be jealous of the reprover. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May God help you to be converted.*GCDB April 13, 1891, page 261.1*

I beseech you to take Christ with you as you go to your churches. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God's way. Will you take it? It is not your spirit that is going into heaven; it is Christ's spirit. Will you have it? Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited him in? If you have not, invite him now. Don't wait a moment. Open the door, and let Jesus in.*GCDB April 13, 1891, page 261.2*

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night. Before the College was established here, my husband would say to me in the night season, "What shall we do about establishing a school here? Let us get up and pray." Long before this, we used to pray about establishing the printing-office. Then it was the Sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we need to pray for God to keep

them as guardians of the truth. They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to heaven in their behalf, God will hear; and if the men who are there prove unfaithful, he will remove them, and will put others there who will be true to him. God is not at a loss for means. If men will only respond to his call, all will be well.*GCDB April 13, 1891, page 261.3*

Now let us take Christ's yoke upon us, and learn of him. He says his yoke is easy, and I believe it. He says the burden is light, and I believe that, too. When you are wearing Christ's yoke, all your complaining and dissension will cease. When Christ's disciples fell into controversy by the way, he asked them, "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest... . And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as he loves his Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth his marvelous light. Go forward, rejoicing in the righteousness of Christ.*GCDB April 13, 1891, page 261.4*

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn, - testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late - the eleventh hour - to learn that. But, thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by his Holy Spirit in every heart. God grant that the root of bitterness may die!*GCDB April 13, 1891, page 261.5*

## **NOTICE!**

No Authorcode

WE wish to state to our late subscribers who have sent in for back numbers, that we have been filling their orders as complete as we were able to do at

the time. We think that all of our people ought to have the BULLETIN, and are sorry that so many neglected to send in their subscriptions in due season in response to our request made at the beginning of the year. When going to press at the commencement of the session, 1200 copies more were printed than our subscription list called for, still, as stated before, owing to the great demand so late in the season, the stock of different numbers has been exhausted.*GCDB April 13, 1891, page 261.6*

An extra supply was printed of No. 11 of the BULLETIN, the contents of which are exceptionally well adapted for missionary work. We can furnish these as long as the stock lasts, at 2 cts. each or 1 1/2 cts. in large quantities. This number contains twenty pages.*GCDB April 13, 1891, page 261.7*

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